

Divine Name Holy Bible

Restoring Divine Name Bible

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These are the Divine names which appear in the original Hebrew Scriptures:

Elohim [אֱלֹהִים] (appears over 4000 times). Anglicized as 'God' in Most English Bibles.

YēHôVâH [יְהוָה] (appears over 7400 times) Anglicized as 'the LORD' or 'GOD'

Yeshua HaMashiach [יֵשׁוּעַ הַמָּשִׁיחַ] (appears over 1626 times in the NT) Anglicized as 'Jesus Christ'

Spirit [רוּחַ] 'Spirit' (appears over 200 times)

Father [אָבָא] (appears over 500 times in the NT)

In this Bible, the sacred names of the Creator have been restored to its original and are highlighted in different colors throughout this Bible.

God's name in most Bibles translated into English appears as 'God', 'GOD', 'Lord' or 'the LORD'. These are not the names of God as they appear in the original manuscripts of the Bible. These are titles which during translation from the original were substituted and replaced for the actual name of the God of 'Aḇ-rā-hām, Ya'aqob and Yiṣ-ḥāq. So, what is His name? Is it Yehovah, Yahweh, Jehovah, Adonai, Elohim, Yeshua, Jesus or Holy Spirit? This Bible highlights the names throughout the Bible and by so doing, it becomes an exciting

God's divine name has not only been clearly revealed and declared in the Scriptures, but it is also to be proclaimed throughout all generations.

All the original Hebrew manuscripts clearly reveals the name of God. This Bible has all the names of God as it appears in the original manuscripts. One does not need to know the Hebrew language or be an expert to understand the name of God as clearly revealed in the Bible.

The Divine Name YēHôVâH (יְהוָה) appears over 7000 times in the original Hebrew Bible. Certainly, this would appear to be significant. However, this word appears as "the Lord" in most translations!

As An Example, In the Original Hebrew Bible, In Yeḥezqël (Ezekiel) 39:7, The Divine Name Appears In Plain Sight:

'eṭ-	'a-hël	wə-lō-	yiś-rā-'êl,	'am-mī	bə-tō-wḵ	'ō-w-ḡī-a',	qāḡ-šī	šēm	wə-'eṭ-
אֶת־	אֶחָל	וְלֹא־	יִשְׂרָאֵל	עַמִּי	בְּתוֹךְ	אֹדִיעַ	קִדְשִׁי	שֵׁם	וְאֶת־ 7
-	I will [let] [them] profane	and not	Israel	of My people	in the midst	I will make known	My holy	name	So

be-yiś-rā'èl. qā-dō-wōš YēHōVâH 'ā-nī kī- hag-gō-w-yim we-yā-də-ū 'ō-wd; qāḏ-šî šēm-
 בְּיִשְׂרָאֵל קָדוֹשׁ יְהוָה אֲנִי כִי הַגּוֹיִם וַיָּדְעוּ עוֹד קִדְשִׁי שֵׁם
 in Israel the Holy one YēHōVâH I [am] that the nations And shall know anymore My holy name
 [יְהוָה] כִּי-אֲנִי (ki ani YēHōVâH / (that I am YēHōVâH))

In The King James Version (KJV) & Numerous Other Translations, This Same Passage Reads:

Ezek 39:7 (KJV) So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am **the LORD**, the Holy One in Israel.

However, In This Bible, The Divine Name Has Been Restored To Its Original:

Ezek 39:7 “And I shall make My Holy Name known in the midst of My people Yisra’el, and not let My Holy Name be profaned any more. And the gentiles shall know that I am **YēHōVâH (יהוה)**, the Holy One in Yisra’el.

As Another Example, In KJV:

Yeshayahu (Isaiah) 42:8 (KJV): I am **the Lord**: that is my name: and my glory will I not give to another, neither my praise to graven images.

In This Bible, The Divine Name Has Been Restored To Its Original:

Yeshayahu 42:8 “I am **YēHōVâH (יהוה)**, that is My Name, and My esteem I do not give to another, nor My praise to idols. These 4 consonants **יהוה** (also known as the tetragrammaton) contains the letters - Yod י, Hey ה, Vav ו, Hey ה (**YHVH**). In order to pronounce it correctly, vowels were added as dots and dashes either on top or below the letters. By adding these vowels as shown below, the name is pronounced as **YēHōVâH**.

Shemoth (Exodus) 3:14 And **Elohim (אלהים)** said to Mosheh, “I am that which I am.” And He said, “Thus you shall say to the children of Yisra’el, ‘I am has sent me to you.’”

Shemoth 3:15 And **Elohim (אלהים)** said further to Mosheh, “Thus you are to say to the children of Yisra’el, ‘**YēHōVâH (יהוה)** **Elohim (אלהים)** of your fathers, the **Elohim (אלהים)** of ‘Ab-rā-hām (אַבְרָהָם), the **Elohim (אלהים)** of Yiś-hāq, and the **Elohim (אלהים)** of Ya‘aqob, has sent me to you. This is My Name forever, and this is My remembrance to all generations.’

There has been a lot of confusion on the sacred name(s) of God amongst Christians. Why was small letters and capitals used in most English Bibles such as in God, GOD, Lord, LORD? Is it Jesus, Yeshua, Jehovah, Yahweh, Yehovah, Adonai, Hashem? In whose name should we cast out demons and seek salvation, baptism and healing? Why did Yēshua teach his disciples to pray to the Father? These and similar questions have troubled Christians throughout the centuries. To understand the answers to these and other vital Christian Doctrines, it is important to know the actual name of your creator. ‘God’ or ‘GOD’ or ‘the LORD’ are not names. These are generic titles. Proper names should NEVER be changed. Hebrew names have great meaning and significance in understanding our Creator’s characteristics and His true identity. Unfortunately, for some strange reasons, the Divine name(s) of the Creator, have been hidden from plain sight. Although they exist in the original manuscripts, these names have been camouflaged, translated, transliterated or anglicized. This Divine Name Bible changes all that and restores the Divine names to its original format as it appears in the original manuscripts.

NA	Nestle Aland, Novum Testamentum Graece
SBL	Society of Biblical Literature, <i>Greek New Testament</i>
ECM	Editio Critica Maior, Novum Testamentum Graecum
NE	Eberhard Nestle Novum Testamentum Graece
WH	Westcott and Hort, <i>New Testament in the Original Greek</i>
BYZ	<i>The New Testament in the Original Greek: Byzantine Textform</i>
GOC	Greek Orthodox Church, <i>New Testament</i>
TR	Scrivener’s Textus Receptus
	Stephanus Textus Receptus
DSS	Dead Sea Scrolls

MT Hebrew Masoretic Text: Westminster Leningrad Codex
Hebrew Masoretic Text: Biblia Hebraica Stuttgartensia
LXX Greek OT Septuagint: Rahlfs-Hanhart Septuaginta
Greek OT Septuagint: Swete's Septuagint
SP Samaritan Pentateuch

Another Word for the God of the Bible is **Elohim (אלהים)** and appears in 32 places in the very first chapter of Genesis! It occurs over 3700 times in the original Hebrew Bible. This word appears as “God” in most translations. **Elohim (אלהים)** comes from the root word El and is attributed to the God of Abraham.

For reasons stranger than fiction, in King James Version (KJV) and hundreds of other translations, the name of God has been camouflaged, transliterated, substituted and even hidden. One need not be a Sherlock Holmes to discover this error.

The following names which were substituted in many translations, have now been restored in this Bible:

the LORD or GOD -> **YĕHôVâH (יהוה)** Highlighted in Yellow
God -> **Elohim (אלהים)** Highlighted in Green
Holy Spirit -> **Ruach HaKodesh (רוח הקודש)** Highlighted in Blue
Jesus Christ -> **Yĕshua HaMashiach (ישוע המשיח)** Highlighted in Purple
Father -> **Father [Abba אבא]**

(Apart from the above, all Biblical Names of people and places have also been restored to its original)

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OLD COVENANT

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Genesis - Outline

1. God and the World (1:1 - 10:32)

- a. The Creation of the Heavens and the Earth (1:1 - 2:3)
- b. Human Sin and the Ruin of God's World (2:4 - 5:32)
 - i. Hā'ā-dām (חַוְּיָה) and Eve in the Garden of Eden (2:4 - 25)
 - ii. The Fall of Man (3:1 - 24)
 - iii. The Descendants of Hā'ā-dām (חַוְּיָה) (4:1 - 5:32)
- c. The Universal Flood (6:1 - 9:29)
 - i. Corruption on the Earth (6:1 - 7)
 - ii. The Call of Noah (6:8 - 7:9)
 - iii. The Flood (7:10 - 8:19)
 - iv. The Noahic Covenant (8:20 - 9:17)
 - v. The Descendants of Noah (9:18 - 29)
- d. The Table of Nations (10:1 - 32)

2. God and the Nation of Israel (11:1 - 50:26)

- a. The Tower of Babel (11:1 - 9)
- b. Abraham (11:10 - 25:11)
 - i. The Genealogy of Abram (11:10 - 32)
 - ii. The Call of Abram (12:1 - 9)
 - iii. Abram and Sarai in Egypt (12:10 - 20)
 - iv. Abram and lō-wṭ (לֹוֹ) (13:1 - 18)
 - v. War of the Four Melākim vs. the Five Melākim (14:1 - 16)
 - vi. Melchizedek Blesses Abram (14:17 - 24)
 - vii. The Covenant Between the Parts (15:1 - 21)
 - viii. Hagar and Ishmael (16:1 - 16)
 - ix. The Covenant of Circumcision (17:1 - 27)
 - x. The Three Visitors (18:1 - 15)
 - xi. Sodom and Gomorrah (18:16 - 19:38)
 - xii. Abraham, Sā-rāh (סָרָה), and Abimelech (20:1 - 18)

xiii. Isaac (21:1 - 34)

- 1. The Birth of Isaac (21:1 - 8)
- 2. The Casting Out of Hagar and Ishmael (21:9 - 21)
- 3. The Covenant at Beersheba (21:22 - 34)
- xiv. The Binding of Isaac (22:1 - 19)
- xv. The Genealogy of Rebekah (22:20 - 24)
- xvi. The Death and Burial of Sā-rāh (סָרָה) (23:1 - 20)
- xvii. Isaac and Rebekah (24:1 - 67)
 - 1. Abraham Sends His Servant (24:1 - 14)
 - 2. Rebekah is Chosen (24:15 - 61)
 - 3. Isaac Marries Rebekah (24:62 - 67)
- xviii. Abraham and Keturah (25:1 - 6)
- xix. The Death and Burial of Abraham (25:7 - 11)
- c. The Descendants of Ishmael (25:12 - 18)
- d. Isaac (25:19 - 26:35)
 - i. Ya'aqob and Esau (25:19 - 34)
 - 1. Birth of Ya'aqob and Esau (24:19 - 28)
 - 2. Esau Sells His Birthright (24:29 - 34)
 - ii. God's Promise to Isaac (26:1 - 35)
 - 1. Isaac and Abimelech (26:1 - 11)
 - 2. The Three Wells (26:12 - 25)
 - 3. The Covenant at Beersheba (26:26 - 33)
 - 4. Esau's Wives (26:34 - 35)
- e. Ya'aqob (27:1 - 35:29)
 - i. The Deception for the Blessing (27:1 - 40)
 - ii. Ya'aqob and Laban (27:41 - 31:55)
 - 1. Ya'aqob sent to Laban (27:41 - 28:9)
 - 2. Ya'aqob's Ladder (28:10 - 22)
 - 3. Ya'aqob, Rachel, and Leah (29:1 - 30)
 - 4. Eleven Sons of Ya'aqob (29:31 - 30:24)
 - 5. Six More Years for Laban's Flocks (30:25 - 43)
 - 6. Ya'aqob Leaves Laban (31:1 - 55)
 - a. Ya'aqob Flees (31:1 - 21)
 - b. Laban Pursues (31:22 - 42)
 - c. Ya'aqob's Covenant with Laban (31:43 - 55)

- iii. Ya'aqob Wrestles with God (32:1 - 32)
- iv. Ya'aqob's Reunion with Esau (33:1 - 17)
- v. Ya'aqob at Shechem (33:18 - 34:31)
 - 1. The Purchase of Land (33:18 - 20)
 - 2. The Defiling of Dinah (34:1 - 12)
 - 3. The Revenge of Dinah's Brothers (34:13 - 31)
- vi. Ya'aqob Returns to Bethel (35:1 - 15)
- vii. Benjamin Born, Rachel Dies (35:16 - 26)
- viii. The Death and Burial of Isaac (35:27 - 29)
- f. The Descendants of Esau (36:1 - 43)
- g. Joseph (37:1 - 50:26)
 - i. Joseph's Dreams (37:1 - 11)
 - ii. Joseph Sold into Egypt (37:12 - 36)
 - iii. Judah and Tamar (38:1 - 30)
 - iv. Joseph in Egypt (39:1 - 41:57)
 - 1. Joseph and Potiphar (39:1 - 23)
 - 2. Joseph in Prison (40:1 - 23)
 - 3. Pharaoh's Dreams (41:1 - 36)
 - 4. Joseph Made Second-in-Command (41:37 - 57)
 - v. Joseph's Reunion with His Brothers (42:1 - 45:28)
 - 1. The Brothers Go Down to Egypt (42:1 - 38)
 - 2. Benjamin Goes Down to Egypt (43:1 - 44:17)
 - 3. Judah Pleads for Benjamin (44:18 - 34)
 - 4. Joseph Reveals His Identity (45:1 - 15)
 - 5. Joseph Sends for Ya'aqob (45:16 - 28)
 - vi. The Nation of Israel Goes Down to Egypt (46:1 - 50:26)
 - 1. Ya'aqob Goes Down to Egypt (46:1 - 27)
 - 2. Israel Settles in Goshen (46:28 - 47:31)
 - 3. Ya'aqob Blesses Ephraim and Manasseh (48:1 - 22)
 - 4. Ya'aqob Blesses His Sons (49:1 - 28)
 - 5. The Death and Burial of Ya'aqob (49:29 - 50:14)
 - 6. The Death of Joseph (50:15 - 26)

Berëshith / Genesis

Genesis 1:1 In the beginning **Elohim (אֱלֹהִים)** created the heavens and the earth.

Genesis 1:2 And the earth came to be formless and empty, and darkness was on the face of the deep. And the **Spirit [Ruach רוח]** of **Elohim (אֱלֹהִים)** was moving on the face of the waters.

Genesis 1:3 And **Elohim (אֱלֹהִים)** said, "Let light come to be," and light came to be.

Genesis 1:4 And **Elohim (אֱלֹהִים)** saw the light, that it was good. And **Elohim (אֱלֹהִים)** separated the light from the darkness.

Genesis 1:5 And **Elohim (אֱלֹהִים)** called the light 'day' and the darkness He called 'night.' And there came to be evening and there came to be morning, the first day.

Genesis 1:6 And **Elohim (אֱלֹהִים)** said, "Let an expanse come to be in the midst of the waters, and let it separate the waters from the waters."

Genesis 1:7 And **Elohim (אֱלֹהִים)** made the expanse, and separated the waters which were under the expanse from the waters which were above the expanse. And it came to be so.

Genesis 1:8 And **Elohim (אֱלֹהִים)** called the expanse 'heavens.' And there came to be evening and there came to be morning, the second day.

Genesis 1:9 And **Elohim (אֱלֹהִים)** said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear." And it came to be so.

Genesis 1:10 And **Elohim (אֱלֹהִים)** called the dry land 'earth,' and the collection of the waters He called 'seas.' And **Elohim (אֱלֹהִים)** saw that it was good.

Genesis 1:11 And **Elohim (אֱלֹהִים)** said, "Let the earth bring forth grass, the plant that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth." And it came to be so.

Genesis 1:12 And the earth brought forth grass, the plant that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And **Elohim (אֱלֹהִים)** saw that it was good.

Genesis 1:13 And there came to be evening and there came to be morning, the third day.

Genesis 1:14 And Elohim (אלהים) said, "Let lights come to be in the expanse of the heavens to separate the day from the night, and let them be for signs and appointed times, and for days and years,

Genesis 1:15 and let them be for lights in the expanse of the heavens to give light on the earth." And it came to be so.

Genesis 1:16 And Elohim (אלהים) made two great lights: the greater light to rule the day, and the lesser light to rule the night, and the stars.

Genesis 1:17 And Elohim (אלהים) set them in the expanse of the heavens to give light on the earth, Genesis 1:18 and to rule over the day and over the night, and to separate the light from the darkness. And Elohim (אלהים) saw that it was good.

Genesis 1:19 And there came to be evening and there came to be morning, the fourth day.

Genesis 1:20 And Elohim (אלהים) said, "Let the waters teem with shoals of living creatures, and let birds fly above the earth on the face of the expanse of the heavens."

Genesis 1:21 And Elohim (אלהים) created great sea creatures and every living creature that moves, with which the waters teemed, according to their kind, and every winged bird according to its kind. And Elohim (אלהים) saw that it was good.

Genesis 1:22 And Elohim (אלהים) blessed them, saying, "Bear fruit and increase, and fill the waters in the seas, and let the birds increase on the earth."

Genesis 1:23 And there came to be evening and there came to be morning, the fifth day.

Genesis 1:24 And Elohim (אלהים) said, "Let the earth bring forth the living creature according to its kind: livestock and creeping creatures and beasts of the earth, according to its kind." And it came to be so.

Genesis 1:25 And Elohim (אלהים) made the beast of the earth according to its kind, livestock according

to its kind, and all that creep on the earth according to its kind. And Elohim (אלהים) saw that it was good.

Genesis 1:26 And Elohim (אלהים) said, "Let Us make man in Our image, according to Our likeness, and let them rule over the fish of the sea, and over the birds of the heavens, and over the livestock, and over all the earth and over all the creeping creatures that creep on the earth."

Genesis 1:27 And Elohim (אלהים) created the man in His image, in the image of Elohim (אלהים) He created him – male and female He created them.

Genesis 1:28 And Elohim (אלהים) blessed them, and Elohim (אלהים) said to them, "Bear fruit and increase, and fill the earth and subdue it, and rule over the fish of the sea, and over the birds of the heavens, and over all creatures moving on the earth."

Genesis 1:29 And Elohim (אלהים) said, "See, I have given you every plant that yields seed which is on the face of all the earth, and every tree whose fruit yields seed, to you it is for food.

Genesis 1:30 "And to every beast of the earth, and to every bird of the heavens, and to every creeping creature on the earth, in which there is life, every green plant is for food." And it came to be so.

Genesis 1:31 And Elohim (אלהים) saw all that He had made, and see, it was very good. And there came to be evening and there came to be morning, the sixth day.

Genesis 2:1 Thus the heavens and the earth were completed, and all their array.

Genesis 2:2 And on the seventh day Elohim (אלהים) completed His work which He had done, and He rested on the seventh day from all His work which He had made.

Genesis 2:3 And Elohim (אלהים) blessed the seventh day and set it apart, because on it He rested from all His work which Elohim (אלהים) in creating had made.

Genesis 2:4 These are the births of the heavens and the earth when they were created, in the day

that YĕHôVâH (יהוה) Elohim (אלהים) made earth and heavens.

Genesis 2:5 Now no shrub of the field was yet on the earth, and no plant of the field had yet sprung up, for YĕHôVâH (יהוה) Elohim (אלהים) had not sent rain on the earth, and there was no man to till the ground,

Genesis 2:6 but a mist went up from the earth and watered the entire surface of the ground.

Genesis 2:7 And YĕHôVâH (יהוה) Elohim (אלהים) formed the man out of dust from the ground, and breathed into his nostrils breath of life. And the man became a living being.

Genesis 2:8 And YĕHôVâH (יהוה) Elohim (אלהים) planted a garden in Ēden, to the east, and there He put the man whom He had formed.

Genesis 2:9 And out of the ground YĕHôVâH (יהוה) Elohim (אלהים) made every tree grow that is pleasant to the sight and good for food, with the tree of life in the midst of the garden and the tree of the knowledge of good and evil.

Genesis 2:10 And a river went out of Ēden to water the garden, and from there it divided and became four riverheads.

Genesis 2:11 The name of the first is Pishon, it is the one surrounding the entire land of Ḥawilah, where there is gold.

Genesis 2:12 And the gold of that land is good. Bdelium is there, and the shoham stone.

Genesis 2:13 And the name of the second river is Giḥon, it is the one surrounding the entire land of Kush.

Genesis 2:14 And the name of the third river is Ḥiddeqel, it is the one which goes toward the east of Ashshur. And the fourth river is the Euphrates.

Genesis 2:15 And YĕHôVâH (יהוה) Elohim (אלהים) took the man and put him in the garden of Ēden to work it and to guard it.

Genesis 2:16 And YĕHôVâH (יהוה) Elohim (אלהים) commanded the man, saying, "Eat of every tree of the garden,

Genesis 2:17 but do not eat of the tree of the knowledge of good and evil, for in the day that you eat of it you shall certainly die."

Genesis 2:18 And YĕHôVâH (יהוה) Elohim (אלהים) said, "It is not good for the man to be alone, I am going to make a helper for him, as his counterpart."

Genesis 2:19 And from the ground YĕHôVâH (יהוה) Elohim (אלהים) formed every beast of the field and every bird of the heavens, and brought them to the man to see what he would call them. And whatever the man called each living creature, that was its name.

Genesis 2:20 So the man gave names to all livestock, and to the birds of the heavens, and to every beast of the field. But for the man there was not found a helper for him, as his counterpart.

Genesis 2:21 So YĕHôVâH (יהוה) Elohim (אלהים) caused a deep sleep to fall on the man, and he slept. And He took one of his ribs, and closed up the flesh in its place.

Genesis 2:22 And the rib which YĕHôVâH (יהוה) Elohim (אלהים) had taken from the man He made into a woman, and He brought her to the man.

Genesis 2:23 And the man said, "This is now bone of my bones and flesh of my flesh. This one is called 'woman,' because she was taken out of man."

Genesis 2:24 For this cause a man shall leave his father and mother, and cleave to his wife, and they shall become one flesh.

Genesis 2:25 And they were both naked, the man and his wife, yet they were not ashamed.

Genesis 3:1 And the serpent was more crafty than any beast of the field which YĕHôVâH (יהוה) Elohim (אלהים) had made, and he said to the woman, "Is it true that Elohim (אלהים) has said, 'Do not eat of every tree of the garden?'"

Genesis 3:2 And the woman said to the serpent, "We are to eat of the fruit of the trees of the garden,

Genesis 3:3 but of the fruit of the tree which is in the midst of the garden, Elohim (אלהים) has said, 'Do not eat of it, nor touch it, lest you die.' "

Genesis 3:4 And the serpent said to the woman,
“You shall certainly not die.

Genesis 3:5 “For Elohim (אלהים) knows that in the day you eat of it your eyes shall be opened, and you shall be like Elohim (אלהים), knowing good and evil.”

Genesis 3:6 And the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, and she took of its fruit and ate. And she also gave to her husband with her, and he ate.

Genesis 3:7 Then the eyes of both of them were opened, and they knew that they were naked. And they sewed fig leaves together and made loin coverings for themselves.

Genesis 3:8 And they heard the sound of YēHôVâH (יהוה) Elohim (אלהים) walking about in the garden in the cool of the day, and Hā·'ā·dām (אָדָם) and his wife hid themselves from the presence of YēHôVâH (יהוה) Elohim (אלהים) among the trees of the garden.

Genesis 3:9 And YēHôVâH (יהוה) Elohim (אלהים) called unto Hā·'ā·dām (אָדָם) and said to him,
“Where are you?”

Genesis 3:10 And he said, “I heard Your voice in the garden, and I was afraid because I was naked, so I hid myself.”

Genesis 3:11 And He said, “Who made you know that you were naked? Have you eaten of the tree of which I commanded you that you should not eat?”

Genesis 3:12 And the man said, “The woman whom You gave to be with me, she gave me of the tree and I ate.”

Genesis 3:13 And YēHôVâH (יהוה) Elohim (אלהים) said to the woman, “What is this you have done?” And the woman said, “The serpent deceived me, and I ate.”

Genesis 3:14 And YēHôVâH (יהוה) Elohim (אלהים) said to the serpent, “Because you have done this, you are cursed more than all livestock and more

than every beast of the field. On your belly you are to go, and eat dust all the days of your life.

Genesis 3:15 “And I put enmity between you and the woman, and between your seed and her Seed. He shall crush your head, and you shall crush His heel.”

Genesis 3:16 To the woman He said, “I greatly increase your sorrow and your conception – bring forth children in pain. And your desire is for your husband, and he does rule over you.”

Genesis 3:17 And to the man He said, “Because you have listened to the voice of your wife, and have eaten of the tree of which I commanded you, saying, ‘Do not eat of it’: “Cursed is the ground because of you, in toil you are to eat of it all the days of your life,

Genesis 3:18 and the ground shall bring forth thorns and thistles for you, and you shall eat the plants of the field.

Genesis 3:19 “By the sweat of your face you are to eat bread until you return to the ground, for out of it you were taken. For dust you are, and to dust you return.”

Genesis 3:20 And the man called his wife’s name Ḥawwah, because she became the mother of all living.

Genesis 3:21 And YēHôVâH (יהוה) Elohim (אלהים) made coats of skin for the man and his wife and dressed them.

Genesis 3:22 And YēHôVâH (יהוה) Elohim (אלהים) said, “See, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever...”

Genesis 3:23 so YēHôVâH (יהוה) Elohim (אלהים) sent him out of the garden of Ēden to till the ground from which he was taken,

Genesis 3:24 and He drove the man out. And He placed kerubim at the east of the garden of Ēden, and a flaming sword which turned every way, to guard the way to the tree of life.

Genesis 4:1 And Hā·'ā·dām (אָדָם) knew Ḥawwah his wife, and she conceived and bore Qayin, and said, "I have gained a man from YēHôVâH (יְהוָה)." Genesis 4:2 And again, she gave birth to his brother Heḇel. And Heḇel became a keeper of sheep, but Qayin became a tiller of the ground. Genesis 4:3 And it came to be, in the course of time, that Qayin brought an offering of the fruit of the ground to YēHôVâH (יְהוָה). Genesis 4:4 And Heḇel also brought of the first-born of his flock and of their fat. And YēHôVâH (יְהוָה) looked to Heḇel and his offering, Genesis 4:5 but He did not look to Qayin and his offering. And Qayin was very wroth, and his face fell. Genesis 4:6 And YēHôVâH (יְהוָה) said to Qayin, "Why are you wroth? And why is your face fallen? Genesis 4:7 "If you do well, is there not acceptance? And if you do not do well, sin is crouching at the door. And its desire is for you, but you should master it." Genesis 4:8 And Qayin told Heḇel his brother. And it came to be when they were in the field, that Qayin rose up against Heḇel his brother and killed him. Genesis 4:9 And YēHôVâH (יְהוָה) said to Qayin, "Where is Heḇel your brother?" And he said, "I do not know. Am I my brother's guard?" Genesis 4:10 And He said, "What have you done? The voice of your brother's blood cries out to Me from the ground. Genesis 4:11 "And now you are cursed from the earth, which has opened its mouth to receive your brother's blood from your hand. Genesis 4:12 "If you till the ground, it shall no longer yield its strength to you. You shall be a fugitive and a wanderer on the earth." Genesis 4:13 And Qayin said to YēHôVâH (יְהוָה), "My punishment is too great to bear! Genesis 4:14 "See, You have driven me from the face of the ground today, and I am hidden from Your face. I shall be a fugitive and a wanderer on

the earth, and it shall be that anyone who finds me kills me." Genesis 4:15 And YēHôVâH (יְהוָה) said to him, "Well, if anyone kills Qayin, vengeance is taken on him sevenfold." And YēHôVâH (יְהוָה) set up a sign for Qayin, lest anyone finding him kills him. Genesis 4:16 So Qayin went out from the presence of YēHôVâH (יְהוָה) and dwelt in the land of Nod on the east of Ėden. Genesis 4:17 And Qayin knew his wife, and she conceived and bore Ḥanok. And he built a city, and called the name of the city after the name of his son, Ḥanok. Genesis 4:18 And to Ḥanok was born Iraq. And Iraq brought forth Meḥuya'el, and Meḥuya'el brought forth Methusa'el, and Methusa'el brought forth Lemeḵ. Genesis 4:19 And Lemeḵ took for himself two wives, the name of one was Aḏah, and the name of the second was Tsillah. Genesis 4:20 And Aḏah bore Yaḇal. He was the father of those who dwell in tents, with livestock. Genesis 4:21 And his brother's name was Yuḇal. He was the father of all those who play the lyre and flute. Genesis 4:22 As for Tsillah, she also bore Tuḇal-Qayin, a smith of all kinds of tools in bronze and iron. And the sister of Tuḇal-Qayin was Na'amah. Genesis 4:23 And Lemeḵ said to his wives, "Aḏah and Tsillah, hear my voice! Wives of Lemeḵ, listen to my words! For I have killed a man for wounding me, even a young man for hurting me. Genesis 4:24 "For Qayin is avenged sevenfold, and Lemeḵ seventy-sevenfold." Genesis 4:25 And Hā·'ā·dām (אָדָם) knew his wife again, and she bore a son and called his name Shëth, "For Elohîm (אֱלֹהִים) has appointed me another seed instead of Heḇel, because Qayin had slain him." Genesis 4:26 And to Shëth, to him also a son was born. And he called his name Enosh. Then it was begun to call on the Name of YēHôVâH (יְהוָה).

Genesis 5:1 This is the book of the genealogy of Hā·'ā·dām (חָאָדָם). In the day that Elohim (אֱלֹהִים) created man, He made him in the likeness of Elohim (אֱלֹהִים).

Genesis 5:2 Male and female He created them, and He blessed them, and called their name 'Hā·'ā·dām (חָאָדָם)' in the day they were created.

Genesis 5:3 And Hā·'ā·dām (חָאָדָם) lived one hundred and thirty years, and brought forth a son in his own likeness, after his image, and called his name Shëth.

Genesis 5:4 And after he brought forth Shëth, the days of Hā·'ā·dām (חָאָדָם) were eight hundred years. And he brought forth sons and daughters.

Genesis 5:5 So all the days that Hā·'ā·dām (חָאָדָם) lived were nine hundred and thirty years, and he died.

Genesis 5:6 And Shëth lived one hundred and five years, and brought forth Enosh.

Genesis 5:7 And after he brought forth Enosh, Shëth lived eight hundred and seven years, and brought forth sons and daughters.

Genesis 5:8 So all the days of Shëth were nine hundred and twelve years, and he died.

Genesis 5:9 And Enosh lived ninety years, and brought forth Qëynan.

Genesis 5:10 And after he brought forth Qëynan, Enosh lived eight hundred and fifteen years, and brought forth sons and daughters.

Genesis 5:11 So all the days of Enosh were nine hundred and five years, and he died.

Genesis 5:12 And Qëynan lived seventy years, and brought forth Mahalal'ël.

Genesis 5:13 After he brought forth Mahalal'ël, Qëynan lived eight hundred and forty years, and brought forth sons and daughters.

Genesis 5:14 So all the days of Qëynan were nine hundred and ten years, and he died.

Genesis 5:15 And Mahalal'ël lived sixty-five years, and brought forth Yered.

Genesis 5:16 And after he brought forth Yered, Mahalal'ël lived eight hundred and thirty years, and brought forth sons and daughters.

Genesis 5:17 So all the days of Mahalal'ël were eight hundred and ninety-five years, and he died.

Genesis 5:18 And Yered lived one hundred and sixty-two years, and brought forth Hanoḵ.

Genesis 5:19 And after he brought forth Hanoḵ, Yered lived eight hundred years, and brought forth sons and daughters.

Genesis 5:20 So all the days of Yered were nine hundred and sixty-two years, and he died.

Genesis 5:21 And Hanoḵ lived sixty-five years, and brought forth Methushelah.

Genesis 5:22 And after he brought forth Methushelah, Hanoḵ walked with Elohim (אֱלֹהִים) three hundred years, and brought forth sons and daughters.

Genesis 5:23 So all the days of Hanoḵ were three hundred and sixty-five years.

Genesis 5:24 And Hanoḵ walked with Elohim (אֱלֹהִים). Then he was no more, for Elohim (אֱלֹהִים) took him.

Genesis 5:25 And Methushelah lived one hundred and eighty-seven years, and brought forth Lemek.

Genesis 5:26 And after he brought forth Lemek, Methushelah lived seven hundred and eighty-two years, and brought forth sons and daughters.

Genesis 5:27 So all the days of Methushelah were nine hundred and sixty-nine years, and he died.

Genesis 5:28 And Lemek lived one hundred and eighty-two years, and brought forth a son,

Genesis 5:29 and called his name Nō·aḥ (נֹחַ), saying, "This one does comfort us concerning our work and the toil of our hands, because of the ground which YēHôVâH (יְהוָה) has cursed."

Genesis 5:30 And after he brought forth Nō·aḥ (נֹחַ), Lemek lived five hundred and ninety-five years, and brought forth sons and daughters.

Genesis 5:31 So all the days of Lemek were seven hundred and seventy-seven years, and he died.

Genesis 5:32 And Nō·aḥ (נֹחַ) was five hundred years old, and Nō·aḥ (נֹחַ) brought forth Shēm, Ḥam, and Yepheth.

Genesis 6:1 And it came to be, when men began to increase on the face of the earth, and daughters were born to them,

Genesis 6:2 that the sons of Elohim (אֱלֹהִים) saw the daughters of men, that they were good. And they took wives for themselves of all whom they chose.

Genesis 6:3 And YēHōVâH (יְהוָה) said, "My Spirit [Ruach רוח] shall not strive with man forever in his going astray. He is flesh, and his days shall be one hundred and twenty years."

Genesis 6:4 The Nephilim were on the earth in those days, and also afterward, when the sons of Elohim (אֱלֹהִים) came in to the daughters of men and they bore children to them. Those were the mighty men who were of old, the men of name.

Genesis 6:5 And YēHōVâH (יְהוָה) saw that the wickedness of man was great in the earth, and that every inclination of the thoughts of his heart was only evil continually.

Genesis 6:6 And YēHōVâH (יְהוָה) was sorry that He had made man on the earth, and He was grieved in His heart.

Genesis 6:7 And YēHōVâH (יְהוָה) said, "I am going to wipe off man whom I have created from the face of the earth, both man and beast, creeping creature and birds of the heavens, for I am sorry that I have made them."

Genesis 6:8 But Nō·aḥ (נֹחַ) found favour in the eyes of YēHōVâH (יְהוָה).

Genesis 6:9 This is the genealogy of Nō·aḥ (נֹחַ). Nō·aḥ (נֹחַ) was a righteous man, perfect in his generations. Nō·aḥ (נֹחַ) walked with Elohim (אֱלֹהִים).

Genesis 6:10 And Nō·aḥ (נֹחַ) brought forth three sons: Shēm, Ḥam, and Yepheth.

Genesis 6:11 And the earth was corrupt before Elohim (אֱלֹהִים), and the earth was filled with violence.

Genesis 6:12 And Elohim (אֱלֹהִים) looked upon the earth and saw that it was corrupt – for all flesh had corrupted their way on the earth –

Genesis 6:13 and Elohim (אֱלֹהִים) said to Nō·aḥ (נֹחַ), "The end of all flesh has come before Me, for the earth is filled with violence through them. And see, I am going to destroy them from the earth.

Genesis 6:14 "Make yourself an ark of gopherwood. Make rooms in the ark, and cover it inside and outside with tar.

Genesis 6:15 "And this is how you are to make it: The length of the ark is three hundred cubits, its width fifty cubits, and its height thirty cubits.

Genesis 6:16 "Make a window for the ark, and complete it to a cubit from above. And set the door of the ark in its side. Make it with lower, second, and third decks.

Genesis 6:17 "And see, I Myself am bringing floodwaters on the earth, to destroy all flesh in which is the breath of life from under the heavens – all that is on the earth is to die.

Genesis 6:18 "And I shall establish My covenant with you, and you shall come into the ark, you and your sons and your wife and your sons' wives with you.

Genesis 6:19 "And of all the living creatures of all flesh, two of each, you are to bring into the ark, to keep them alive with you – a male and a female.

Genesis 6:20 "Of the birds after their kind, and of the cattle after their kind, and of all creeping creatures of the earth after their kind, two of each are to come to you, to keep them alive.

Genesis 6:21 "As for you, take of all food that is eaten and gather it to yourself. And it shall be food for you and for them."

Genesis 6:22 And Nō·aḥ (נֹחַ) did according to all that Elohim (אֱלֹהִים) commanded him, so he did.

Genesis 7:1 And YēHōVâH (יְהוָה) said to Nō·aḥ (נֹחַ), "Come into the ark, you and all your household, because I have seen that you are righteous before Me in this generation.

Genesis 7:2 “Of all the clean beasts take with you seven pairs, a male and his female; and of the beasts that are unclean two, a male and his female;

Genesis 7:3 and of birds of the heavens seven pairs, male and female, to keep offspring alive on the face of all the earth.

Genesis 7:4 “For after seven more days I am sending rain on the earth, forty days and forty nights, and shall wipe from the face of the earth all that stand that I created.”

Genesis 7:5 And Nō·aḥ (נֹחַ) did according to all that YĒHôVâH (יְהוָה) commanded him.

Genesis 7:6 Now Nō·aḥ (נֹחַ) was six hundred years old when the flood-waters were on the earth.

Genesis 7:7 And Nō·aḥ (נֹחַ) and his sons and his wife and his sons' wives went into the ark because of the waters of the flood.

Genesis 7:8 Of the clean beasts and of the beasts that are unclean, and of birds, and of all that creep on the earth,

Genesis 7:9 two by two they went into the ark to Nō·aḥ (נֹחַ), male and female, as Elohim (אֱלֹהִים) had commanded Nō·aḥ (נֹחַ).

Genesis 7:10 And it came to be after seven days that the waters of the flood were on the earth.

Genesis 7:11 In the six hundredth year of Nō·aḥ (נֹחַ)'s life, in the second month, the seventeenth day of the month, on that day all the fountains of the great deep were broken up, and the windows of the heavens were opened.

Genesis 7:12 And the rain was on the earth forty days and forty nights.

Genesis 7:13 On that same day Nō·aḥ (נֹחַ) and Shēm and Ḥam and Yepheth, the sons of Nō·aḥ (נֹחַ), and Nō·aḥ (נֹחַ)'s wife and the three wives of his sons with them, went into the ark,

Genesis 7:14 they and every living creature after its kind, and every beast after its kind, and every creeping creature that creeps on the earth after its kind, and every bird after its kind, every bird of every sort.

Genesis 7:15 And they went into the ark to Nō·aḥ (נֹחַ), two by two, of all flesh in which is the breath of life.

Genesis 7:16 And those going in, male and female of all flesh, went in as Elohim (אֱלֹהִים) had commanded him, and YĒHôVâH (יְהוָה) shut him in.

Genesis 7:17 And the flood was on the earth forty days, and the waters increased and lifted up the ark, and it rose high above the earth.

Genesis 7:18 And the waters were mighty and greatly increased on the earth, and the ark moved about on the surface of the waters.

Genesis 7:19 And the waters were exceedingly mighty on the earth, and all the high mountains under all the heavens were covered.

Genesis 7:20 The waters became mighty, fifteen cubits upward, and the mountains were covered.

Genesis 7:21 And all flesh died that moved on the earth – birds and cattle and beasts and every creeping creature that creeps on the earth, and all mankind.

Genesis 7:22 All in whose nostrils was the breath of the Spirit [Ruach רֹּחַ] of life, all that was on the dry land, died.

Genesis 7:23 So He wiped off all that stand, which were on the face of the ground – both man and beast, creeping creature and bird of the heavens. And they were wiped off from the earth. And only Nō·aḥ (נֹחַ) was left, and those with him in the ark. Genesis 7:24 And the waters were mighty on the earth, one hundred and fifty days.

Genesis 8:1 And Elohim (אֱלֹהִים) remembered Nō·aḥ (נֹחַ), and all the beasts and all the cattle that were with him in the ark. And Elohim (אֱלֹהִים) made a wind to pass over the earth, and the waters subsided.

Genesis 8:2 And the fountains of the deep and the windows of the heavens were stopped, and the rain from the heavens was withheld.

Genesis 8:3 And the waters receded steadily from the earth, and at the end of the hundred and fifty days the waters diminished.

Genesis 8:4 And in the seventh month, the seventeenth day of the month, the ark rested on the mountains of Ararat.

Genesis 8:5 And the waters decreased steadily until the tenth month. In the tenth month, on the first day of the month, the tops of the mountains became visible.

Genesis 8:6 And it came to be, at the end of forty days, that Nō-ah (נֹחַ) opened the window of the ark which he had made,

Genesis 8:7 and he sent out a raven, which kept going out and turning back until the waters had dried up from the earth.

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

Genesis 8:9 But the dove found no resting place for its feet and returned into the ark to him, for the waters were on the face of all the earth. So he put out his hand and took it, and pulled it into the ark to himself.

Genesis 8:10 And he waited yet another seven days, and again he sent the dove out from the ark.

Genesis 8:11 And the dove came to him in the evening, and see, a freshly plucked olive leaf was in its mouth. And Nō-ah (נֹחַ) knew that the waters had receded from the earth.

Genesis 8:12 And he waited yet another seven days and sent out the dove, which did not return to him again.

Genesis 8:13 And it came to be in the six hundred and first year, in the first month, the first day of the month, that the waters were dried up from the earth. And Nō-ah (נֹחַ) removed the covering of the ark and looked, and saw the surface of the ground was dry.

Genesis 8:14 And in the second month, on the twenty-seventh day of the month, the earth was dry.

Genesis 8:15 And Elohim (אֱלֹהִים) spoke to Nō-ah (נֹחַ), saying,

Genesis 8:16 “Go out of the ark, you and your wife and your sons and your sons’ wives with you.

Genesis 8:17 “Bring out with you every living creature of all flesh that is with you: of birds, of cattle and all creeping creatures that creep on the earth. And let them teem on the earth, and bear and increase on the earth.”

Genesis 8:18 So Nō-ah (נֹחַ) went out, and his sons and his wife and his sons’ wives with him,

Genesis 8:19 every beast, every creeping creature, and every bird, whatever creeps on the earth, according to their kinds, went out of the ark.

Genesis 8:20 And Nō-ah (נֹחַ) built an altar to YēHôVâH (יְהוָה), and took of every clean beast and of every clean bird, and offered burnt offerings on the altar.

Genesis 8:21 And YēHôVâH (יְהוָה) smelled a soothing fragrance, and YēHôVâH (יְהוָה) said in His heart, “Never again shall I curse the ground because of man, although the inclination of man’s heart is evil from his youth, and never again smite all living creatures, as I have done,

Genesis 8:22 as long as the earth remains, seedtime and harvest, and cold and heat, and winter and summer, and day and night shall not cease.”

Genesis 9:1 And Elohim (אֱלֹהִים) blessed Nō-ah (נֹחַ) and his sons, and said to them, “Bear fruit and increase, and fill the earth.

Genesis 9:2 “And the fear of you and the dread of you is on every beast of the earth, on every bird of the heavens, on all that creeps on the ground, and on all the fish of the sea – into your hand they have been given.

Genesis 9:3 “Every moving creature that lives is food for you. I have given you all, as I gave the green plants.

Genesis 9:4 “But do not eat flesh with its life, its blood.

Genesis 9:5 “But only your blood for your lives I require, from the hand of every beast I require it,

and from the hand of man. From the hand of every man's brother I require the life of man.

Genesis 9:6 "Whoever sheds man's blood, by man his blood is shed, for in the image of Elohim (אֱלֹהִים) has He made man.

Genesis 9:7 "As for you, bear fruit and increase, bring forth teeming in the earth and increase in it."

Genesis 9:8 And Elohim (אֱלֹהִים) spoke to Nō-ah (נֹחַ) and to his sons with him, saying,

Genesis 9:9 "And I, see, I establish My covenant with you and with your seed after you,

Genesis 9:10 and with every living creature that is with you: of the birds, of the cattle, and of every beast of the earth with you, of all that go out of the ark, every beast of the earth.

Genesis 9:11 "And I shall establish My covenant with you, and never again is all flesh cut off by the waters of the flood, and never again is there a flood to destroy the earth."

Genesis 9:12 And Elohim (אֱלֹהִים) said, "This is the sign of the covenant which I make between Me and you, and every living creature that is with you, for all generations to come:

Genesis 9:13 "I shall set My rainbow in the cloud, and it shall be for the sign of the covenant between Me and the earth.

Genesis 9:14 "And it shall be, when I bring a cloud over the earth, that the rainbow shall be seen in the cloud,

Genesis 9:15 and I shall remember My covenant which is between Me and you and every living creature of all flesh, and never again let the waters become a flood to destroy all flesh.

Genesis 9:16 "And the rainbow shall be in the cloud, and I shall see it, to remember the everlasting covenant between Elohim (אֱלֹהִים) and every living creature of all flesh that is on the earth."

Genesis 9:17 And Elohim (אֱלֹהִים) said to Nō-ah (נֹחַ), "This is the sign of the covenant which I have

established between Me and all flesh that is on the earth."

Genesis 9:18 And the sons of Nō-ah (נֹחַ) who went out of the ark were Shēm and Ḥam and Yepheth. And Ḥam was the father of Kena'an.

Genesis 9:19 These three were the sons of Nō-ah (נֹחַ), and all the earth was overspread from them.

Genesis 9:20 And Nō-ah (נֹחַ), a man of the soil, began and planted a vineyard.

Genesis 9:21 And he drank of the wine and was drunk, and became uncovered in his tent.

Genesis 9:22 And Ḥam, the father of Kena'an, saw the nakedness of his father, and told his two brothers outside.

Genesis 9:23 So Shēm and Yepheth took a garment, laid it on both their shoulders, and went backward and covered the nakedness of their father, but their faces were turned away, and they did not see their father's nakedness.

Genesis 9:24 And Nō-ah (נֹחַ) awoke from his wine, and he knew what his younger son had done to him,

Genesis 9:25 and he said, "Cursed is Kena'an, let him become a servant of servants to his brothers."

Genesis 9:26 And he said, "Blessed be YĕHōVâH (יְהוָה), the Elohim (אֱלֹהִים) of Shēm, and let Kena'an become his servant.

Genesis 9:27 "Let Elohim (אֱלֹהִים) enlarge Yepheth, and let him dwell in the tents of Shēm. And let Kena'an become his servant."

Genesis 9:28 And Nō-ah (נֹחַ) lived after the flood three hundred and fifty years.

Genesis 9:29 So all the days of Nō-ah (נֹחַ) were nine hundred and fifty years, and he died.

Genesis 10:1 And this is the genealogy of the sons of Nō-ah (נֹחַ): Shēm, Ḥam, and Yepheth. And sons were born to them after the flood.

Genesis 10:2 The sons of Yepheth: Gomer, and Maḡoḡ, and Maḡai, and Yawan, and Tuḡal, and Mesheḳ, and Tiras.

Genesis 10:3 And the sons of Gomer: Ashkenaz, and Riphath, and Toḡarmah.

Genesis 10:4 And the sons of Yawan: Elishah and Tarshish, Kittim and Doḡanim.

Genesis 10:5 From these the coastland peoples of the nations were separated into their lands, everyone according to his language, according to their clans, into their nations.

Genesis 10:6 And the sons of Ḥam: Kush, and Mitsrayim, and Put, and Kena'an.

Genesis 10:7 And the sons of Kush: Seḡa, and Ḥawilah, and Saḡtah, and Ra'mah, and Saḡteḡa.

And the sons of Ra'mah: Sheḡa and Deḡan.

Genesis 10:8 And Kush brought forth Nimroḡ, he began to be a mighty one on the earth.

Genesis 10:9 He was a mighty hunter before YĒHÔVÂH (יהוה), therefore it is said, "Like Nimroḡ the mighty hunter before YĒHÔVÂH (יהוה)."

Genesis 10:10 And the beginning of his reign was Baḡel, and Ereḡ, and Akkaḡ, and Kalnëh, in the land of Shin'ar.

Genesis 10:11 From that land he went to Ashshur and built Ninewëh, and Reḡoḡboth Ir, and Kelaḡ, Genesis 10:12 and Resen between Ninewëh and Kelaḡ, the great city.

Genesis 10:13 And Mitsrayim brought forth Luḡim, and Anamim, and Leḡaḡim, and Naphtuḡim,

Genesis 10:14 and Pathrusim, and Kasluḡim, from whom came the Philistines and Kaphtorim.

Genesis 10:15 And Kena'an brought forth Tsidoḡ his first-born, and Ḥëth,

Genesis 10:16 and the Yeḡusite, and the Amorite, and the Gîrgashite,

Genesis 10:17 and the Ḥiwuite, and the Arḡite, and the Sinite,

Genesis 10:18 and the Arwaḡite, and the Tsemarite, and the Ḥamathite. And afterward the clans of the Kena'anites were spread abroad.

Genesis 10:19 And the border of the Kena'anites was from Tsidoḡ as you go toward Gerar, as far as Azzah, as you go toward Seḡom, and Amorah, and Admah, and Tseḡoyim, as far as Lasha.

Genesis 10:20 These were the sons of Ḥam, according to their clans, according to their languages, in their lands, in their nations.

Genesis 10:21 And also to Shëm, the father of all the children of Ĕḡer, the brother of Yepheth the elder, children were born.

Genesis 10:22 The sons of Shëm: Ĕylam, and Asshur, and Arpaḡshaḡ, and Luḡ, and Aram.

Genesis 10:23 And the sons of Aram: Uts, and Ḥul, and Gether, and Mash.

Genesis 10:24 And Arpaḡshaḡ brought forth Shelaḡ, and Shelaḡ brought forth Ĕḡer.

Genesis 10:25 And to Ĕḡer were born two sons, the name of one was Peleḡ, for in his days the earth was divided, and his brother's name was Yoḡtan.

Genesis 10:26 And Yoḡtan brought forth Almoḡaḡ, and Sheleph, and Ḥatsarmaweth, and Yerah,

Genesis 10:27 and Ḥaḡoram, and Uzal, and Diḡlah, Genesis 10:28 and Oḡal, and Aḡima'ël, and Sheḡa,

Genesis 10:29 and Ophir, and Ḥawilah, and Yoḡaḡ. All these were sons of Yoḡtan.

Genesis 10:30 And their dwelling place was from Mëysha as you go toward Sephar, a mountain of the east.

Genesis 10:31 These were the sons of Shëm, according to their clans, according to their languages, in their lands, according to their nations.

Genesis 10:32 These were the clans of the sons of Nō-aḡ (נֹחַ), according to their generations, in their nations. And from these the nations were divided on the earth after the flood.

Genesis 11:1 And all the earth had one language and one speech.

Genesis 11:2 And it came to be, as they set out from the east, that they found a plain in the land of Shin'ar, and they dwelt there.

Genesis 11:3 And they said to each other, "Come, let us make bricks and bake them thoroughly." And they had brick for stone, and they had asphalt for mortar.

Genesis 11:4 And they said, “Come, let us build ourselves a city, and a tower whose top is in the heavens, and make a name for ourselves, lest we be scattered over all the face of the earth.”

Genesis 11:5 Then YēHôVâH (יהוה) came down to see the city and the tower which the sons of men had built.

Genesis 11:6 And YēHôVâH (יהוה) said, “Look, they are one people and they all have one language, and this is what they begin to do! And now, they are not going to be withheld from doing whatever they plan to do.

Genesis 11:7 “Come, let Us go there and confuse their language, so that they do not understand one another’s speech.”

Genesis 11:8 And YēHôVâH (יהוה) scattered them from there, over the face of all the earth, and they left off building the city.

Genesis 11:9 That is why its name was called Babel, because there YēHôVâH (יהוה) confused the language of all the earth, and from there YēHôVâH (יהוה) scattered them over the face of all the earth.

Genesis 11:10 This is the genealogy of Shēm: Shēm was a hundred years old and brought forth Arpākshad, two years after the flood.

Genesis 11:11 And after he brought forth Arpākshad, Shēm lived five hundred years, and brought forth sons and daughters.

Genesis 11:12 And Arpākshad lived thirty-five years, and brought forth Shelaḥ.

Genesis 11:13 And after he brought forth Shelaḥ, Arpākshad lived four hundred and three years, and brought forth sons and daughters.

Genesis 11:14 And Shelaḥ lived thirty years, and brought forth Ėḇer.

Genesis 11:15 And after he brought forth Ėḇer, Shelaḥ lived four hundred and three years, and brought forth sons and daughters.

Genesis 11:16 And Ėḇer lived thirty-four years, and brought forth Peleḡ.

Genesis 11:17 And after he brought forth Peleḡ, Ėḇer lived four hundred and thirty years, and brought forth sons and daughters.

Genesis 11:18 And Peleḡ lived thirty years, and brought forth Re'u.

Genesis 11:19 And after he brought forth Re'u, Peleḡ lived two hundred and nine years, and brought forth sons and daughters.

Genesis 11:20 And Re'u lived thirty-two years, and brought forth Seruḡ.

Genesis 11:21 And after he brought forth Seruḡ, Re'u lived two hundred and seven years, and brought forth sons and daughters.

Genesis 11:22 And Seruḡ lived thirty years, and brought forth Naḥor.

Genesis 11:23 And after he brought forth Naḥor, Seruḡ lived two hundred years, and brought forth sons and daughters.

Genesis 11:24 And Naḥor lived twenty-nine years, and brought forth Teraḥ.

Genesis 11:25 And after he brought forth Teraḥ, Naḥor lived one hundred and nineteen years, and brought forth sons and daughters.

Genesis 11:26 And Teraḥ lived seventy years, and brought forth 'Ab-rām (אַבְרָם), Naḥor, and Haran.

Genesis 11:27 And this is the genealogy of Teraḥ: Teraḥ brought forth 'Ab-rām (אַבְרָם), Naḥor, and Haran. And Haran brought forth lō-wṭ (לוֹטִי).

Genesis 11:28 And Haran died before his father Teraḥ in the land of his birth, in Ur of the Chaldeans.

Genesis 11:29 And 'Ab-rām (אַבְרָם) and Naḥor took wives: the name of 'Ab-rām (אַבְרָם)'s wife was Sarai, and the name of Naḥor's wife, Milkah, the daughter of Haran the father of Milkah and the father of Yiskah.

Genesis 11:30 And Sarai was barren, she had no child.

Genesis 11:31 And Teraḥ took his son 'Ab-rām (אַבְרָם) and his grandson lō-wṭ (לוֹטִי), son of Haran, and his daughter-in-law Sarai, his son 'Ab-rām (אַבְרָם)'s wife, and they went out with them from

Ur of the Chaldeans to go to the land of Kena'an. And they came to Ḥaran and dwelt there.

Genesis 11:32 And the days of Terah came to be two hundred and five years, and Terah died in Ḥaran.

Genesis 12:1 And YēHōVâH (יהוה) said to 'Ab-rām (אַבְרָם), "Go yourself out of your land, from your relatives and from your father's house, to a land which I show you.

Genesis 12:2 "And I shall make you a great nation, and bless you and make your name great, and you shall be a blessing!

Genesis 12:3 "And I shall bless those who bless you, and curse him who curses you. And in you all the clans of the earth shall be blessed."

Genesis 12:4 So 'Ab-rām (אַבְרָם) left, as YēHōVâH (יהוה) had commanded him, and lō-wṭ (לוֹט) went with him. And 'Ab-rām (אַבְרָם) was seventy-five years old when he set out from Ḥaran.

Genesis 12:5 And 'Ab-rām (אַבְרָם) took Sarai his wife and lō-wṭ (לוֹט) his brother's son, and all their possessions that they had gathered, and the beings whom they had acquired in Ḥaran, and they set out for the land of Kena'an. And they came to the land of Kena'an.

Genesis 12:6 And 'Ab-rām (אַבְרָם) passed through the land to the place of Shekem, as far as the terebinth tree of Moreh. At that time the Kena'anites were in the land.

Genesis 12:7 And YēHōVâH (יהוה) appeared to 'Ab-rām (אַבְרָם) and said, "To your seed I give this land." And he built there an altar to YēHōVâH (יהוה), who had appeared to him.

Genesis 12:8 And from there he moved to the mountain east of Bēyth Ēl, and he pitched his tent, with Bēyth Ēl on the west and Ai on the east. And he built there an altar to YēHōVâH (יהוה), and called on the Name of YēHōVâH (יהוה).

Genesis 12:9 And 'Ab-rām (אַבְרָם) set out, continuing toward the South.

Genesis 12:10 And a scarcity of food came to be in the land, and 'Ab-rām (אַבְרָם) went down to

Mitsrayim to dwell there, for the scarcity of food was severe in the land.

Genesis 12:11 And it came to be, when he was close to entering Mitsrayim, that he said to Sarai his wife, "See, I know that you are a fair woman to look at.

Genesis 12:12 "And it shall be, when the Mitsrites see you, that they shall say, 'This is his wife.' And they shall kill me, but let you live.

Genesis 12:13 "Please say you are my sister, so that it shall be well with me for your sake, and my life be spared because of you."

Genesis 12:14 And it came to be, when 'Ab-rām (אַבְרָם) came into Mitsrayim, that the Mitsrites saw the woman, that she was very fair.

Genesis 12:15 And Pharaoh's officials saw her and praised her before Pharaoh, and the woman was taken to Pharaoh's house.

Genesis 12:16 And he treated 'Ab-rām (אַבְרָם) well for her sake, and he had sheep, and cattle, and male donkeys, and male and female servants, and female donkeys, and camels.

Genesis 12:17 But YēHōVâH (יהוה) plagued Pharaoh and his house with great plagues because of Sarai, 'Ab-rām (אַבְרָם)'s wife.

Genesis 12:18 And Pharaoh called 'Ab-rām (אַבְרָם) and said, "What is this you have done to me? Why did you not inform me that she was your wife?

Genesis 12:19 "Why did you say, 'She is my sister'? And so I was going to take her for my wife. Look, here is your wife, take her and go."

Genesis 12:20 And Pharaoh commanded his men concerning him, and they sent him away, with his wife and all that he had.

Genesis 13:1 And 'Ab-rām (אַבְרָם) went up from Mitsrayim into the South, he and his wife and all that he had, and lō-wṭ (לוֹט) with him.

Genesis 13:2 And 'Ab-rām (אַבְרָם) was very rich in livestock, in silver, and in gold.

Genesis 13:3 And he went on his journey from the South as far as Bēyth Ēl, to the place where his tent

had been at the beginning, between Bëyth Ēl and Ai,
Genesis 13:4 to the place of the altar which he had made there at first. And there 'Ab·rām (אַבְרָם) called on the Name of YĕHôVâH (יְהוָה).
Genesis 13:5 Now lô·wṭ (לוֹ), who went with 'Ab·rām (אַבְרָם), also had flocks and herds and tents.
Genesis 13:6 And the land was not able to bear them, that they might dwell together, for their possessions were great, so that they could not dwell together.
Genesis 13:7 And there was strife between the herdsmen of 'Ab·rām (אַבְרָם)'s livestock and the herdsmen of lô·wṭ (לוֹ)'s livestock. And at that time the Kena'anites and the Perizzites dwelt in the land.
Genesis 13:8 Then 'Ab·rām (אַבְרָם) said to lô·wṭ (לוֹ), "Please let there be no strife between you and me, and between my herdsmen and your herdsmen, for we are brothers.
Genesis 13:9 "Is not all the land before you? Please separate from me. If you take the left, then I go to the right; or, if you go to the right, then I go to the left."
Genesis 13:10 And lô·wṭ (לוֹ) lifted his eyes and saw all the plain of the Yardën, that it was well watered everywhere – before YĕHôVâH (יְהוָה) destroyed Seḏom and Amorah – like the garden of YĕHôVâH (יְהוָה), like the land of Mitsrayim as you go toward Tso'ar.
Genesis 13:11 So lô·wṭ (לוֹ) chose for himself all the plain of the Yardën, and lô·wṭ (לוֹ) moved east. Thus they separated from each other,
Genesis 13:12 'Ab·rām (אַבְרָם) dwelling in the land of Kena'an, and lô·wṭ (לוֹ) dwelling in the cities of the plain and pitched his tent as far as Seḏom.
Genesis 13:13 But the men of Seḏom were evil and sinned before YĕHôVâH (יְהוָה), exceedingly so.
Genesis 13:14 And after lô·wṭ (לוֹ) had separated from him, YĕHôVâH (יְהוָה) said to 'Ab·rām (אַבְרָם), "Now lift up your eyes and look from the place

where you are, northward and southward and eastward and westward,
Genesis 13:15 for all the land which you see I shall give to you and your seed forever.
Genesis 13:16 "And I shall make your seed as the dust of the earth, so that, if a man could count the dust of the earth, then your seed also could be counted.
Genesis 13:17 "Arise, walk in the land through its length and its width, for I give it to you."
Genesis 13:18 So 'Ab·rām (אַבְרָם) moved his tent, and went and dwelt by the terebinth trees of Mamrë, which are in Hebron, and built an altar there to YĕHôVâH (יְהוָה).
Genesis 14:1 And it came to be in the days of Amraphel King of Shin'ar, Aryok King of Ellasar, Keḏorla'omer King of Ēylam, and Tid'al King of Goyim,
Genesis 14:2 that they fought against Bera King of Seḏom, Birsha King of Amorah, Shinaḅ King of Aḏmah, Shem'ëḅer King of Tseḅoyim, and the King of Bela, that is Tso'ar.
Genesis 14:3 All these joined together in the Valley of Siddim, that is the Salt Sea.
Genesis 14:4 Twelve years they served Keḏorla'omer, and in the thirteenth year they rebelled.
Genesis 14:5 And in the fourteenth year Keḏorla'omer and the sovereigns that were with him came and smote the Repha'im in Ashteroth Qarnayim, and the Zuzim in Ḥam, and the Ēmites in Shawëh Qiryathayim,
Genesis 14:6 and the Ḥorites in their mountain of Së'ir, as far as Ēl Paran, which is by the wilderness.
Genesis 14:7 And they turned back and came to Ēn Mishpat, that is Qaḏësh, and smote all the country of the Amalëqites, and also the Amorites who dwelt in Ḥatsetson Tamar.
Genesis 14:8 And the King of Seḏom, and the King of Amorah, and the King of Aḏmah, and the King of Tseḅoyim, and the King of Bela, that is Tso'ar, went

out and joined together in battle in the Valley of Siddim,

Genesis 14:9 against Kedōra'omer King of Ēylam, and Tid'al King of Goyim, and Amraphel King of Shin'ar, and Aryok King of Ellasar – four sovereigns against five.

Genesis 14:10 And the Valley of Siddim had many tar pits. And the sovereigns of Seḏom and Amorah fled and fell there, and the remainder fled to the mountains.

Genesis 14:11 And they took all the goods of Seḏom and Amorah, and all their food, and went away.

Genesis 14:12 And they took lō-wṭ (לוֹ), 'Ab-rām (אַבְרָם)'s brother's son who dwelt in Seḏom, and his goods, and left.

Genesis 14:13 And one who had escaped came and informed 'Ab-rām (אַבְרָם) the Heḇrew, for he dwelt by the terebinth trees of Mamrē the Amorite, brother of Eshkol and brother of Anēr, and they had a covenant with 'Ab-rām (אַבְרָם).

Genesis 14:14 And when 'Ab-rām (אַבְרָם) heard that his brother was taken captive, he armed his three hundred and eighteen trained servants who were born in his own house, and went in pursuit as far as Dan.

Genesis 14:15 And he and his servants divided against them by night, and smote them and pursued them as far as Ḥobāh, which is on the left of Damascus.

Genesis 14:16 So he brought back all the goods, and also brought back his brother lō-wṭ (לוֹ) and his goods, as well as the women and the people.

Genesis 14:17 And after his return from the defeat of Kedōra'omer and the sovereigns who were with him, the King of Seḏom came out to meet him at the Valley of Shawēh, that is, the King's Valley.

Genesis 14:18 And Malkitseḏeq King of Shalēm brought out bread and wine. Now he was the priest of the Most High Ēl.

Genesis 14:19 And he blessed him and said, "Blessed be 'Ab-rām (אַבְרָם) of the Most High Ēl, Possessor of the heavens and earth.

Genesis 14:20 "And blessed be the Most High Ēl who has delivered your enemies into your hand." And he gave him a tenth of all.

Genesis 14:21 And the King of Seḏom said to 'Ab-rām (אַבְרָם), "Give me the people, and take the goods for yourself."

Genesis 14:22 But 'Ab-rām (אַבְרָם) said to the King of Seḏom, "I have lifted my hand to YēHôVâH (יְהוָה), the Most High Ēl, the Possessor of the heavens and earth,

Genesis 14:23 not to take a thread or a sandal strap or whatever is yours, lest you should say, 'I have made 'Ab-rām (אַבְרָם) rich,'

Genesis 14:24 except only what the young men have eaten, and the portion of the men who went with me: Anēr, Eshkol, and Mamrē. Let them take their portion."

Genesis 15:1 After these events the word of YēHôVâH (יְהוָה) came to 'Ab-rām (אַבְרָם) in a vision, saying, "Do not be afraid, 'Ab-rām (אַבְרָם). I am your shield, your reward is exceedingly great."

Genesis 15:2 And 'Ab-rām (אַבְרָם) said, "Master YēHôVâH (יְהוָה), what would You give me, seeing I go childless, and the heir of my house is Eli'ezer of Damascus?"

Genesis 15:3 And 'Ab-rām (אַבְרָם) said, "See, You have given me no seed, and see, one born in my house is my heir!"

Genesis 15:4 And see, the word of YēHôVâH (יְהוָה) came to him, saying, "This one is not your heir, but he who comes from your own body is your heir."

Genesis 15:5 And He brought him outside and said, "Look now toward the heavens, and count the stars if you are able to count them." And He said to him, "So are your seed."

Genesis 15:6 And he believed in YēHôVâH (יְהוָה), and He reckoned it to him for righteousness.

Genesis 15:7 And He said to him, “I am **YēHôVâH** (יְהוָה), who brought you out of Ur of the Chaldeans, to give you this land to inherit it.”

Genesis 15:8 And he said, “Master **YēHôVâH** (יְהוָה), whereby do I know that I possess it?” Genesis 15:9 And He said to him, “Bring Me a three-year-old heifer, and a three-year-old female goat, and a three-year-old ram, and a turtledove, and a young pigeon.”

Genesis 15:10 And he took all these to Him and cut them in the middle, and placed each half opposite the other, but he did not cut the birds.

Genesis 15:11 And the birds of prey came down on the carcasses, and ‘Ab·rām (אַבְרָם) drove them away.

Genesis 15:12 And it came to be, when the sun was going down, and a deep sleep fell upon ‘Ab·rām (אַבְרָם), that see, a frightening great darkness fell upon him.

Genesis 15:13 And He said to ‘Ab·rām (אַבְרָם), “Know for certain that your seed are to be sojourners in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years.

Genesis 15:14 “But the nation whom they serve I am going to judge, and afterward let them come out with great possessions.

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

Genesis 15:16 “Then, in the fourth generation they shall return here, for the crookedness of the Amorites is not yet complete.”

Genesis 15:17 And it came to be, when the sun went down and it was dark, that see, a smoking oven and a burning torch passing between those pieces.

Genesis 15:18 On the same day **YēHôVâH** (יְהוָה) made a covenant with ‘Ab·rām (אַבְרָם), saying, “I have given this land to your seed, from the river of Mitsrayim to the great river, the River Euphrates,

Genesis 15:19 with the Qēynite, and the Qenizzite, and the Qadmonite,

Genesis 15:20 and the Hittite, and the Perizzite, and the Repha'im,

Genesis 15:21 and the Amorite, and the Kena'anite, and the Girgashite, and the Yebusite.”

Genesis 16:1 And Sarai, ‘Ab·rām (אַבְרָם)’s wife, had borne him no child. And she had a Mitsrite female servant whose name was Hā·gār (הָגָר).

Genesis 16:2 And Sarai said to ‘Ab·rām (אַבְרָם), “See, **YēHôVâH** (יְהוָה) has kept me from bearing children. Please, go in to my female servant. It might be that I am built up by her.” And ‘Ab·rām (אַבְרָם) listened to the voice of Sarai.

Genesis 16:3 And Sarai, ‘Ab·rām (אַבְרָם)’s wife, took Hā·gār (הָגָר) her female servant, the Mitsrite, and gave her to her husband ‘Ab·rām (אַבְרָם) to be his wife, after ‘Ab·rām (אַבְרָם) had dwelt ten years in the land of Kena'an.

Genesis 16:4 And he went in to Hā·gār (הָגָר), and she conceived. And when she saw that she had conceived, her mistress was despised in her eyes.

Genesis 16:5 And Sarai said to ‘Ab·rām (אַבְרָם), “My wrong be upon you! I gave my female servant into your bosom. And when she saw that she had conceived, I was despised in her eyes. Let **YēHôVâH** (יְהוָה) judge between you and me.”

Genesis 16:6 And ‘Ab·rām (אַבְרָם) said to Sarai, “See, your female servant is in your hand, do to her what is good in your eyes.” And Sarai treated her harshly, and she fled from her presence.

Genesis 16:7 And the Messenger of **YēHôVâH** (יְהוָה) found her by a spring of water in the wilderness, by the spring on the way to Shur,

Genesis 16:8 and He said, “Hā·gār (הָגָר), Sarai's female servant, where have you come from, and where are you going?” And she said, “I am fleeing from the presence of Sarai, my mistress.”

Genesis 16:9 And the Messenger of **YēHôVâH** (יְהוָה) said to her, “Return to your mistress, and humble yourself under her hand.”

Genesis 16:10 And the Messenger of YēHôVâH (יְהוָה) said to her, "I am going to increase your seed greatly, too numerous to be counted."

Genesis 16:11 And the Messenger of YēHôVâH (יְהוָה) said to her, "See, you are conceiving and bearing a son, and shall call his name Yiš-mā-ʿel (יִשְׁמָעֵאל), because YēHôVâH (יְהוָה) has heard your affliction.

Genesis 16:12 "And he is to be a wild man, his hand against every one and every one's hand against him, and dwell over against all his brothers."

Genesis 16:13 And she called the Name of YēHôVâH (יְהוָה) who spoke to her, "You are the ʿĔl who sees," for she said, "Even here have I seen after Him who sees me?"

Genesis 16:14 That is why the well was called Be'ēr Laḥai Ro'i, see, it is between Qadēsh and Bered.

Genesis 16:15 And Hā-gār (הַגָּר) bore 'Aḇ-rām (אַבְרָם) a son, and 'Aḇ-rām (אַבְרָם) called the name of his son, whom Hā-gār (הַגָּר) bore, Yiš-mā-ʿel (יִשְׁמָעֵאל).

Genesis 16:16 And 'Aḇ-rām (אַבְרָם) was eighty-six years old when Hā-gār (הַגָּר) bore Yiš-mā-ʿel (יִשְׁמָעֵאל) to 'Aḇ-rām (אַבְרָם).

Genesis 17:1 And it came to be when 'Aḇ-rām (אַבְרָם) was ninety-nine years old, that YēHôVâH (יְהוָה) appeared to 'Aḇ-rām (אַבְרָם) and said to him, "I am ʿĔl Shaddai – walk before Me and be perfect.

Genesis 17:2 "And I give My covenant between Me and you, and shall greatly increase you."

Genesis 17:3 And 'Aḇ-rām (אַבְרָם) fell on his face, and Elohîm (אֱלֹהִים) spoke with him, saying,

Genesis 17:4 "As for Me, look, My covenant is with you, and you shall become a father of many nations.

Genesis 17:5 "And no longer is your name called 'Aḇ-rām (אַבְרָם), but your name shall be 'Aḇ-rā-hām (אַבְרָהָם), because I shall make you a father of many nations.

Genesis 17:6 "And I shall make you bear fruit exceedingly, and make nations of you, and sovereigns shall come from you.

Genesis 17:7 "And I shall establish My covenant between Me and you and your seed after you in their generations, for an everlasting covenant, to be Elohîm (אֱלֹהִים) to you and your seed after you. Genesis 17:8 "And I shall give to you and your seed after you the land of your sojournings, all the land of Kena'an, as an everlasting possession. And I shall be their Elohîm (אֱלֹהִים)."

Genesis 17:9 And Elohîm (אֱלֹהִים) said to 'Aḇ-rā-hām (אַבְרָהָם), "As for you, guard My covenant, you and your seed after you throughout their generations.

Genesis 17:10 "This is My covenant which you guard between Me and you, and your seed after you: Every male child among you is to be circumcised.

Genesis 17:11 "And you shall circumcise the flesh of your foreskin, and it shall become a sign of the covenant between Me and you.

Genesis 17:12 "And a son of eight days is circumcised by you, every male child in your generations, he who is born in your house or bought with silver from any foreigner who is not of your seed.

Genesis 17:13 "He who is born in your house, and he who is bought with your silver, has to be circumcised. So shall My covenant be in your flesh, for an everlasting covenant.

Genesis 17:14 "And an uncircumcised male child, who is not circumcised in the flesh of his foreskin, his life shall be cut off from his people – he has broken My covenant."

Genesis 17:15 And Elohîm (אֱלֹהִים) said to 'Aḇ-rā-hām (אַבְרָהָם), "As for Sarai your wife, do not call her name Sarai, for Sā-rāh (סָרָה) is her name.

Genesis 17:16 "And I shall bless her and also give you a son by her. And I shall bless her, and she shall become nations – sovereigns of peoples are to be from her."

Genesis 17:17 And 'Aḇ-rā-hām (אַבְרָהָם) fell on his face and laughed, and said in his heart, "Is a child born to a man who is a hundred years old? Or is

Sā-rāh (שָׂרָה), who is ninety years old, to bear a child?"

Genesis 17:18 And 'Ab-rā-hām (אַבְרָהָם) said to Elohim (אֱלֹהִים), "Oh, let Yiš-mā-êl (יִשְׁמָעֵאל) live before You!"

Genesis 17:19 And Elohim (אֱלֹהִים) said, "No, Sā-rāh (שָׂרָה) your wife is truly bearing a son to you, and you shall call his name Yiš-ḥāq. And I shall establish My covenant with him for an everlasting covenant, and with his seed after him.

Genesis 17:20 "And as for Yiš-mā-êl (יִשְׁמָעֵאל), I have heard you. See, I shall bless him, and shall make him bear fruit, and greatly increase him. He is to bring forth twelve princes, and I shall make him a great nation.

Genesis 17:21 "But My covenant I establish with Yiš-ḥāq, whom Sā-rāh (שָׂרָה) is to bear to you at this set time next year."

Genesis 17:22 And when He had ended speaking with him, Elohim (אֱלֹהִים) went up from 'Ab-rā-hām (אַבְרָהָם).

Genesis 17:23 And 'Ab-rā-hām (אַבְרָהָם) took Yiš-mā-êl (יִשְׁמָעֵאל) his son, and all those born in his house and all those bought with his silver, every male among the men of 'Ab-rā-hām (אַבְרָהָם)'s house, and circumcised the flesh of their foreskins that same day, as Elohim (אֱלֹהִים) told him.

Genesis 17:24 And 'Ab-rā-hām (אַבְרָהָם) was ninety-nine years old when he was circumcised in the flesh of his foreskin.

Genesis 17:25 And Yiš-mā-êl (יִשְׁמָעֵאל) his son was thirteen years old when he was circumcised in the flesh of his foreskin.

Genesis 17:26 'Ab-rā-hām (אַבְרָהָם) and his son Yiš-mā-êl (יִשְׁמָעֵאל) were circumcised that same day.

Genesis 17:27 And all the men of his house, born in the house or bought with silver from a foreigner, were circumcised with him.

Genesis 18:1 And YēHōVâH (יְהוָה) appeared to him by the terebinth trees of Mamrē, while he was sitting in the tent door in the heat of the day.

Genesis 18:2 So he lifted his eyes and looked, and saw three men standing opposite him. And when he saw them, he ran from the tent door to meet them, and bowed himself to the ground,

Genesis 18:3 and said, "YēHōVâH (יְהוָה), if I have now found favour in Your eyes, please do not pass Your servant by.

Genesis 18:4 "Please let a little water be brought, and wash your feet, and rest yourselves under the tree.

Genesis 18:5 "And let me bring a piece of bread and refresh your hearts, and then go on, for this is why you have come to your servant." And they said, "Do as you have said."

Genesis 18:6 So 'Ab-rā-hām (אַבְרָהָם) ran into the tent to Sā-rāh (שָׂרָה) and said, "Hurry, make ready three measures of fine flour, knead it and make cakes."

Genesis 18:7 And 'Ab-rā-hām (אַבְרָהָם) ran to the herd, took a tender and good calf, gave it to a young man, and he hurried to prepare it.

Genesis 18:8 And he took curds and milk and the calf which he had prepared, and set it before them, and he stood by them under the tree as they ate.

Genesis 18:9 And they said to him, "Where is Sā-rāh (שָׂרָה) your wife?" And he said, "See, in the tent."

Genesis 18:10 And He said, "I shall certainly return to you according to the time of life, and see, Sā-rāh (שָׂרָה) your wife is to have a son!" And Sā-rāh (שָׂרָה) was listening in the tent door which was behind him.

Genesis 18:11 Now 'Ab-rā-hām (אַבְרָהָם) and Sā-rāh (שָׂרָה) were old, well advanced in age, and Sā-rāh (שָׂרָה) was past the way of women.

Genesis 18:12 And Sā-rāh (שָׂרָה) laughed within herself, saying, "After I have grown old, shall I have pleasure, my master being old too?"

Genesis 18:13 And YēHōVâH (יְהוָה) said to 'Ab-rā-hām (אַבְרָהָם), "Why did Sā-rāh (שָׂרָה) laugh, saying, 'Shall I truly have a child, since I am old?'

Genesis 18:14 “Is any matter too hard for **YēHôVâH (יהוה)**? At the appointed time I am going to return to you, according to the time of life, and Sā-rāh (שרה) is to have a son.”

Genesis 18:15 But Sā-rāh (שרה) denied it, saying, “I did not laugh,” for she was afraid. And He said, “No, but you did laugh!”

Genesis 18:16 And the men rose up from there and looked toward Seḏom, and ‘Aḇ-rā-hām (אַבְרָהָם) went with them to send them away.

Genesis 18:17 And **YēHôVâH (יהוה)** said, “Shall I hide from ‘Aḇ-rā-hām (אַבְרָהָם) what I am doing,

Genesis 18:18 since ‘Aḇ-rā-hām (אַבְרָהָם) is certainly going to become a great and mighty nation, and all the nations of the earth shall be blessed in him?

Genesis 18:19 “For I have known him, so that he commands his children and his household after him, to guard the way of **YēHôVâH (יהוה)**, to do righteousness and right- ruling, so that **YēHôVâH (יהוה)** brings to ‘Aḇ-rā-hām (אַבְרָהָם) what He has spoken to him.”

Genesis 18:20 And **YēHôVâH (יהוה)** said, “Because the outcry against Seḏom and Amorah is great, and because their sin is very heavy,

Genesis 18:21 “I am going down now to see whether they have done altogether according to the outcry against it that has come to Me, and if not, I know.”

Genesis 18:22 So the men turned away from there and went toward Seḏom, but **YēHôVâH (יהוה)** still stood before ‘Aḇ-rā-hām (אַבְרָהָם).

Genesis 18:23 And ‘Aḇ-rā-hām (אַבְרָהָם) drew near and said, “Would You also destroy the righteous with the wrong?

Genesis 18:24 “Suppose there are fifty righteous within the city, would You also destroy the place and not spare it for the fifty righteous that were in it?

Genesis 18:25 “Far be it from You to act in this way, to slay the righteous with the wrong, so that the righteous should be as the wrong. Far be it from You! Does the Judge of all the earth not do right?”

Genesis 18:26 And **YēHôVâH (יהוה)** said, “If I find in Seḏom fifty righteous within the city, then I shall spare all the place for their sakes.”

Genesis 18:27 And ‘Aḇ-rā-hām (אַבְרָהָם) answered and said, “Look, please, I who am but dust and ashes have taken it upon myself to speak to **YēHôVâH (יהוה)**,

Genesis 18:28 “Suppose there are five less than the fifty righteous, would You destroy all of the city for lack of five?” And He said, “If I find there forty-five, I do not destroy it.”

Genesis 18:29 And he spoke to Him yet again and said, “Suppose there are found forty?” And He said, “I would not do it for the sake of forty.”

Genesis 18:30 And he said, “Let not **YēHôVâH (יהוה)** be displeased, and let me speak: Suppose there are found thirty?” And He said, “I would not do it if I find thirty there.”

Genesis 18:31 And he said, “Look, please, I have taken it upon myself to speak to **YēHôVâH (יהוה)**: Suppose there are found twenty?” And He said, “I would not destroy it for the sake of twenty.”

Genesis 18:32 And he said, “Let not **YēHôVâH (יהוה)** be displeased, and let me speak only this time: Suppose there are found ten?” And He said, “I would not destroy it for the sake of ten.”

Genesis 18:33 Then **YēHôVâH (יהוה)** went away as soon as He had ended speaking to ‘Aḇ-rā-hām (אַבְרָהָם). And ‘Aḇ-rā-hām (אַבְרָהָם) returned to his place.

Genesis 19:1 And the two messengers came to Seḏom in the evening, and lō-wṭ (לוט) was sitting in the gate of Seḏom. And when lō-wṭ (לוט) saw them, he rose up to meet them, and he bowed himself with his face toward the ground,

Genesis 19:2 and he said, “Look, please my masters, please turn in to your servant’s house and spend the night, and wash your feet, and rise early and go your way.” And they said, “No, but let us spend the night in the open square.”

Genesis 19:3 But he urged them strongly, and they turned in to him and came into his house. And he

made them a feast, and baked unleavened bread, and they ate.

Genesis 19:4 Before they lay down, the men of the city, the men of Sedom, both old and young, all the people from every part, surrounded the house.

Genesis 19:5 And they called to lō-wṭ (לֹוֹט) and said to him, “Where are the men who came to you tonight? Bring them out to us, and let us ‘know’ them.”

Genesis 19:6 So lō-wṭ (לֹוֹט) went out to them through the doorway, and shut the door behind him,

Genesis 19:7 and said, “Please, my brothers, do not do evil!

Genesis 19:8 “Look, please, I have two daughters who have not known a man. Please, let me bring them out to you, and do to them as you wish, only do no deed to these men, because they have come under the shadow of my roof.”

Genesis 19:9 But they said, “Stand back!” And they said, “This one came in to sojourn, and should he always judge? Now we are going to treat you worse than them.” So they pressed hard against the man lō-wṭ (לֹוֹט), and came near to break down the door.

Genesis 19:10 But the men reached out their hands and pulled lō-wṭ (לֹוֹט) into the house with them, and shut the door.

Genesis 19:11 Then they struck the men who were at the doorway of the house with blindness, both small and great, and they wearied themselves to find the door.

Genesis 19:12 And the men said to lō-wṭ (לֹוֹט), “Have you anyone else here? A son-in-law, and your sons, and your daughters, and whomever you have in the city – bring them out of this place!

Genesis 19:13 “For we are going to destroy this place, because the cry against them has grown great before the face of YēHôVâH (יְהוָה), and YēHôVâH (יְהוָה) has sent us to destroy it.”

Genesis 19:14 And lō-wṭ (לֹוֹט) went out and spoke to his sons-in-law, who had married his daughters, and said, “Get up, get out of this place, for

YēHôVâH (יְהוָה) is going to destroy this city!” But to his sons-in-law he seemed to be as one joking.

Genesis 19:15 And when morning dawned, the messengers urged lō-wṭ (לֹוֹט) to hurry, saying, “Get up, take your wife and your two daughters who are here, lest you be consumed in the punishment of the city.”

Genesis 19:16 And while he loitered, the men took hold of his hand, and his wife’s hand, and the hands of his two daughters, YēHôVâH (יְהוָה) having compassion on him, and they brought him out and set him outside the city.

Genesis 19:17 And it came to be, when they had brought them outside, that he said, “Escape for your life! Do not look behind you nor stay anywhere in the plain. Escape to the mountains, lest you be consumed.”

Genesis 19:18 And lō-wṭ (לֹוֹט) said to them, “Oh no, YēHôVâH (יְהוָה) !

Genesis 19:19 “Look, please, your servant has found favour in your eyes, and you have increased your kindness which you have shown me by saving my life, but I am unable to escape to the mountains, lest calamity overtake me and I die.

Genesis 19:20 “Look, please, this city is near enough to flee to, and it is small. Please let me escape there – is it not a small matter – and let my life be saved?”

Genesis 19:21 And He said to him, “Look, I have favoured you concerning this matter also, without overthrowing this city for which you have spoken.

Genesis 19:22 “Hurry, escape there. For I am not able to do any deed until you arrive there.” So the name of the city was called Tso’ar.

Genesis 19:23 The sun had risen upon the earth when lō-wṭ (לֹוֹט) entered Tso’ar.

Genesis 19:24 And YēHôVâH (יְהוָה) rained sulphur and fire on Sedom and Amarah, from YēHôVâH (יְהוָה) out of the heavens.

Genesis 19:25 So He overthrew those cities, and all the plain, and all the inhabitants of the cities, and what grew on the ground.

Genesis 19:26 But his wife looked back from behind him, and she became a post of salt.

Genesis 19:27 And 'Ab-rā-hām (אַבְרָהָם) arose early in the morning and went to the place where he had stood before YĕHôVâH (יְהוָה),

Genesis 19:28 and he looked toward Seđom and Amorah, and toward all the land of the plain. And he looked and saw the smoke of the land which went up like the smoke of a furnace.

Genesis 19:29 Thus it came to be, when Elohim (אֱלֹהִים) destroyed the cities of the plain, that Elohim (אֱלֹהִים) remembered 'Ab-rā-hām (אַבְרָהָם), and sent lō-wṭ (לוֹט) out of the midst of the overthrow, when He overthrew the cities in which lō-wṭ (לוֹט) had dwelt.

Genesis 19:30 And lō-wṭ (לוֹט) went up out of Tso'ar and dwelt in the mountains, and his two daughters were with him, for he was afraid to dwell in Tso'ar. And he and his two daughters dwelt in a cave.

Genesis 19:31 And the first-born said to the younger, "Our father is old, and there is no man on the earth to come in to us, as is the way of all the earth.

Genesis 19:32 "Come, let us make our father drink wine and lie with him, so that we preserve the seed of our father."

Genesis 19:33 So they made their father drink wine that night. And the first-born went in and lay with her father, and he was not aware of it when she lay down or when she arose.

Genesis 19:34 And it came to be on the next day that the first-born said to the younger, "See, I lay with my father last night. Let us make him drink wine tonight as well, and you go in and lie with him, so that we keep the seed of our father."

Genesis 19:35 So they made their father drink wine that night as well. And the younger arose and lay with him, and he was not aware of it when she lay down or when she arose.

Genesis 19:36 Thus both the daughters of lō-wṭ (לוֹט) became pregnant by their father.

Genesis 19:37 And the first-born bore a son and called his name Mo'ab, he is the father of the Mo'abites to this day.

Genesis 19:38 And the younger, she also bore a son and called his name Ben- Ammi, he is the father of the children of Ammon to this day.

Genesis 20:1 And 'Ab-rā-hām (אַבְרָהָם) set out from there to the land of the South, and dwelt between Qadēsh and Shur, and stayed in Gerar.

Genesis 20:2 And 'Ab-rā-hām (אַבְרָהָם) said concerning Sā-rāh (שָׂרָה) his wife, "She is my sister." And Aḇimelek King of Gerar sent and took Sā-rāh (שָׂרָה).

Genesis 20:3 But Elohim (אֱלֹהִים) came to Aḇimelek in a dream by night, and said to him, "See, you are a dead man because of the woman whom you have taken, for she is a man's wife."

Genesis 20:4 However, Aḇimelek had not come near her, and he said, "YĕHôVâH (יְהוָה), would You slay a righteous nation also?

Genesis 20:5 "Did he not say to me, 'She is my sister'? And she, even she herself said, 'He is my brother.' In the integrity of my heart and in the innocence of my hands I have done this."

Genesis 20:6 And Elohim (אֱלֹהִים) said to him in a dream, "Yea, I know that you did this in the integrity of your heart, and so I kept you from sinning against Me. For this reason I did not let you touch her.

Genesis 20:7 "And now, return the man's wife, for he is a prophet, and let him pray for you and you live. But if you do not return her, know that you shall certainly die, you and all that are yours."

Genesis 20:8 So Aḇimelek rose early in the morning, and called all his servants, and spoke all these words in their hearing. And the men were greatly frightened.

Genesis 20:9 And Aḇimelek called 'Ab-rā-hām (אַבְרָהָם) and said to him, "What have you done to us? In what have I sinned against you, that you have brought on me and on my reign a great sin?

You have done matters to me that should not be done.”

Genesis 20:10 And Abimelek said to ‘Ab-rā-hām (אַבְרָהָם), “What did you have in view, that you have done this matter?”

Genesis 20:11 And ‘Ab-rā-hām (אַבְרָהָם) said, “Only because I said to myself, the fear of Elohim (אֱלֹהִים) is not in this place, and they shall kill me for the sake of my wife.

Genesis 20:12 “And yet, she is truly my sister. She is the daughter of my father, but not the daughter of my mother, and she became my wife.

Genesis 20:13 “And it came to be, when Elohim (אֱלֹהִים) caused me to wander from my father’s house, that I said to her, ‘This is your kindness that you should do for me: in every place, wherever we go, say of me, “He is my brother.” ’ ”

Genesis 20:14 Then Abimelek took sheep, and cattle, and male and female servants, and gave them to ‘Ab-rā-hām (אַבְרָהָם). And he returned Sā-rāh (שָׂרָה) his wife to him.

Genesis 20:15 And Abimelek said, “See, my land is before you, dwell wherever it is good in your eyes.”

Genesis 20:16 And to Sā-rāh (שָׂרָה) he said, “See, I have given your brother a thousand pieces of silver. See, it is to you a covering of eyes before all who are with you and before all others, and you are cleared before everyone.”

Genesis 20:17 And ‘Ab-rā-hām (אַבְרָהָם) prayed to Elohim (אֱלֹהִים), and Elohim (אֱלֹהִים) healed Abimelek, and his wife, and his female servants, so they bore children,

Genesis 20:18 for YēHôVâH (יְהוָה) had closed up all the wombs of the house of Abimelek because of Sā-rāh (שָׂרָה), ‘Ab-rā-hām (אַבְרָהָם)’s wife.

Genesis 21:1 And YēHôVâH (יְהוָה) visited Sā-rāh (שָׂרָה) as He had said, and YēHôVâH (יְהוָה) did for Sā-rāh (שָׂרָה) as He had spoken.

Genesis 21:2 So Sā-rāh (שָׂרָה) conceived and bore ‘Ab-rā-hām (אַבְרָהָם) a son in his old age, at the appointed time of which Elohim (אֱלֹהִים) had spoken to him.

Genesis 21:3 And ‘Ab-rā-hām (אַבְרָהָם) called the name of his son who was born to him, whom Sā-rāh (שָׂרָה) bore to him, Yiṣ-ḥāq.

Genesis 21:4 And ‘Ab-rā-hām (אַבְרָהָם) circumcised his son Yiṣ-ḥāq when he was eight days old, as Elohim (אֱלֹהִים) had commanded him.

Genesis 21:5 And ‘Ab-rā-hām (אַבְרָהָם) was one hundred years old when his son Yiṣ-ḥāq was born to him.

Genesis 21:6 And Sā-rāh (שָׂרָה) said, “Elohim (אֱלֹהִים) has made me laugh, and everyone who hears of it laughs with me.”

Genesis 21:7 And she said, “Who would have said to ‘Ab-rā-hām (אַבְרָהָם) that Sā-rāh (שָׂרָה) would nurse children? For I have borne him a son in his old age.”

Genesis 21:8 And the child grew and was weaned, and ‘Ab-rā-hām (אַבְרָהָם) made a great feast on the day that Yiṣ-ḥāq was weaned.

Genesis 21:9 And Sā-rāh (שָׂרָה) saw the son of Hā-ḡār (הַגֵּר) the Mitsrite, whom she had borne to ‘Ab-rā-hām (אַבְרָהָם), mocking.

Genesis 21:10 So she said to ‘Ab-rā-hām (אַבְרָהָם), “Drive out this female servant and her son, for the son of this female servant shall not inherit with my son, with Yiṣ-ḥāq.”

Genesis 21:11 And the matter was very evil in the eyes of ‘Ab-rā-hām (אַבְרָהָם) because of his son.

Genesis 21:12 But Elohim (אֱלֹהִים) said to ‘Ab-rā-hām (אַבְרָהָם), “Let it not be evil in your eyes because of the boy and because of your female servant. Whatever Sā-rāh (שָׂרָה) has said to you, listen to her voice, for in Yiṣ-ḥāq your seed is called. Genesis 21:13 “And of the son of the female servant I also make a nation, because he is your seed.”

Genesis 21:14 And ‘Ab-rā-hām (אַבְרָהָם) rose early in the morning, and took bread and a skin of water, which he gave to Hā-ḡār (הַגֵּר), putting it on her shoulder, also the boy, and sent her away. And she left and wandered in the Wilderness of Be’ërsheba.

Genesis 21:15 And the water in the skin was used up, and she placed the boy under one of the shrubs.

Genesis 21:16 And she went and sat down about a bowshot away, for she said, "Let me not see the death of the boy." And she sat opposite him, and lifted her voice and wept.

Genesis 21:17 And Elohim (אלהים) heard the voice of the boy, and the messenger of Elohim (אלהים) called to Hā-gār (הגַר) from the heavens, and said to her, "What is the matter with you, Hā-gār (הגַר)? Do not fear, for Elohim (אלהים) has heard the voice of the boy where he is.

Genesis 21:18 "Arise, lift up the boy and hold him with your hand, for I make a great nation of him."

Genesis 21:19 And Elohim (אלהים) opened her eyes, and she saw a well of water. And she went and filled the skin with water, and gave the boy a drink.

Genesis 21:20 And Elohim (אלהים) was with the boy, and he grew and dwelt in the wilderness, and became an archer.

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

Genesis 21:22 And it came to be at that time that Aḇimeleḵ and Piḳol, the commander of his army, spoke to 'Aḇ-rā-hām (אַבְרָהָם), saying, "Elohim (אלהים) is with you in all that you do.

Genesis 21:23 "And now, swear to me by Elohim (אלהים), not to be untrue to me, to my offspring, or to my descendants. Do to me according to the kindness that I have done to you and to the land in which you have dwelt."

Genesis 21:24 And 'Aḇ-rā-hām (אַבְרָהָם) said, "I swear."

Genesis 21:25 And 'Aḇ-rā-hām (אַבְרָהָם) reproved Aḇimeleḵ because of a well of water which Aḇimeleḵ's servants had seized.

Genesis 21:26 And Aḇimeleḵ said, "I do not know who has done this deed. Neither did you inform me, nor did I hear until today."

Genesis 21:27 So 'Aḇ-rā-hām (אַבְרָהָם) took sheep and cattle and gave them to Aḇimeleḵ, and the two of them made a covenant.

Genesis 21:28 And 'Aḇ-rā-hām (אַבְרָהָם) set seven ewe lambs of the flock by themselves.

Genesis 21:29 And Aḇimeleḵ asked 'Aḇ-rā-hām (אַבְרָהָם), "What are these seven ewe lambs which you have set by themselves?"

Genesis 21:30 And he said, "Take these seven ewe lambs from my hand, to be my witness that I have dug this well."

Genesis 21:31 So he called that place Be'ërsheḇa, because the two of them swore an oath there.

Genesis 21:32 Thus they made a covenant at Be'ërsheḇa. And Aḇimeleḵ rose with Piḳol, the commander of his army, and they returned to the land of the Philistines.

Genesis 21:33 And he planted a tamarisk tree in Be'ërsheḇa, and there called on the Name of YĕHôVâH (יְהוָה), the Everlasting Ēl.

Genesis 21:34 And 'Aḇ-rā-hām (אַבְרָהָם) sojourned in the land of the Philistines many days.

Genesis 22:1 And it came to be after these events that Elohim (אלהים) tried 'Aḇ-rā-hām (אַבְרָהָם), and said to him, "'Aḇ-rā-hām (אַבְרָהָם)!" And he said, "Here I am."

Genesis 22:2 And He said, "Take your son, now, your only son Yiṣ-ḥāq, whom you love, and go to the land of Moriyah, and offer him there as a burnt offering on one of the mountains which I command you."

Genesis 22:3 And 'Aḇ-rā-hām (אַבְרָהָם) rose early in the morning and saddled his donkey, and took two of his young men with him, and Yiṣ-ḥāq his son. And he split the wood for the burnt offering, and arose and went to the place which Elohim (אלהים) had commanded him.

Genesis 22:4 And on the third day 'Aḇ-rā-hām (אַבְרָהָם) lifted his eyes and saw the place from a distance.

Genesis 22:5 So 'Aḇ-rā-hām (אַבְרָהָם) said to his young men, "Stay here with the donkey while the

boy and I go over there and worship, and come back to you."

Genesis 22:6 And 'Ab-rā-hām (אַבְרָהָם) took the wood of the burnt offering and laid it on Yiṣ-ḥāq his son. And he took the fire in his hand, and a knife, and the two of them went together.

Genesis 22:7 And Yiṣ-ḥāq spoke to 'Ab-rā-hām (אַבְרָהָם) his father and said, "My father!" And he said, "Here I am, my son." And he said, "See, the fire and the wood! But where is the lamb for a burnt offering?"

Genesis 22:8 And 'Ab-rā-hām (אַבְרָהָם) said, "My son, Elohīm (אֱלֹהִים) does provide for Himself the lamb for a burnt offering." And the two of them went together.

Genesis 22:9 And they came to the place which Elohīm (אֱלֹהִים) had commanded him, and 'Ab-rā-hām (אַבְרָהָם) built an altar there and placed the wood in order. And he bound Yiṣ-ḥāq his son and laid him on the altar, upon the wood.

Genesis 22:10 And 'Ab-rā-hām (אַבְרָהָם) stretched out his hand and took the knife to slay his son,

Genesis 22:11 but the Messenger of YēHôVâH (יְהוָה) called to him from the heavens and said, "'Ab-rā-hām (אַבְרָהָם), 'Ab-rā-hām (אַבְרָהָם)!" And he said, "Here I am."

Genesis 22:12 And He said, "Do not lay your hand on the boy, nor touch him. For now I know that you fear Elohīm (אֱלֹהִים), seeing you have not withheld your son, your only son, from Me."

Genesis 22:13 And 'Ab-rā-hām (אַבְרָהָם) lifted his eyes and looked and saw behind him a ram caught in a bush by its horns, and 'Ab-rā-hām (אַבְרָהָם) went and took the ram and offered it up for a burnt offering instead of his son.

Genesis 22:14 And 'Ab-rā-hām (אַבְרָהָם) called the name of the place, ' YēHôVâH (יְהוָה) Yireh,' as it is said to this day, "On the mountain YēHôVâH (יְהוָה) provides."

Genesis 22:15 And the Messenger of YēHôVâH (יְהוָה) called to 'Ab-rā-hām (אַבְרָהָם) a second time from the heavens,

Genesis 22:16 and said, "By Myself I have sworn, declares YēHôVâH (יְהוָה), because you have done this, and have not withheld your son, your only son,

Genesis 22:17 that I shall certainly bless you, and I shall certainly increase your seed as the stars of the heavens and as the sand which is on the seashore, and let your seed possess the gate of their enemies.

Genesis 22:18 "And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice."

Genesis 22:19 Then 'Ab-rā-hām (אַבְרָהָם) returned to his young men, and they rose up and went together to Be'ērsheḇa. And 'Ab-rā-hām (אַבְרָהָם) dwelt at Be'ērsheḇa.

Genesis 22:20 And it came to be after these events that it was reported to 'Ab-rā-hām (אַבְרָהָם), saying, "See, Milkah too has borne children to your brother Naḥor:

Genesis 22:21 "Uts his first-born, and Buz his brother, and Qemu'el the father of Aram, Genesis 22:22 and Kesed, and Hazo, and Pildash, and Yidlap, and Bethu'el."

Genesis 22:23 And Bethu'el brought forth Ribqah. These eight Milkah bore to Naḥor, 'Ab-rā-hām (אַבְרָהָם)'s brother.

Genesis 22:24 And his concubine, whose name was Re'uwmah, also bore Teḇah, and Gaḥam, and Taḥash, and Ma'akah.

Genesis 23:1 And Sā-rāh (שָׂרָה) lived one hundred and twenty-seven years, the years of the life of Sā-rāh (שָׂרָה).

Genesis 23:2 And Sā-rāh (שָׂרָה) died in Qiryath Arba, that is Hebron, in the land of Kena'an, and 'Ab-rā-hām (אַבְרָהָם) came to mourn for Sā-rāh (שָׂרָה) and to weep for her.

Genesis 23:3 Then 'Ab-rā-hām (אַבְרָהָם) rose up from beside his dead, and spoke to the sons of Hēth, saying,

Genesis 23:4 "I am a foreigner and a sojourner among you. Give me property for a burial site

among you, so that I bury my dead from my presence.”

Genesis 23:5 And the sons of Ḥēth answered ‘Ab·rā·hām (אַבְרָהָם), saying to him,

Genesis 23:6 “Hear us, my master: You are a prince of Elohīm (אֱלֹהִים) among us. Bury your dead in the choicest of our burial places. None of us withholds from you his burial site, from burying your dead.”

Genesis 23:7 So ‘Ab·rā·hām (אַבְרָהָם) rose and bowed himself to the people of the land, the sons of Ḥēth.

Genesis 23:8 And he spoke with them, saying, “If it is your desire that I bury my dead from my presence, hear me, and approach Ephron son of Tsoḥar for me,

Genesis 23:9 and let me have the cave of Maḳpēlah which he has, which is at the end of his field. Let him give it to me for the complete amount of silver, as property for a burial site among you.”

Genesis 23:10 And Ephron dwelt among the sons of Ḥēth. And Ephron the Ḥittite answered ‘Ab·rā·hām (אַבְרָהָם) in the hearing of the sons of Ḥēth, all who entered at the gate of his city, saying,

Genesis 23:11 “No, my master, listen to me! I shall give you the field and the cave that is in it. I shall give it to you in the presence of the sons of my people. I shall give it to you. Bury your dead!”

Genesis 23:12 And ‘Ab·rā·hām (אַבְרָהָם) bowed himself down before the people of the land, Genesis 23:13 and he spoke to Ephron in the hearing of the people of the land, saying, “If only you would hear me. I shall give the amount of silver for the field, take it from me, and let me bury my dead there.”

Genesis 23:14 And Ephron answered ‘Ab·rā·hām (אַבְרָהָם), saying to him,

Genesis 23:15 “My master, listen to me! The land is worth four hundred sheqels of silver. What is that between you and me? So bury your dead.”

Genesis 23:16 And ‘Ab·rā·hām (אַבְרָהָם) listened to Ephron, and ‘Ab·rā·hām (אַבְרָהָם) weighed out the silver for Ephron which he had named in the

hearing of the sons of Ḥēth, four hundred sheqels of silver, currency of the merchants.

Genesis 23:17 Thus the field of Ephron which was in Maḳpēlah, which was before Mamrē, the field and the cave which was in it, and all the trees that were in the field, which were within all the surrounding borders, were deeded

Genesis 23:18 to ‘Ab·rā·hām (אַבְרָהָם) as a possession in the presence of the sons of Ḥēth, before all who went in at the gate of his city.

Genesis 23:19 And after this ‘Ab·rā·hām (אַבְרָהָם) buried Sā·rāh (שָׂרָה) his wife in the cave of the field of Maḳpēlah, before Mamrē, that is Ḥeb̄ron, in the land of Kena'an.

Genesis 23:20 Thus the field and the cave that is in it were deeded to ‘Ab·rā·hām (אַבְרָהָם) by the sons of Ḥēth as property for a burial site.

Genesis 24:1 And ‘Ab·rā·hām (אַבְרָהָם) was old, advanced in years. And YēHôVâH (יְהוָה) had blessed ‘Ab·rā·hām (אַבְרָהָם) in every way.

Genesis 24:2 And ‘Ab·rā·hām (אַבְרָהָם) said to the oldest servant of his house, who ruled over all that he had, “Please, put your hand under my thigh,

Genesis 24:3 so that I make you swear by YēHôVâH (יְהוָה), the Elohīm (אֱלֹהִים) of the heavens and the Elohīm (אֱלֹהִים) of the earth, that you do not take a wife for my son from the daughters of the Kena'anites, among whom I dwell,

Genesis 24:4 but to go to my land and to my relatives, and take a wife for my son Yiṣ·ḥāq.”

Genesis 24:5 And the servant said to him, “What if the woman refuses to follow me to this land? Do I then take your son back to the land from which you came?”

Genesis 24:6 And ‘Ab·rā·hām (אַבְרָהָם) said to him, “Beware lest you take my son back there!

Genesis 24:7 “YēHôVâH (יְהוָה), Elohīm (אֱלֹהִים) of the heavens, who took me from my father's house and from the land of my relatives, and who spoke to me and swore to me, saying, ‘To your seed I give this land,’ He sends His messenger before you, and you shall take a wife for my son from there.

Genesis 24:8 “And if the woman refuses to follow you, then you shall be released from this oath; only, do not take my son back there.”

Genesis 24:9 Then the servant put his hand under the thigh of ‘Ab·rā·hām (אַבְרָהָם) his master, and swore to him concerning this matter.

Genesis 24:10 And the servant took ten of his master’s camels and left, for all his master’s good gifts were in his hand. And he arose and went to Aram Naharayim, to the city of Naḥor.

Genesis 24:11 And he made his camels kneel down outside the city by a fountain of water at evening time, the time when women go out to draw water.

Genesis 24:12 And he said, “YēHôVâH (יְהוָה), Elohim (אֱלֹהִים) of my master ‘Ab·rā·hām (אַבְרָהָם), please cause her to meet before me this day, and show kindness to my master ‘Ab·rā·hām (אַבְרָהָם).”

Genesis 24:13 “See, I am standing here by the fountain of water, and the daughters of the men of the city are coming out to draw water.

Genesis 24:14 “Now let it be that the young woman to whom I say, ‘Please let down your jar to let me drink,’ and she says, ‘Drink, and let me water your camels too,’ let her be the one whom You have appointed for Your servant Yiṣ·ḥāq. And let me know by this that You have shown kindness to my master.”

Genesis 24:15 And it came to be, before he had ended speaking, that see, Ribqah, who was born to Bethu’ël, son of Milkah, the wife of Naḥor, ‘Ab·rā·hām (אַבְרָהָם)’s brother, came out with her jar on her shoulder.

Genesis 24:16 And the young woman was very good-looking, a maiden, no man having known her. And she went down to the fountain, filled her jar, and came up.

Genesis 24:17 And the servant ran to meet her and said, “Please let me drink a little water from your jar.”

Genesis 24:18 And she said, “Drink, my master.” And she hurried and let her jar down to her hand, and gave him a drink.

Genesis 24:19 And when she had finished giving him a drink, she said, “Let me draw water for your camels too, until they have finished drinking.”

Genesis 24:20 And she hurried and emptied her jar into the trough, ran back to the fountain to draw water, and drew for all his camels.

Genesis 24:21 And watching her, the man remained silent in order to know whether YēHôVâH (יְהוָה) had prospered his way or not.

Genesis 24:22 And it came to be, when the camels had finished drinking, that the man took a golden nose ring weighing half a sheqel, and two bracelets for her wrists weighing ten sheqels of gold, Genesis 24:23 and said, “Whose daughter are you? Please inform me, is there room in your father’s house for us to spend the night?”

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

Genesis 24:25 And she said to him, “We have both straw and fodder enough, and room to spend the night.”

Genesis 24:26 And the man bowed down his head and worshipped YēHôVâH (יְהוָה).

Genesis 24:27 And he said, “Blessed be YēHôVâH (יְהוָה) Elohim (אֱלֹהִים) of my master ‘Ab·rā·hām (אַבְרָהָם), who has not forsaken His kindness and His truth toward my master. As for me, being on the way, YēHôVâH (יְהוָה) led me to the house of my master’s brothers.”

Genesis 24:28 Then the young woman ran and informed those of her mother’s house these matters.

Genesis 24:29 And Ribqah had a brother whose name was Laḇan, and Laḇan ran out to the man, to the fountain.

Genesis 24:30 And it came to be, when he saw the nose ring, and the bracelets on his sister’s wrists, and when he heard the words of his sister Ribqah, saying, “Thus the man spoke to me,” that he went to the man and saw him standing by the camels at the fountain.

Genesis 24:31 And he said, “Come in, O blessed of **YēHôVâH (יהוה)** ! Why do you stand outside? I myself have prepared the house, and a place for the camels.”

Genesis 24:32 So the man came into the house, while he unloaded the camels and provided straw and fodder for the camels and water to wash his feet and the feet of the men who were with him, Genesis 24:33 and set food before him to eat. But he said, “Let me not eat until I have spoken my word.” And he said, “Speak on.”

Genesis 24:34 And he said, “I am ‘Aḇ·rā·hām (אַבְרָהָם)’s servant.

Genesis 24:35 “And **YēHôVâH (יהוה)** has blessed my master exceedingly, and he has become great. And He has given him flocks and herds, and silver and gold, and male and female servants, and camels and donkeys.

Genesis 24:36 “And Sā·rāh (שָׂרָה) my master’s wife bore a son to my master when she was old. And he has given to him all that he has.

Genesis 24:37 “And my master made me swear, saying, ‘Do not take a wife for my son from the daughters of the Kena'anites, in whose land I dwell, Genesis 24:38 but go to my father’s house and to my relatives, and take a wife for my son.’

Genesis 24:39 “And I said to my master, ‘What if the woman does not follow me?’

Genesis 24:40 “But he said to me, ‘ **YēHôVâH (יהוה)**, before whom I walk, sends His messenger with you and shall prosper your way. And you shall take a wife for my son from my relatives and from my father’s house.

Genesis 24:41 ‘Then, when you go to my relatives, you are to be released from this oath. And if they do not give her to you, then you are released from my oath.’

Genesis 24:42 “And this day I came to the fountain and said, ‘ **YēHôVâH (יהוה)**, **Elohim (אלהים)** of my master ‘Aḇ·rā·hām (אַבְרָהָם), please, if You are prospering the way in which I am going,

Genesis 24:43 see, I am standing by the fountain of water, and when the maiden comes out to draw water, and I say to her, “Please give me a little water from your jar to drink,”

Genesis 24:44 and she says to me, “Drink, and let me draw for your camels too,” let her be the woman whom **YēHôVâH (יהוה)** has appointed for my master’s son.’

Genesis 24:45 “I had not yet ended speaking in my heart, then see, Ribqah was coming out with her jar on her shoulder. And she went down to the fountain and drew water. And I said to her, ‘Please let me drink.’

Genesis 24:46 “And she hurried and let her jar down from her shoulder, and said, ‘Drink, and let me water your camels too.’ So I drank, and she watered the camels too.

Genesis 24:47 “And I asked her, and said, ‘Whose daughter are you?’ And she said, ‘The daughter of Bethu’el, Naḥor’s son, whom Milkah bore to him.’ Then I put the nose ring on her nose and the bracelets on her wrists.

Genesis 24:48 “And I bowed my head and worshipped **YēHôVâH (יהוה)**, and blessed **YēHôVâH (יהוה)**, **Elohim (אלהים)** of my master ‘Aḇ·rā·hām (אַבְרָהָם), who had led me in the true way to take the daughter of my master’s brother for his son.

Genesis 24:49 “And now, if you are going to show kindness and truth to my master, let me know, and if not, let me know, so that I turn to the right or to the left.”

Genesis 24:50 And Laḇan answered – Bethu’el too – and said, “The matter comes from **YēHôVâH (יהוה)**, we are not able to you either evil or good.

Genesis 24:51 “See, Ribqah is before you. Take her and go, and let her be your master’s son’s wife, as **YēHôVâH (יהוה)** has spoken.”

Genesis 24:52 And it came to be, when ‘Aḇ·rā·hām (אַבְרָהָם)’s servant heard their words, that he bowed himself towards the earth before **YēHôVâH (יהוה)**.

Genesis 24:53 And the servant brought out ornaments of silver, and ornaments of gold, and garments, and gave them to Ribqah. He also gave costly gifts to her brother and to her mother.

Genesis 24:54 And he and the men who were with him ate and drank and spent the night. When they arose in the morning he said, "Let me go to my master."

Genesis 24:55 But her brother and her mother said, "Let the young woman stay with us a few days, at least ten, then you go."

Genesis 24:56 And he said to them, "Do not delay me, since **YĕHôVâH** (יְהוָה) has prospered my way. Let me go so that I go to my master."

Genesis 24:57 And they said, "Let us call the young woman and ask her."

Genesis 24:58 So they called Ribqah and said to her, "Are you going with this man?" And she said, "I shall go."

Genesis 24:59 So they let go Ribqah their sister and her nurse, and 'Ab-râ-hâm (אַבְרָהָם)'s servant and his men.

Genesis 24:60 And they blessed Ribqah and said to her, "Let our sister become the mother of thousands of ten thousands, and let your seed possess the gates of those who hate them."

Genesis 24:61 And Ribqah and her young women arose, and they rode on the camels and followed the man. So the servant took Ribqah and left.

Genesis 24:62 And Yiş-hâq came from the way of Be'ër Lahai Ro'i, for he dwelt in the South.

Genesis 24:63 And Yiş-hâq went out to meditate in the field in the evening. And he lifted his eyes and looked and saw the camels coming.

Genesis 24:64 And Ribqah lifted her eyes, and when she saw Yiş-hâq she dismounted from her camel,

Genesis 24:65 and she had said to the servant, "Who is this man walking in the field to meet us?" And the servant said, "It is my master." So she took a veil and covered herself.

Genesis 24:66 And the servant told Yiş-hâq all the matters he had done.

Genesis 24:67 And Yiş-hâq brought her into his mother Sâ-râh (שָׂרָה)'s tent. And he took Ribqah and she became his wife, and he loved her. Thus Yiş-hâq was comforted after his mother's death.

Genesis 25:1 And 'Ab-râ-hâm (אַבְרָהָם) took another wife, whose name was Qeturah.

Genesis 25:2 And she bore him Zimran, and Yoqshan, and Međan, and Miđyan, and Yishbaq, and Shuwah.

Genesis 25:3 And Yoqshan brought forth Sheḇa and Deđan. And the sons of Deđan were Asshurim, and Letushim, and Le'ummim.

Genesis 25:4 And the sons of Miđyan were Ėphah, and Ėpher, and Ḥanok, and Abida, and Elda'ah. All these were the children of Qeturah.

Genesis 25:5 Now 'Ab-râ-hâm (אַבְרָהָם) gave all that he had to Yiş-hâq,

Genesis 25:6 but to the sons of the concubines whom 'Ab-râ-hâm (אַבְרָהָם) had, 'Ab-râ-hâm (אַבְרָהָם) gave gifts while he was still living, and sent them away from his son Yiş-hâq, eastward, to the land of the east.

Genesis 25:7 And these are all the years of 'Ab-râ-hâm (אַבְרָהָם)'s life which he lived: one hundred and seventy-five years.

Genesis 25:8 And 'Ab-râ-hâm (אַבְרָהָם) breathed his last and died in a good old age, aged and satisfied, and was gathered to his people.

Genesis 25:9 And his sons Yiş-hâq and Yiş-mâ-êl (יִשְׁמָעֵאל) buried him in the cave of Maḵpêlah, which is before Mamrë, in the field of Ephron son of Tsoḥar the Ḥittite,

Genesis 25:10 the field which 'Ab-râ-hâm (אַבְרָהָם) purchased from the sons of Ḥêth. There 'Ab-râ-hâm (אַבְרָהָם) was buried with Sâ-râh (שָׂרָה) his wife.

Genesis 25:11 And it came to be, after the death of 'Ab-râ-hâm (אַבְרָהָם), that **Elohim** (אֱלֹהִים) blessed his son Yiş-hâq. And Yiş-hâq dwelt at Be'ër Lahai Ro'i.

Genesis 25:12 And this is the genealogy of Yiş-mâ-êl (יִשְׁמָעֵאל), 'Ab-râ-hâm (אַבְרָהָם)'s son,

whom Hā-gār (הַגָּר) the Mitsrite, Sā-rāh (סָרָה)'s female servant, bore to 'Ab-rā-hām (אַבְרָהָם).
Genesis 25:13 And these were the names of the sons of Yiš-mā-ʾel (יִשְׁמָעֵל), by their names, according to their generations: The first-born of Yiš-mā-ʾel (יִשְׁמָעֵל), Neḇayoth; then Qēdar, and Adbe'el, and Miḇsam,
Genesis 25:14 and Mishma, and Dumah, and Massa,
Genesis 25:15 Haḏar, and Tēma, Yetur, Naphish, and Qēdemah.
Genesis 25:16 These were the sons of Yiš-mā-ʾel (יִשְׁמָעֵל) and these were their names, by their towns and their settlements, twelve chiefs according to their tribes.
Genesis 25:17 And these were the years of the life of Yiš-mā-ʾel (יִשְׁמָעֵל): one hundred and thirty-seven years. And he breathed his last and died, and was gathered to his people.
Genesis 25:18 And they dwelt from Ḥawilah as far as Shur, which is east of Mitsrayim as you go toward Ashshur. He settled before all his brothers.
Genesis 25:19 And this is the genealogy of Yiš-ḥāq, 'Ab-rā-hām (אַבְרָהָם)'s son. 'Ab-rā-hām (אַבְרָהָם) brought forth Yiš-ḥāq.
Genesis 25:20 And Yiš-ḥāq was forty years old when he took Ribqah as wife, the daughter of Bethu'el the Aramean of Paddan Aram, the sister of Laḇan the Aramean.
Genesis 25:21 And Yiš-ḥāq prayed to YēHôVâH (יְהוָה) for his wife, because she was barren. And YēHôVâH (יְהוָה) answered his prayer, and Ribqah his wife conceived.
Genesis 25:22 And within her the children struggled together, and she said, "If all is right, why am I this way?" So she went to ask YēHôVâH (יְהוָה).
Genesis 25:23 And YēHôVâH (יְהוָה) said to her, "Two nations are in your womb, and two peoples shall be separated from your body. And one people shall be stronger than the other, and the older serve the younger."

Genesis 25:24 And when the days were filled for her to give birth, and see, twins were in her womb!
Genesis 25:25 And the first came out red all over, like a hairy garment, so they called his name Ėsaw.
Genesis 25:26 And afterward his brother came out, with his hand holding on to Ėsaw's heel, so his name was called Ya'aqob. And Yiš-ḥāq was sixty years old when she bore them.
Genesis 25:27 And the boys grew up. And Ėsaw became a man knowing how to hunt, a man of the field, while Ya'aqob was a complete man, dwelling in tents.
Genesis 25:28 And Yiš-ḥāq loved Ėsaw because he ate of his wild game, but Ribqah loved Ya'aqob.
Genesis 25:29 And Ya'aqob cooked a stew, and Ėsaw came in from the field, and he was weary.
Genesis 25:30 And Ėsaw said to Ya'aqob, "Please feed me with that same red stew, for I am weary." That is why his name was called Edom.
Genesis 25:31 But Ya'aqob said, "Sell me your birthright today."
Genesis 25:32 And Ėsaw said, "Look, I am going to die, so why should I have birthright?"
Genesis 25:33 Then Ya'aqob said, "Swear to me today." And he swore to him, and sold his birthright to Ya'aqob.
Genesis 25:34 Ya'aqob then gave Ėsaw bread and stew of lentils. And he ate and drank, and rose up and left. Thus Ėsaw despised his birthright.
Genesis 26:1 And there was a scarcity of food in the land, besides the first scarcity of food which was in the days of 'Ab-rā-hām (אַבְרָהָם). And Yiš-ḥāq went to Aḇimelek, King of the Philistines, in Gerar.
Genesis 26:2 And YēHôVâH (יְהוָה) appeared to him and said, "Do not go down to Mitsrayim, live in the land which I command you.
Genesis 26:3 "Sojourn in this land. And I shall be with you and bless you, for I give all these lands to you and your seed. And I shall establish the oath which I swore to 'Ab-rā-hām (אַבְרָהָם) your father.
Genesis 26:4 "And I shall increase your seed like the stars of the heavens, and I shall give all these

lands to your seed. And in your seed all the nations of the earth shall be blessed,

Genesis 26:5 because 'Ab·rā·hām (אַבְרָהָם) obeyed My voice and guarded My Charge: My commands, My laws, and My Torot."

Genesis 26:6 And Yiş·hāq dwelt in Gerar.

Genesis 26:7 And when the men of the place asked about his wife, he said, "She is my sister." For he was afraid to say, "She is my wife," thinking, "lest the men of the place should kill me for Ribqah, because she is good-looking."

Genesis 26:8 And it came to be, when he had been there a long time, that Aḇimeleḵ King of the Philistines looked through a window, and he watched and saw Yiş·hāq playing with Ribqah his wife.

Genesis 26:9 So Aḇimeleḵ called Yiş·hāq and said, "See, truly she is your wife! So how could you say, 'She is my sister'?" And Yiş·hāq said to him, "Because I said, 'Lest I die on account of her.' "

Genesis 26:10 And Aḇimeleḵ said, "What is this you have done to us? One of the people had almost lain with your wife, and you would have brought guilt on us."

Genesis 26:11 And Aḇimeleḵ commanded all his people, saying, "He who touches this man or his wife shall certainly be put to death."

Genesis 26:12 And Yiş·hāq sowed in that land, and reaped in the same year a hundredfold, and YēHôVâH (יְהוָה) blessed him.

Genesis 26:13 And the man grew great and went forward until he became very great.

Genesis 26:14 And he came to have possessions of flocks and possessions of herds and a great body of servants, and the Philistines envied him.

Genesis 26:15 And the Philistines had stopped up all the wells which his father's servants had dug in the days of 'Ab·rā·hām (אַבְרָהָם) his father, and filled them with dirt.

Genesis 26:16 And Aḇimeleḵ said to Yiş·hāq, "Go away from us, for you are much mightier than we."

Genesis 26:17 So Yiş·hāq went from there and pitched his tent in the wadi Gerar, and dwelt there.

Genesis 26:18 And Yiş·hāq dug again the wells of water which they had dug in the days of 'Ab·rā·hām (אַבְרָהָם) his father, for the Philistines had stopped them up after the death of 'Ab·rā·hām (אַבְרָהָם). And he called them by the names which his father had called them.

Genesis 26:19 But when Yiş·hāq's servants dug in the wadi and found a well of running water there, Genesis 26:20 the herdsmen of Gerar strove with Yiş·hāq's herdsmen, saying, "The water is ours." And he called the name of the well Ėseq, because they strove with him.

Genesis 26:21 And they dug another well, and they strove over that one too, and he called its name Sitnah.

Genesis 26:22 And he moved from there and dug another well, and they did not strive over it. And he called its name Reḥoboth, and said, "For now YēHôVâH (יְהוָה) has made room for us, and we shall bear fruit in the land."

Genesis 26:23 And from there he went up to Be'ërsheḇa.

Genesis 26:24 And YēHôVâH (יְהוָה) appeared to him the same night and said, "I am the Elohim (אֱלֹהִים) of your father 'Ab·rā·hām (אַבְרָהָם). Do not fear, for I am with you, and shall bless you and increase your seed for My servant 'Ab·rā·hām (אַבְרָהָם)'s sake."

Genesis 26:25 And he built an altar there, and called on the Name of YēHôVâH (יְהוָה), and he pitched his tent there, and the servants of Yiş·hāq dug a well there.

Genesis 26:26 And Aḇimeleḵ came to him from Gerar, with Aḥuzzath, one of his friends, and Piḳol the commander of his army.

Genesis 26:27 And Yiş·hāq said to them, "Why have you come to me, seeing you have hated me and have sent me away from you?"

Genesis 26:28 But they said, "We have clearly seen that YēHôVâH (יְהוָה) is with you. And we said,

'Please, let there be an oath between us, between you and us. And let us make a covenant with you, Genesis 26:29 that you do no evil to us, as we have not touched you, and as we have done only good toward you, and have sent you away in peace. You are now blessed by **YĕHôVâH (יהוה)**.' "

Genesis 26:30 And he made them a feast, and they ate and drank.

Genesis 26:31 And they rose early in the morning and swore an oath with one another. And Yiş-ḥâq let them go, and they departed from him in peace.

Genesis 26:32 And on the same day it came to be that the servants of Yiş-ḥâq came and informed him about the well which they had dug, and said to him, "We have found water."

Genesis 26:33 So he called it Shiḇah. Therefore the name of the city is Be'ërsheḇa to this day.

Genesis 26:34 And when Ėsaw was forty years old, he took as wives Yehuḏith the daughter of Be'ëri the Ḥittite, and Basemath the daughter of Ėlon the Ḥittite.

Genesis 26:35 And they were a bitterness of **Spirit [Ruach רוח]** to Yiş-ḥâq and Riḇqah.

Genesis 27:1 And it came to be, when Yiş-ḥâq was old and his eyes were too dim to see, that he called Ėsaw his elder son and said to him, "My son." And he answered him, "Here I am."

Genesis 27:2 And he said, "See now, I am old, I do not know the day of my death.

Genesis 27:3 "Now then, please take your weapons, your quiver and your bow, and go out to the field and hunt wild game for me.

Genesis 27:4 "And make me a tasty dish, such as I love, and bring it to me to eat, in order that my being does bless you before I die."

Genesis 27:5 And Riḇqah heard when Yiş-ḥâq spoke to Ėsaw his son. And Ėsaw went to the field to hunt wild game and to bring it.

Genesis 27:6 And Riḇqah spoke to Ya'aqob her son, saying, "See, I heard your father speak to Ėsaw your brother, saying,

Genesis 27:7 'Bring me wild game and make me a tasty dish to eat, and bless you in the presence of **YĕHôVâH (יהוה)** before my death.'

Genesis 27:8 "And now my son, listen to my voice according to what I command you.

Genesis 27:9 "Please go to the flock and bring me two choice young goats, and I make a tasty dish from them for your father, such as he loves.

Genesis 27:10 "And you shall take it to your father, and he shall eat it, so that he might bless you before his death."

Genesis 27:11 And Ya'aqob said to Riḇqah his mother, "See, Ėsaw my brother is a hairy man, and I am a smooth-skinned man.

Genesis 27:12 "What if my father touches me? Then I shall be like a deceiver in his eyes, and shall bring a curse on myself and not a blessing."

Genesis 27:13 But his mother said to him, "Let your curse be on me, my son. Only obey my voice, and go, get them for me."

Genesis 27:14 And he went and fetched them and brought them to his mother, and his mother made a tasty dish, such as his father loved.

Genesis 27:15 And Riḇqah took the best garments of her elder son Ėsaw, which were with her in the house, and put them on Ya'aqob her younger son.

Genesis 27:16 And she put the skins of the young goats on his hands and on the smooth part of his neck.

Genesis 27:17 Then she gave the tasty dish and the bread, which she had prepared, into the hand of her son Ya'aqob.

Genesis 27:18 And he went to his father and said, "My father." And he said, "Here I am. Who are you, my son?"

Genesis 27:19 And Ya'aqob said to his father, "I am Ėsaw your first-born, I have done as you said to me. Please rise, sit and eat of my wild game, so that your being might bless me."

Genesis 27:20 But Yiş-ḥâq said to his son, "How is it that you have found it so quickly, my son?" And he

said, "Because YĕHôVâH (יְהוָה) your Elohim (אֱלֹהִים) brought it to me."

Genesis 27:21 Then Yiṣ-ḥāq said to Ya'aqob, "Please come near, so that I feel you, my son, whether you truly are my son Ėsaw or not."

Genesis 27:22 And Ya'aqob went near to Yiṣ-ḥāq his father, and he felt him and said, "The voice is the voice of Ya'aqob, but the hands are the hands of Ėsaw."

Genesis 27:23 And he did not recognise him, for his hands were hairy like his brother Ėsaw's hands, and he blessed him.

Genesis 27:24 And he said, "Are you truly my son Ėsaw?" And he said, "I am."

Genesis 27:25 And he said, "Bring it near to me, and let me eat of my son's wild game, so that my being might bless you." So he brought it near to him, and he ate. And he brought him wine, and he drank.

Genesis 27:26 And his father Yiṣ-ḥāq said to him, "Please come near and kiss me, my son."

Genesis 27:27 And he came near and kissed him. And he smelled the smell of his garments, and blessed him and said, "See, the smell of my son is like the smell of a field which YĕHôVâH (יְהוָה) has blessed.

Genesis 27:28 And Elohim (אֱלֹהִים) give you of the dew of the heavens, of the fatness of the earth, and plenty of grain and wine.

Genesis 27:29 Let peoples serve you, and nations bow down to you. Be master over your brothers, and let your mother's sons bow down to you. Cursed be those cursing you, and blessed be those blessing you!"

Genesis 27:30 And it came to be, as soon as Yiṣ-ḥāq had finished blessing Ya'aqob, and Ya'aqob had hardly left the presence of Yiṣ-ḥāq his father, that Ėsaw his brother came in from his hunting.

Genesis 27:31 And he too had made a tasty dish and brought it to his father, and said to his father, "Let my father rise and eat of his son's wild game, so that your being might bless me."

Genesis 27:32 And his father Yiṣ-ḥāq said to him, "Who are you?" And he said, "I am your son, your first-born, Ėsaw."

Genesis 27:33 Then Yiṣ-ḥāq trembled exceedingly, and said, "Who was it then who hunted wild game and brought it to me? And I ate all of it before you came, and I have blessed him. Yea, he is blessed."

Genesis 27:34 When Ėsaw heard the words of his father, he cried with an exceedingly great and bitter cry, and said to his father, "Bless me, me too, O my father!"

Genesis 27:35 And he said, "Your brother came with deceit and took your blessing."

Genesis 27:36 And Ėsaw said, "Was his name, then, called Ya'aqob? For he has caught me by the heel these two times. He took my birthright, and see, now he has taken my blessing!" And he said, "Have you not reserved a blessing for me?"

Genesis 27:37 Then Yiṣ-ḥāq answered and said to Ėsaw, "See, I have made him your master, and all his brothers I have given to him as servants. And I have sustained him with grain and wine. And what, then, shall I do for you, my son?"

Genesis 27:38 And Ėsaw said to his father, "Have you only one blessing, my father? Bless me, me too, O my father!" And Ėsaw lifted up his voice and wept.

Genesis 27:39 And Yiṣ-ḥāq his father answered and said to him, "See, your dwelling is of the fatness of the earth, and of the dew of the heavens from above.

Genesis 27:40 And by your sword you are to live, and serve your brother. And it shall be, when you grow restless, that you shall break his yoke from your neck."

Genesis 27:41 And Ėsaw hated Ya'aqob because of the blessing with which his father blessed him, and Ėsaw said in his heart, "The days of mourning for my father draw near, then I am going to kill my brother Ya'aqob."

Genesis 27:42 And the words of Ėsaw her older son were reported to Ribqah, and she sent and called

Ya'aqob her younger son, and said to him, "See, your brother Ėsaw comforts himself concerning you, to kill you.

Genesis 27:43 "And now, my son, listen to my voice, and rise, flee to my brother Laḅan in Ḥaran.

Genesis 27:44 "And stay with him a few days, until your brother's wrath turns away,

Genesis 27:45 until your brother's displeasure turns away from you, and he forgets what you have done to him. And I shall send and bring you from there. Why should I be bereaved of you both in one day?"

Genesis 27:46 And Ribqah said to Yiṣ-ḥāq, "I am disgusted with my life because of the daughters of Ḥēth. If Ya'aqob takes a wife from the daughters of Ḥēth, like these who are the daughters of the land, what is my life to me?"

Genesis 28:1 And Yiṣ-ḥāq called Ya'aqob and blessed him, and commanded him, and said to him, "Do not take a wife from the daughters of Kena'an.

Genesis 28:2 "Arise, go to Paddan Aram, to the house of Bethu'el your mother's father. And take a wife for yourself from there, from the daughters of Laḅan your mother's brother.

Genesis 28:3 "And Ėl Shaddai bless you, and make you bear fruit and increase you, and you shall become an assembly of peoples,

Genesis 28:4 and give you the blessing of 'Ab-rā-hām (אַבְרָהָם), to you and your seed with you, so that you inherit the land of your sojournings, which Elohīm (אֱלֹהִים) gave to 'Ab-rā-hām (אַבְרָהָם)."

Genesis 28:5 So Yiṣ-ḥāq sent Ya'aqob away, and he went to Paddan Aram, to Laḅan son of Bethu'el the Aramean, the brother of Ribqah, the mother of Ya'aqob and Ėsaw.

Genesis 28:6 And Ėsaw saw that Yiṣ-ḥāq had blessed Ya'aqob and sent him away to Paddan Aram to take himself a wife from there, and that as he blessed him he gave him a command, saying, "Do not take a wife from the daughters of Kena'an,"

Genesis 28:7 and that Ya'aqob had obeyed his father and his mother and had gone to Paddan Aram.

Genesis 28:8 So Ėsaw saw that the daughters of Kena'an did not please his father Yiṣ-ḥāq,

Genesis 28:9 and Ėsaw went to Yiṣ-mā-ʿel (יִשְׁמָעֵאל) and took Maḥalath the daughter of Yiṣ-mā-ʿel (יִשְׁמָעֵאל), 'Ab-rā-hām (אַבְרָהָם)'s son, the sister of Nebayoth, to be his wife, besides the wives he had.

Genesis 28:10 And Ya'aqob went out from Be'ērsheḅa and went toward Ḥaran.

Genesis 28:11 And he came upon a place and stopped over for the night, for the sun had set. And he took one of the stones of that place and put it at his head, and he lay down in that place to sleep.

Genesis 28:12 And he dreamed and saw a ladder set up on the earth, and its top reached to the heavens, and saw messengers of Elohīm (אֱלֹהִים) going up and coming down on it.

Genesis 28:13 And see, YēHôVâH (יְהוָה) stood above it and said, "I am YēHôVâH (יְהוָה) Elohīm (אֱלֹהִים) of 'Ab-rā-hām (אַבְרָהָם) your father and the Elohīm (אֱלֹהִים) of Yiṣ-ḥāq. The land on which you are lying, I give it to you and your seed.

Genesis 28:14 "And your seed shall be as the dust of the earth, and you shall break forth to the west and to the east, to the north and the south. And all the clans of the earth shall be blessed in you and in your seed.

Genesis 28:15 "And see, I am with you and shall guard you wherever you go, and shall bring you back to this land. For I am not going to leave you until I have done what I have spoken to you."

Genesis 28:16 And Ya'aqob awoke from his sleep and said, "Truly, YēHôVâH (יְהוָה) is in this place, and I did not know it."

Genesis 28:17 And he was afraid and said, "How awesome is this place! This is none other than the house of Elohīm (אֱלֹהִים), and this is the gate of the heavens!"

Genesis 28:18 And Ya'aqob rose early in the morning, and took the stone that he had put at his

head, set it up as a standing column, and poured oil on top of it.

Genesis 28:19 And he called the name of that place Bëyth Ēl, however, the name of that city had been Luz previously.

Genesis 28:20 And Ya'aqob made a vow, saying, "Seeing Elohîm (אֱלֹהִים) is with me, and has kept me in this way that I am going, and has given me bread to eat and a garment to put on –

Genesis 28:21 when I have returned to my father's house in peace, and YĕHôVâH (יְהוָה) has been my Elohîm (אֱלֹהִים),

Genesis 28:22 then this stone which I have set as a standing column shall be Elohîm (אֱלֹהִים)'s house, and of all that You give me, I shall certainly give a tenth to You."

Genesis 29:1 And Ya'aqob moved on and came to the land of the people of the East.

Genesis 29:2 And he looked and saw a well in the field, and saw three flocks of sheep lying by it, for out of that well they watered the flocks, and a large stone was on the well's mouth.

Genesis 29:3 And all the flocks would be gathered there, then they would roll the stone from the well's mouth and water the sheep, and put the stone back in its place on the well's mouth.

Genesis 29:4 So Ya'aqob said to them, "My brothers, where are you from?" And they said, "We are from Ḥaran."

Genesis 29:5 And he said to them, "Do you know Laḡan son of Naḥor?" And they said, "We know him."

Genesis 29:6 So he said to them, "Is he well?" And they said, "Well. And see, his daughter Raḥël is coming with the sheep."

Genesis 29:7 And he said, "See, it is still high day, not the time for the livestock to be gathered together. Water the sheep, and go and feed them."

Genesis 29:8 But they said, "We are not allowed until all the flocks are gathered together, and they have rolled the stone from the well's mouth, then we shall water the sheep."

Genesis 29:9 While he was still speaking with them, Raḥël came with her father's sheep, for she was a shepherdess.

Genesis 29:10 And it came to be, when Ya'aqob saw Raḥël the daughter of Laḡan his mother's brother, and the sheep of Laḡan his mother's brother, that Ya'aqob went near and rolled the stone from the well's mouth, and watered the flock of Laḡan his mother's brother.

Genesis 29:11 And Ya'aqob kissed Raḥël, and lifted up his voice and wept.

Genesis 29:12 And when Ya'aqob told Raḥël that he was her father's relative and that he was Riḡqah's son, she ran and told her father.

Genesis 29:13 And it came to be, when Laḡan heard the report about Ya'aqob his sister's son, that he ran to meet him, and embraced him and kissed him, and brought him to his house. Then he told Laḡan all these matters.

Genesis 29:14 And Laḡan said to him, "You are indeed my bone and my flesh." And he stayed with him for a month.

Genesis 29:15 Then Laḡan said to Ya'aqob, "Because you are my relative, should you therefore serve me for naught? Let me know, what should your wages be?"

Genesis 29:16 And Laḡan had two daughters, the name of the elder was Lě'ah, and the name of the younger was Raḥël.

Genesis 29:17 And Lě'ah's eyes were weak, but Raḥël was lovely of form and appearance.

Genesis 29:18 And Ya'aqob loved Raḥël, so he said, "Let me serve you seven years for Raḥël your younger daughter."

Genesis 29:19 And Laḡan said, "It is better that I give her to you than that I should give her to another man. Stay with me."

Genesis 29:20 So Ya'aqob served seven years for Raḥël, and they seemed to him but a few days because of the love he had for her.

Genesis 29:21 Then Ya'aqob said to Laḅan, "Give me my wife, for my days are completed, and let me go in to her."

Genesis 29:22 And Laḅan gathered all the men of the place and made a feast.

Genesis 29:23 And it came to be in the evening, that he took Lë'ah his daughter and brought her to Ya'aqob. And he went in to her.

Genesis 29:24 And Laḅan gave his female servant Zilpah to his daughter Lë'ah as a female servant.

Genesis 29:25 And in the morning it came to be, that see, it was Lë'ah. So he said to Laḅan, "What is this you have done to me? Was it not for Raḥël that I served you? Why then have you deceived me?"

Genesis 29:26 And Laḅan said, "It is not done this way in our place, to give the younger before the first-born.

Genesis 29:27 "Complete the week of this one, then we give you this one too, for the service which you shall serve with me still another seven years."

Genesis 29:28 And Ya'aqob did so and completed her week. Then he gave him his daughter Raḥël too, as wife.

Genesis 29:29 And Laḅan gave his female servant Bilhah to his daughter Raḥël as a female servant.

Genesis 29:30 And he also went in to Raḥël, and he also loved Raḥël more than Lë'ah. And he served with Laḅan still another seven years.

Genesis 29:31 And YēHôVâH (יהוה) saw that Lë'ah was unloved, and He opened her womb, but Raḥël was barren.

Genesis 29:32 And Lë'ah conceived and bore a son, and she called his name Re'ubën, for she said, "For YēHôVâH (יהוה) has looked on my affliction, because now my husband is going to love me."

Genesis 29:33 And she conceived again and bore a son, and said, "Because YēHôVâH (יהוה) has heard that I am unloved, He gave me this son too." And she called his name Shim'on.

Genesis 29:34 And she conceived again and bore a son, and said, "Now this time my husband is joined

to me, because I have borne him three sons." So his name was called Lëwi.

Genesis 29:35 And she conceived again and bore a son, and said, "Now I praise YēHôVâH (יהוה)." So she called his name Yehuḏah. And she ceased bearing.

Genesis 30:1 And when Raḥël saw that she bore Ya'aqob no children, Raḥël envied her sister, and said to Ya'aqob, "Give me children, or else I am going to die!"

Genesis 30:2 And Ya'aqob's displeasure burned against Raḥël, and he said, "Am I in the place of Elohim (אלהים), who has withheld from you the fruit of the womb?"

Genesis 30:3 And she said, "See, my female servant Bilhah; go in to her, and let her bear for me, and let me be built up from her as well."

Genesis 30:4 So she gave him Bilhah her female servant as wife, and Ya'aqob went in to her.

Genesis 30:5 And Bilhah conceived and bore Ya'aqob a son.

Genesis 30:6 And Raḥël said, "Elohim (אלהים) has rightly ruled my case, and has also heard my voice and given me a son." So she called his name Dan.

Genesis 30:7 And Raḥël's female servant Bilhah conceived again and bore Ya'aqob a second son.

Genesis 30:8 And Raḥël said, "With great wrestlings I have wrestled with my sister, and I have overcome." So she called his name Naphtali.

Genesis 30:9 And Lë'ah saw that she had ceased bearing, and she took Zilpah her female servant and gave her to Ya'aqob as wife.

Genesis 30:10 And Lë'ah's female servant Zilpah bore Ya'aqob a son.

Genesis 30:11 And Lë'ah said, "With Gaḏ!" So she called his name Gaḏ.

Genesis 30:12 And Lë'ah's female servant Zilpah bore Ya'aqob a second son.

Genesis 30:13 And Lë'ah said, "I am blessed, for the daughters shall call me blessed." So she called his name Ashër.

Genesis 30:14 And Re'ubēn went in the days of wheat harvest and found love-apples in the field, and brought them to his mother Lě'ah. And Raḥēl said to Lě'ah, "Please give me some of your son's love-apples."

Genesis 30:15 But she said to her, "Is it a small matter that you have taken away my husband? Would you take away my son's love-apples too?" And Raḥēl said, "Therefore let him lie with you tonight for your son's love-apples."

Genesis 30:16 And when Ya'aqob came out of the field in the evening, Lě'ah went out to meet him and said, "Do come in to me, for indeed, I have hired you with my son's love-apples." And he lay with her that night.

Genesis 30:17 And Elohim (אלהים) listened to Lě'ah, and she conceived and bore Ya'aqob a fifth son.

Genesis 30:18 And Lě'ah said, "Elohim (אלהים) has given me my hire, because I have given my female servant to my husband." So she called his name Yissaskar.

Genesis 30:19 And Lě'ah conceived again and bore Ya'aqob a sixth son.

Genesis 30:20 And Lě'ah said, "Elohim (אלהים) has presented me with a good present. Now my husband is going to dwell with me, because I have borne him six sons." So she called his name Zeḇulun.

Genesis 30:21 And afterward she bore a daughter, and called her name Dinah.

Genesis 30:22 And Elohim (אלהים) remembered Raḥēl, and Elohim (אלהים) listened to her and opened her womb.

Genesis 30:23 And she conceived, and bore a son, and said, "Elohim (אלהים) has taken away my reproach."

Genesis 30:24 So she called his name Yosēph, and said, "YēHôVâH (יהוה) has added to me another son."

Genesis 30:25 And it came to be, when Raḥēl had borne Yosēph, that Ya'aqob said to Laḇan, "Send

me on my way, to go to my own place and to my land.

Genesis 30:26 "Give my wives and my children for whom I have served you, and let me go, for you yourself know my service which I have done for you."

Genesis 30:27 And Laḇan said to him, "If I have found favour in your eyes, please stay, for I have diligently watched that YēHôVâH (יהוה) has blessed me for your sake."

Genesis 30:28 And he said, "Name me your wages, and I give it."

Genesis 30:29 So he said to him, "You know how I have served you and how your livestock has been with me.

Genesis 30:30 "For the little you had before I came has increased greatly, and YēHôVâH (יהוה) has blessed you since my coming. But now, when am I to provide for my own house too?"

Genesis 30:31 And he said, "What do I give you?" And Ya'aqob said, "Give me naught! If you do this for me, I shall again feed and guard your flocks:

Genesis 30:32 "Let me pass through all your flock today, removing from there all the speckled and spotted sheep, and all the black ones among the lambs, and the spotted and speckled among the goats. And these shall be my wages.

Genesis 30:33 "And my righteousness shall answer for me in time to come, when you come concerning my wages: every one that is not speckled and spotted among the goats, and black among the lambs, it is stolen if it is with me."

Genesis 30:34 And Laḇan said, "See, let it be according to your word!"

Genesis 30:35 And on that day he set aside the male goats that were speckled and spotted, and all the female goats that were speckled and spotted, every one that had some white in it, and all the black ones among the lambs, and gave them into the hand of his sons.

Genesis 30:36 And he put three days' journey between himself and Ya'aqob, and Ya'aqob fed the rest of Laḅan's flocks.

Genesis 30:37 And Ya'aqob took for himself rods of green poplar and of the almond and chestnut trees, peeled white strips in them, and exposed the white which was in the rods.

Genesis 30:38 And he set the rods which he had peeled before the flocks in the gutters, in the watering troughs where the flocks came to drink, and they conceived when they came to drink.

Genesis 30:39 So the flocks conceived before the rods, and the flocks brought forth streaked, speckled, and spotted.

Genesis 30:40 And Ya'aqob separated the lambs, and made the flocks face toward the streaked and all the black in the flock of Laḅan, but he put his own flocks by themselves and did not put them with Laḅan's flock.

Genesis 30:41 And it came to be, whenever the strong ones of the flock conceived, that Ya'aqob placed the rods before the eyes of the flock in the gutters, so they would conceive among the rods.

Genesis 30:42 But when the flocks were weak, he did not put them in, so the weak ones were Laḅan's and the strong ones Ya'aqob's.

Genesis 30:43 Thus the man increased very much, and had many flocks, and female and male servants, and camels and donkeys.

Genesis 31:1 And he heard the words of Laḅan's sons, saying, "Ya'aqob has taken away all that was our father's, and from what belonged to our father he has made all this wealth."

Genesis 31:2 And Ya'aqob would look at the face of Laḅan and see that it was not toward him as before.

Genesis 31:3 And YēHôVâH (יהוה) said to Ya'aqob, "Return to the land of your fathers and to your relatives. And I am with you."

Genesis 31:4 And Ya'aqob sent and called Raḥël and Lë'ah to the field, to his flock,

Genesis 31:5 and said to them, "I see your father's face, that it is not toward me as before, but the Elohim (אלהים) of my father has been with me.

Genesis 31:6 "And you know that I have served your father with all my strength.

Genesis 31:7 "Yet your father has deceived me and changed my wages ten times, but Elohim (אלהים) did not allow him to do evil to me.

Genesis 31:8 "When he said this, 'The speckled are your wages,' then all the flocks bore speckled. And when he said this, 'The streaked are your wages,' then all the flocks bore streaked.

Genesis 31:9 "So Elohim (אלהים) has taken away the livestock of your father and given them to me.

Genesis 31:10 "And it came to be, at the time when the flocks conceived, that I lifted my eyes and looked in a dream and saw the rams which leaped upon the flocks were streaked, speckled, and mottled.

Genesis 31:11 "And the Messenger of Elohim (אלהים) spoke to me in a dream, saying, 'Ya'aqob.' And I said, 'Here I am.'

Genesis 31:12 "And He said, 'Lift your eyes now and see, all the rams which leap on the flocks are streaked, speckled, and mottled, for I have seen all that Laḅan is doing to you.

Genesis 31:13 'I am the Ēl of Bëyth Ēl, where you anointed the standing column and where you made a vow to Me. Now rise up, get out of this land, and return to the land of your relatives.' "

Genesis 31:14 And Raḥël and Lë'ah answered and said to him, "Do we still have any portion or inheritance in our father's house?

Genesis 31:15 "Are we not reckoned by him as strangers? For he has sold us, and also entirely consumed our silver.

Genesis 31:16 "For all the wealth which Elohim (אלהים) has taken from our father are ours and our children's. Now then, do whatever Elohim (אלהים) has told you."

Genesis 31:17 So Ya'aqob rose and put his sons and his wives on camels,

Genesis 31:18 and he drove off all his livestock and all his possessions which he had acquired, his property of the livestock which he had acquired in Paddan Aram, to go to his father Yiṣḥāq in the land of Kena'an.

Genesis 31:19 And when Laḡan had gone to shear his sheep, Raḥël stole the house idols that were her father's.

Genesis 31:20 And Ya'aqob deceived Laḡan the Aramean, because he did not inform him that he was about to flee.

Genesis 31:21 And he fled with all that he had. And he rose up and passed over the river, and headed toward the mountains of Gil'aḡ.

Genesis 31:22 And on the third day Laḡan was told that Ya'aqob had fled.

Genesis 31:23 Then he took his brothers with him and pursued him for seven days' journey, and he overtook him in the mountains of Gil'aḡ.

Genesis 31:24 But in a dream by night Elohim (אלהים) came to Laḡan the Aramean, and said to him, "Guard yourself, that you do not speak to Ya'aqob either good or evil."

Genesis 31:25 Then Laḡan overtook Ya'aqob. Now Ya'aqob had pitched his tent in the mountains, and Laḡan with his brothers pitched in the mountains of Gil'aḡ.

Genesis 31:26 And Laḡan said to Ya'aqob, "What have you done, that you have deceived me, and driven my daughters off like captives taken with the sword?"

Genesis 31:27 "Why did you flee secretly and deceive me, and not inform me, and I would have sent you away with joy and songs, with tambourine and lyre?"

Genesis 31:28 "And you did not allow me to kiss my sons and my daughters. Now you have been foolish to do this.

Genesis 31:29 "It is in the power of my hand to do evil to you, but the Elohim (אלהים) of your father spoke to me last night, saying, 'Guard yourself, that you do not speak to Ya'aqob either good or evil.'

Genesis 31:30 "And now you have gone because you greatly long for your father's house, but why did you steal my mighty ones?"

Genesis 31:31 And Ya'aqob answered and said to Laḡan, "Because I was afraid, for I said, 'Lest you tear your daughters away from me.'

Genesis 31:32 "With whomever you find your mighty ones, do not let him live. In the presence of our brothers, see for yourself what is with me and take it with you." For Ya'aqob did not know that Raḥël had stolen them.

Genesis 31:33 And Laḡan went into Ya'aqob's tent, and into Lë'ah's tent, and into the tents of the two female servants, but he did not find them. And he came out of Lë'ah's tent and entered Raḥël's tent. Genesis 31:34 Now Raḥël had taken the house idols and put them in the camel's saddle, and sat on them. And Laḡan searched all about the tent but did not find them.

Genesis 31:35 And she said to her father, "Let it not displease my master that I am unable to rise before you, for the way of women is with me." And he searched but did not find the house idols.

Genesis 31:36 And Ya'aqob was wroth and contended with Laḡan, and Ya'aqob answered and said to Laḡan, "What is my transgression? What is my sin, that you have hotly pursued me?"

Genesis 31:37 "Now that you have searched all my goods what have you found of all your household goods? Set it here before my brothers and your brothers, and let them decide between the two of us!"

Genesis 31:38 "These twenty years I have been with you. Your ewes and your female goats have not miscarried their young, and I have not eaten the rams of your sheep.

Genesis 31:39 "That which was torn by beasts I did not bring to you, I myself bore the loss of it. You required it from my hand, whether stolen by day or stolen by night.

Genesis 31:40 "Thus I was! By day the heat consumed me, and the frost by night, and my sleep fled from my eyes.

Genesis 31:41 "These twenty years I have been in your house. I served you fourteen years for your two daughters, and six years for your flock, and you have changed my wages ten times.

Genesis 31:42 "Unless the Elohim (אלהים) of my father, the Elohim (אלהים) of 'Ab·rā·hām (אַבְרָהָם) and the Fear of Yiṣ·hāq, had been with me, you would now have sent me away empty-handed. Elohim (אלהים) has seen my affliction and the labour of my hands, and rendered judgment last night."

Genesis 31:43 And Laḇan answered and said to Ya'aqob, "These daughters are my daughters, and these children are my children, and this flock is my flock, and all that you see is mine. But what shall I do today to these, my daughters or to their children whom they have borne?

Genesis 31:44 "And now, come, let us make a covenant, you and I, and it shall be a witness between you and me."

Genesis 31:45 So Ya'aqob took a stone and set it up as a standing column.

Genesis 31:46 And Ya'aqob said to his brothers, "Gather stones." And they took stones and made a heap, and they ate there on the heap.

Genesis 31:47 And Laḇan called it Yeḡar Saḥadutha, but Ya'aqob called it Gal'ed.

Genesis 31:48 And Laḇan said, "This heap is a witness between you and me today." That is why its name was called Gal'ed,

Genesis 31:49 also Mitspah, because he said, "Let YēHôVâH (יְהוָה) watch between you and me when we are out of each other's sight.

Genesis 31:50 "If you afflict my daughters, or if you take other wives besides my daughters, although no man is with us; see, Elohim (אלהים) is witness between you and me!"

Genesis 31:51 And Laḇan said to Ya'aqob, "See this heap and see this standing column, which I have placed between you and me.

Genesis 31:52 "This heap is a witness, and this standing column is a witness, that I do not pass beyond this heap to you, and you do not pass beyond this heap and this standing column to me, for evil.

Genesis 31:53 "The Elohim (אלהים) of 'Ab·rā·hām (אַבְרָהָם), the Elohim (אלהים) of Naḥor, and the Elohim (אלהים) of their father rightly rule between us!" And Ya'aqob swore by the Fear of his father Yiṣ·hāq.

Genesis 31:54 And Ya'aqob brought an offering on the mountain, and called his brothers to eat bread. And they ate bread and spent the night on the mountain.

Genesis 31:55 And Laḇan rose up early in the morning, and kissed his sons and daughters and blessed them. And Laḇan left and returned to his place.

Genesis 32:1 And Ya'aqob went on his way, and the messengers of Elohim (אלהים) met him.

Genesis 32:2 And when Ya'aqob saw them, he said, "This is the camp of Elohim (אלהים)." And he called the name of that place Maḥanayim.

Genesis 32:3 And Ya'aqob sent messengers before him to Ėsaw his brother in the land of Sē'ir, the field of Edom

Genesis 32:4 and he commanded them, saying, "Say this to my master Ėsaw, 'Your servant Ya'aqob said this, "I have sojourned with Laḇan and stayed there until now.

Genesis 32:5 "And I have bulls, and donkeys, flocks, and male and female servants. And I have sent to inform my master, to find favour in your eyes." ' "

Genesis 32:6 So the messengers returned to Ya'aqob, saying, "We came to your brother Ėsaw, and he also is coming to meet you, and four hundred men with him."

Genesis 32:7 And Ya'aqob was greatly afraid and distressed. So he divided the people that were with

him, and the flocks and herds and camels, into two groups,

Genesis 32:8 and he said, "If Ėsaw comes to the one group and attacks it, then the other group which is left shall escape."

Genesis 32:9 And Ya'aqob said, "O Elohim (אלהים) of my father 'Ab-rā-hām (אַבְרָהָם) and Elohim (אלהים) of my father Yiṣ-ḥāq, YēHôVâH (יְהוָה) who said to me, 'Return to your land and to your relatives, and I do good to you,'

Genesis 32:10 "I do not deserve the least of all the kind acts and all the truth which You have shown Your servant, for I passed over this Yardën with my staff, and now I have become two groups.

Genesis 32:11 "Deliver me, I pray, from the hand of my brother, from the hand of Ėsaw, for I fear him, lest he come and shall smite me and the mother with the children.

Genesis 32:12 "For You said, 'I shall certainly do good to you, and shall make your seed as the sand of the sea, which are too numerous to count.' "

Genesis 32:13 And he spent the night there, and took what came to his hand as a present for Ėsaw his brother –

Genesis 32:14 two hundred female goats and twenty male goats, two hundred ewes and twenty rams,

Genesis 32:15 thirty milk camels with their colts, forty cows and ten bulls, twenty female donkeys and ten foals.

Genesis 32:16 And he gave into the hand of his servants, every drove by itself, and said to his servants, "Pass over before me, and put some distance between drove and drove."

Genesis 32:17 And he commanded the first one, saying, "When Ėsaw my brother meets you and asks you, saying, 'To whom do you belong, and where are you going? And whose are these in front of you?'

Genesis 32:18 then you shall say, 'They are your servant Ya'aqob's. It is a present sent to my master Ėsaw. And see, he also is behind us.' "

Genesis 32:19 So he commanded the second, and the third, and all who followed the droves, saying, "Speak to Ėsaw this same word when you find him, Genesis 32:20 and you shall say, 'Also look, your servant Ya'aqob is behind us.' " For he said, "Let me appease him with the present that goes before me, and after that see his face. He might accept me."

Genesis 32:21 And the present passed over before him, but he himself spent the night in the camp.

Genesis 32:22 And he rose up that night and took his two wives, and his two female servants, and his eleven sons, and passed over the ford of Yabboq.

Genesis 32:23 And he took them and sent them over the stream, and sent over what he had.

Genesis 32:24 And Ya'aqob was left alone. And a Man wrestled with him until the breaking of day.

Genesis 32:25 And when He saw that He did not overcome him, He touched the socket of his hip. And the socket of Ya'aqob's hip was dislocated as He wrestled with him.

Genesis 32:26 And He said, "Let Me go, for the day breaks." But he said, "I am not letting You go until You have blessed me!"

Genesis 32:27 So He asked him, "What is your name?" And he said, "Ya'aqob."

Genesis 32:28 And He said, "Your name is no longer called Ya'aqob, but Yisra'el, because you have striven with Elohim (אלהים) and with men, and have overcome."

Genesis 32:29 And Ya'aqob asked Him, saying, "Please let me know Your Name." And He said, "Why do you ask about My Name?" And He blessed him there.

Genesis 32:30 And Ya'aqob called the name of the place Peni'el, "For I have seen Elohim (אלהים) face to face, and my life is preserved."

Genesis 32:31 And the sun rose on him as he passed over Penu'el, and he limped on his hip.

Genesis 32:32 That is why the children of Yisra'el to this day do not eat the sinew of the hip, which is on the socket of the thigh, because He touched the

socket of the thigh of Ya'aqob, in the sinew of the hip.

Genesis 33:1 And Ya'aqob lifted his eyes and looked and saw Ėsaw coming, and with him four hundred men. And he divided the children among Lë'ah, and Raḥël, and the two female servants.

Genesis 33:2 And he put the female servants and their children in front, and Lë'ah and her children behind, and Raḥël and Yosëph last.

Genesis 33:3 And he himself passed over before them and bowed himself to the ground seven times, until he came near to his brother.

Genesis 33:4 And Ėsaw ran to meet him, and embraced him, and fell on his neck and kissed him, and they wept.

Genesis 33:5 And he lifted his eyes and saw the women and children, and said, "Who are these with you?" And he said, "The children with whom Elohim (אֱלֹהִים) has favoured your servant."

Genesis 33:6 Then the female servants came near, they and their children, and bowed themselves.

Genesis 33:7 And Lë'ah also came near with her children, and they bowed themselves. And Yosëph and Raḥël came near, and they bowed themselves.

Genesis 33:8 Then Ėsaw said, "What do you mean by all this company which I met?" And he said, "To find favour in the eyes of my master."

Genesis 33:9 But Ėsaw said, "I have enough, my brother, let what you have remain yours."

Genesis 33:10 And Ya'aqob said, "No, please, if I have now found favour in your eyes, then receive my present from my hand, because I have seen your face like seeing the face of Elohim (אֱלֹהִים), and you were pleased with me.

Genesis 33:11 "Please, take my blessing that is brought to you, because Elohim (אֱלֹהִים) has favoured me, and because I have all I need." And he urged him, and he took it.

Genesis 33:12 And he said, "Let us depart and go, and let me go before you."

Genesis 33:13 But he said to him, "My master knows that the children are weak, and the flocks

and herds which are nursing are with me. And if the men should drive them hard one day, all the flocks shall die.

Genesis 33:14 "Please let my master go before his servant, and let me lead on slowly according to the pace of the livestock that go before me, and according to the pace of the children, until I come to my master in Së'ir."

Genesis 33:15 And Ėsaw said, "Please let me leave with you some of the people who are with me."

But he said, "Why this? Let me find favour in the eyes of my master."

Genesis 33:16 And Ėsaw returned that day on his way to Së'ir.

Genesis 33:17 And Ya'aqob set out to Sukkoth, and built himself a house, and made booths for his livestock. That is why the name of the place is called Sukkoth.

Genesis 33:18 And Ya'aqob came safely to the city of Shekem, which is in the land of Kena'an, when he came from Paddan Aram. And he pitched his tent before the city.

Genesis 33:19 And he bought the portion of the field where he had pitched his tent, from the children of Ḥamor, Shekem's father, for one hundred qesitah.

Genesis 33:20 And he set up an altar there and called it Ėl Eloḥë Yisra'ël.

Genesis 34:1 And Dinah, the daughter of Lë'ah, whom she had borne to Ya'aqob, went out to see the daughters of the land.

Genesis 34:2 And Shekem, son of Ḥamor the Ḥiwvite, prince of the land, saw her and took her and lay with her, and humbled her.

Genesis 34:3 And his being clung to Dinah the daughter of Ya'aqob, and he loved the girl and spoke kindly to the girl.

Genesis 34:4 And Shekem spoke to his father Ḥamor, saying, "Take this girl for me for a wife."

Genesis 34:5 And Ya'aqob heard that he had defiled Dinah his daughter. Now his sons were with

his livestock in the field, so Ya'aqob kept silent until they came.

Genesis 34:6 And Ḥamor, the father of Shekem, went out to Ya'aqob to speak with him.

Genesis 34:7 And the sons of Ya'aqob came in from the field when they heard it. And the men were grieved and very wroth, because he had done a senseless deed in Yisra'el by lying with Ya'aqob's daughter, which should not be done.

Genesis 34:8 But Ḥamor spoke with them, saying, "My son Shekem's being longs for your daughter. Please give her to him for a wife.

Genesis 34:9 "And intermarry with us, give us your daughters and take our daughters for yourselves, Genesis 34:10 and dwell with us, and let the land be before you. Dwell and move about in it, and have possessions in it."

Genesis 34:11 And Shekem said to her father and her brothers, "Let me find favour in your eyes, and whatever you say to me I give.

Genesis 34:12 "Ask of me a bride price and gift ever so high, and I give according to what you say to me, but give me the girl for a wife."

Genesis 34:13 But the sons of Ya'aqob answered Shekem and Ḥamor his father, and spoke with deceit, because he had defiled Dinah their sister.

Genesis 34:14 And they said to them, "We are not able to do this matter, to give our sister to one who is uncircumcised, for that would be a reproach to us.

Genesis 34:15 "Only on this condition would we agree to you: If you become as we are, to have every male of you circumcised,

Genesis 34:16 then we shall give our daughters to you, and take your daughters to us. And we shall dwell with you, and shall become one people.

Genesis 34:17 "But if you do not listen to us and be circumcised, we shall take our daughter and go."

Genesis 34:18 And their words pleased Ḥamor and Shekem, Ḥamor's son.

Genesis 34:19 And the young man did not delay to do this because he delighted in Ya'aqob's daughter.

Now he was more respected than all the household of his father.

Genesis 34:20 And Ḥamor and Shekem his son came to the gate of their city, and spoke with the men of their city, saying,

Genesis 34:21 "These men are at peace with us, so let them dwell in the land and move about in it. And see, the land is large enough for them. Let us take their daughters for us for wives, and let us give them our daughters.

Genesis 34:22 "Only on this condition would the men agree to dwell with us, to be one people: if every male among us is circumcised as they are circumcised.

Genesis 34:23 "Their herds and their possessions, and all their beasts, should they not be ours? Only let us agree with them, and let them dwell with us."

Genesis 34:24 And all who went out of the gate of his city listened to Ḥamor and Shekem his son; every male was circumcised, all who went out of the gate of his city.

Genesis 34:25 And it came to be on the third day, when they were in pain, that two of the sons of Ya'aqob, Shim'on and Lëwi, Dinah's brothers, each took his sword and came boldly upon the city and killed all the males.

Genesis 34:26 And they killed Ḥamor and Shekem his son with the edge of the sword, and took Dinah from Shekem's house, and went out.

Genesis 34:27 The sons of Ya'aqob came upon the slain, and plundered the city, because they had defiled their sister.

Genesis 34:28 They took their flocks and their herds, and their donkeys, and that which was in the city and that which was in the field,

Genesis 34:29 and all their wealth. And all their little ones and their wives they took captive, and they plundered all that was in the houses.

Genesis 34:30 And Ya'aqob said to Shim'on and Lëwi, "You have troubled me by making me a stench among the inhabitants of the land, among

the Kena'anites and the Perizzites. And I am few in number, they shall gather themselves against me and shall smite me, and I shall be destroyed, my household and I."

Genesis 34:31 But they said, "Should he treat our sister like a whore?"

Genesis 35:1 And Elohim (אלהים) said to Ya'aqob, "Arise, go up to Bëyth Ėl and dwell there. And make an altar there to Ėl who appeared to you when you fled from the face of Ėsaw your brother."

Genesis 35:2 And Ya'aqob said to his household and to all who were with him, "Put away the foreign mighty ones that are among you, and cleanse yourselves, and change your garments.

Genesis 35:3 "And let us arise and go up to Bëyth Ėl, and let me make there an altar to Ėl, who answered me in the day of my distress, and has been with me in the way which I have gone."

Genesis 35:4 So they gave Ya'aqob all the foreign mighty ones which were in their hands, and all their earrings which were in their ears. And Ya'aqob hid them under the terebinth tree which was near Shekem.

Genesis 35:5 And they departed, and the fear of Elohim (אלהים) was upon the cities that were all around them, and they did not pursue the sons of Ya'aqob.

Genesis 35:6 And Ya'aqob came to Luz, that is Bëyth Ėl, which is in the land of Kena'an, he and all the people who were with him.

Genesis 35:7 And he built there an altar and called the place El Bëyth Ėl, because there Elohim (אלהים) appeared to him when he fled from the face of his brother.

Genesis 35:8 And Deborah, Ribqah's nurse, died, and she was buried below Bëyth Ėl under the terebinth tree. So the name of it was called Allon Baquth.

Genesis 35:9 And Elohim (אלהים) appeared to Ya'aqob again, when he came from Paddan Aram, and blessed him.

Genesis 35:10 And Elohim (אלהים) said to him, "Your name is Ya'aqob, your name is no longer called Ya'aqob, but Yisra'el is your name." So He called his name Yisra'el.

Genesis 35:11 And Elohim (אלהים) said to him, "I am Ėl Shaddai. Bear fruit and increase, a nation and a company of nations shall be from you, and sovereigns come from your body.

Genesis 35:12 "And the land which I gave 'Ab·rā·hām (אַבְרָהָם) and Yiş·ḥāq I give to you. And to your seed after you I give this land."

Genesis 35:13 And Elohim (אלהים) went up from him in the place where He had spoken with him.

Genesis 35:14 And Ya'aqob set up a standing column in the place where He had spoken with him, a monument of stone. And he poured a drink offering on it, and he poured oil on it.

Genesis 35:15 And Ya'aqob called the name of the place where Elohim (אלהים) spoke with him, Bëyth Ėl.

Genesis 35:16 Then they set out from Bëyth Ėl. And it came to be, when there was but a little distance to go to Ephrath, that Raḥël began to give birth, and had great difficulty giving birth.

Genesis 35:17 And it came to be, as she was having great difficulty giving birth, that the midwife said to her, "Do not fear, for it is another son for you."

Genesis 35:18 And it came to be, as her life was going out – for she died – that she called his name Ben-Oni. But his father called him Binyamin.

Genesis 35:19 So Raḥël died and was buried on the way to Ephrath, that is Bëyth Lehem.

Genesis 35:20 And Ya'aqob set a standing column on her grave, which is the monument of Raḥël's grave to this day.

Genesis 35:21 And Yisra'el set out and pitched his tent beyond the tower of Ėḏer.

Genesis 35:22 And it came to be, when Yisra'el dwelt in that land, that Re'uḇen went and lay with Bilhah his father's concubine. And Yisra'el heard about it. Now the sons of Ya'aqob were twelve:

Genesis 35:23 the sons of Lě'ah were Re'ubēn, Ya'aqob's first-born, and Shim'on, and Lěwi, and Yehuḏah, and Yissasḱar, and Zebulun;
Genesis 35:24 the sons of Raḥ'el were Yosēph and Binyamin;
Genesis 35:25 the sons of Bilhah, Raḥ'el's female servant, were Dan and Naphtali;
Genesis 35:26 and the sons of Zilpah, Lě'ah's female servant, were Gaḏ and Ashēr. These were the sons of Ya'aqob who were born to him in Paddan Aram.
Genesis 35:27 And Ya'aqob came to his father Yiṣ-ḥāq at Mamrē, or Qiryath Arba, that is Hebron, where 'Ab-rā-hām (אַבְרָהָם) and Yiṣ-ḥāq had dwelt.
Genesis 35:28 And the days of Yiṣ-ḥāq were one hundred and eighty years.
Genesis 35:29 So Yiṣ-ḥāq breathed his last and died, and was gathered to his people, aged and satisfied of days. And his sons Ėsaw and Ya'aqob buried him.
Genesis 36:1 And this is the genealogy of Ėsaw, who is Eḏom.
Genesis 36:2 Ėsaw took his wives from the daughters of Kena'an: Aḏah the daughter of Ėlon the Hittite, and Oholiḃamah the daughter of Anah, the daughter of Tsiḃ'on the Hiwwite;
Genesis 36:3 and Basemath, Yiš-mā-'ēl (יִשְׁמָעֵאל)'s daughter, sister of Neḃayoth.
Genesis 36:4 And Aḏah bore Eliphaz to Ėsaw, and Basemath bore Re'uw'ēl.
Genesis 36:5 And Oholiḃamah bore Ye'ush, and Ya'lam, and Qoraḥ. These were the sons of Ėsaw who were born to him in the land of Kena'an.
Genesis 36:6 And Ėsaw took his wives, and his sons, and his daughters, and all the beings of his household, and his herds and all his beasts, and all his possessions which he had gained in the land of Kena'an, and went to a land away from the presence of his brother Ya'aqob.
Genesis 36:7 For their possessions were too great for them to dwell together, and the land of their

sojournings could not support them because of their herds.
Genesis 36:8 So Ėsaw dwelt in Mount Sē'ir. Ėsaw is Eḏom.
Genesis 36:9 And this is the genealogy of Ėsaw the father of the Eḏomites in Mount Sē'ir.
Genesis 36:10 These were the names of Ėsaw's sons: Eliphaz son of Aḏah, wife of Ėsaw, and Re'uw'ēl son of Basemath, wife of Ėsaw.
Genesis 36:11 And the sons of Eliphaz were Tēman, Omar, Tsepho, and Gatam, and Qenaz.
Genesis 36:12 And Timna was the concubine of Eliphaz, Ėsaw's son, and she bore Amalēq to Eliphaz. These were the sons of Aḏah, Ėsaw's wife.
Genesis 36:13 These were the sons of Re'uw'ēl: Naḥath and Zeraḥ, Shammah and Mizzah. These were the sons of Basemath, Ėsaw's wife.
Genesis 36:14 These were the sons of Oholiḃamah, Ėsaw's wife, the daughter of Anah, the daughter of Tsiḃ'on. And she bore to Ėsaw: Ye'ush, and Ya'lam, and Qoraḥ.
Genesis 36:15 These were the chiefs of the sons of Ėsaw. The sons of Eliphaz, the first-born son of Ėsaw, were Chief Tēman, Chief Omar, Chief Tsepho, Chief Qenaz,
Genesis 36:16 Chief Qoraḥ, Chief Gatam, Chief Amalēq. These were the chiefs of Eliphaz in the land of Eḏom. They were the sons of Aḏah.
Genesis 36:17 And these were the sons of Re'uw'ēl, Ėsaw's son: Chief Naḥath, Chief Zeraḥ, Chief Shammah, and Chief Mizzah. These were the chiefs of Re'uw'ēl in the land of Eḏom. These were the sons of Basemath, Ėsaw's wife.
Genesis 36:18 And these were the sons of Oholiḃamah, Ėsaw's wife: Chief Ye'ush, Chief Ya'lam, and Chief Qoraḥ. These were the chiefs descending from Oholiḃamah, Ėsaw's wife, the daughter of Anah.
Genesis 36:19 These were the sons of Ėsaw, who is Eḏom, and these were their chiefs.

Genesis 36:20 These were the sons of Sē'ir the Ḥorite who inhabited the land: Lotan, and Shoḇal, and Tsib'on, and Anah,
Genesis 36:21 and Dishon, and Ētser, and Dishan. These were the chiefs of the Ḥorites, the sons of Sē'ir, in the land of Eḏom.
Genesis 36:22 And the sons of Lotan were Ḥori and Hēmam. Lotan's sister was Timna.
Genesis 36:23 And these were the sons of Shoḇal: Alwan, and Manaḥath, and Ēyḇal, Shepho, and Onam.
Genesis 36:24 And these were the sons of Tsib'on: both Ayah and Anah. This was the Anah who found the water in the wilderness as he fed the donkeys of his father Tsib'on.
Genesis 36:25 And these were the children of Anah: Dishon and Oholiḇamah the daughter of Anah.
Genesis 36:26 And these were the sons of Dishon: Ḥemdan, and Eshban, and Yithran, and Keran.
Genesis 36:27 These were the sons of Ētser: Bilhan, and Za'awan, and Aqan.
Genesis 36:28 These were the sons of Dishan: Uts and Aran.
Genesis 36:29 These were the chiefs of the Ḥorites: Chief Lotan, Chief Shoḇal, Chief Tsib'on, Chief Anah,
Genesis 36:30 Chief Dishon, Chief Ētser, and Chief Dishan. These were the chiefs of the Ḥorites, according to their chiefs in the land of Sē'ir.
Genesis 36:31 And these were the sovereigns who reigned in the land of Eḏom before any sovereign reigned over the children of Yisra'el.
Genesis 36:32 And Bela the son of Be'or reigned in Eḏom, and the name of his city was Dinḥaḇah.
Genesis 36:33 And Bela died, and Yoḇaḇ son of Zeraḥ of Botsrah reigned in his place.
Genesis 36:34 And Yoḇaḇ died, and Ḥusham of the land of the Tēmanites reigned in his place.
Genesis 36:35 And Ḥusham died, and Haḏaḏ son of Beḏaḏ, who smote Miḏyan in the field of Mo'aḇ,

reigned in his place. And the name of his city was Awith.
Genesis 36:36 And Haḏaḏ died, and Samlah of Masrēqah reigned in his place.
Genesis 36:37 And Samlah died, and Sha'ul of Reḥoḇoth by the River reigned in his place.
Genesis 36:38 And Sha'ul died, and Ba'al-Ḥanan son of Akbor reigned in his place.
Genesis 36:39 And Ba'al-Ḥanan son of Akbor died, and Haḏar reigned in his place. And the name of his city was Pa'u. And his wife's name was Mehētab'el, the daughter of Matrēḏ, the daughter of Mēyzahab.
Genesis 36:40 And these were the names of the chiefs of Ēsaw, according to their clans and their places, by their names: Chief Timnah, Chief Alwah, Chief Yethēth,
Genesis 36:41 Chief Oholiḇamah, Chief Ēlah, Chief Pinon,
Genesis 36:42 Chief Qenaz, Chief Tēman, Chief Miḇtsar,
Genesis 36:43 Chief Maḡdi'el, Chief Iram. These were the chiefs of Eḏom, according to their dwelling places in the land of their possession. Ēsaw was the father of the Eḏomites.
Genesis 37:1 And Ya'aqob dwelt in the land of his father's sojournings, in the land of Kena'an.
Genesis 37:2 This is the genealogy of Ya'aqob. Yosēph, being seventeen years old, was feeding the flock with his brothers. And the young man was with the sons of Bilhah and the sons of Zilpah, his father's wives. And Yosēph brought an evil report of them to his father.
Genesis 37:3 And Yisra'el loved Yosēph more than all his children, because he was the son of his old age. And he made him a long robe.
Genesis 37:4 But when his brothers saw that their father loved him more than all his brothers, they hated him and were not able to speak peaceably to him.

Genesis 37:5 And Yosëph dreamed a dream, and told it to his brothers. So they hated him even more.

Genesis 37:6 And he said to them, "Please listen to this dream which I have dreamed:

Genesis 37:7 "See, we were binding sheaves in the midst of the field, and see, my sheaf rose up and also stood up. And see, your sheaves stood all around and bowed down to my sheaf."

Genesis 37:8 And his brothers said to him, "Shall you indeed reign over us? Shall you indeed rule over us?" So they hated him even more for his dreams and for his words.

Genesis 37:9 And he dreamed still another dream and related it to his brothers, and said, "See, I have dreamed another dream, and see, the sun and the moon and the eleven stars bowed down to me."

Genesis 37:10 And he related it to his father and his brothers. And his father rebuked him and said to him, "What is this dream that you have dreamed? Shall we, your mother and I and your brothers, indeed come to bow down to the earth before you?"

Genesis 37:11 And his brothers envied him, but his father guarded the word.

Genesis 37:12 And his brothers went to feed their father's flock in Sheḱem.

Genesis 37:13 And Yisra'el said to Yosëph, "Are not your brothers feeding the flock in Sheḱem? Come, I send you to them." So he said to him, "Here I am."

Genesis 37:14 And he said to him, "Please go and see if it is well with your brothers and well with the sheep, and bring back word to me." So he sent him out of the Valley of Ḥebron, and he went to Sheḱem.

Genesis 37:15 And a certain man found him, and see, he was wandering in the field. And the man asked him, saying, "What do you seek?"

Genesis 37:16 And he said, "I am seeking my brothers. Please inform me where they are feeding their sheep."

Genesis 37:17 And the man said, "They have left here, for I heard them say, 'Let us go towards Dothan.' " So Yosëph went after his brothers and found them in Dothan.

Genesis 37:18 And they saw him from a distance, and before he came near them, they plotted against him, to kill him.

Genesis 37:19 And they said to each other, "See, this master of dreams is coming!

Genesis 37:20 "Now, then, come and let us now kill him and throw him into some pit, and shall say, 'Some wild beast has devoured him.' Let us then see what comes of his dreams!"

Genesis 37:21 But Re'uḇën heard and rescued him from their hands, and said, "Let us not take his life."

Genesis 37:22 And Re'uḇën said to them, "Shed no blood. Throw him into this pit which is in the wilderness, and do not lay a hand on him" – in order to rescue him out of their hands, and bring him back to his father.

Genesis 37:23 So it came to be, when Yosëph had come to his brothers, that they stripped Yosëph of his robe, the long robe which was on him.

Genesis 37:24 And they took him and threw him into a pit. And the pit was empty, there was no water in it.

Genesis 37:25 And they sat down to eat a meal. And they lifted their eyes and looked and saw a company of Yiš-mā-êl (יִשְׁמָעֵל)ites, coming from Gil'ad with their camels, bearing spices, and balm, and myrrh, going to take them down to Mitsrayim.

Genesis 37:26 And Yehuḏah said to his brothers, "What would we gain if we kill our brother and conceal his blood?

Genesis 37:27 "Come and let us sell him to the Yiš-mā-êl (יִשְׁמָעֵל)ites, and let not our hand be upon him, for he is our brother, our flesh." And his brothers listened.

Genesis 37:28 And men, Midyanite traders passed by, so they pulled Yosëph up and lifted him out of the pit, and sold him to the Yiš-mā-êl (יִשְׁמָעֵל)ites

for twenty pieces of silver. And they took Yosëph to Mitsrayim.

Genesis 37:29 And Re'ubën returned to the pit, and see, Yosëph was not in the pit. And he tore his garments.

Genesis 37:30 And he returned to his brothers and said, "The boy is gone! And I, where am I to go?"

Genesis 37:31 So they took Yosëph's robe, killed a male goat, and dipped the robe in the blood,

Genesis 37:32 and sent the long robe and brought it to their father and said, "We have found this. Please look, is it the robe of your son or not?"

Genesis 37:33 And he recognised it and said, "It is my son's robe. An evil beast has devoured him. Yosëph is torn, torn to pieces."

Genesis 37:34 And Ya'aqob tore his garments, and put sackcloth on his waist, and mourned for his son many days.

Genesis 37:35 And all his sons and all his daughters arose to comfort him, but he refused to be comforted, and he said, "Now let me go down into the grave to my son in mourning." So his father wept for him.

Genesis 37:36 And the Miḏanites had sold him in Mitsrayim to Potiphar, an officer of Pharaoh and captain of the guard.

Genesis 38:1 And at that time it came to be that Yehuḏah left his brothers, and turned aside to a man, an Aḏullamite whose name was Hīrah.

Genesis 38:2 And Yehuḏah saw there a daughter of a certain Kena'anite whose name was Shuwa. And he took her and went in to her.

Genesis 38:3 So she conceived and bore a son, and he called his name Ēr.

Genesis 38:4 And she conceived again and bore a son, and she called his name Onan.

Genesis 38:5 And she conceived yet again and bore a son, and called his name Shëlah. And he was at Keziḇ when she bore him.

Genesis 38:6 And Yehuḏah took a wife for Ēr his first-born, and her name was Tamar.

Genesis 38:7 But Ēr, Yehuḏah's first-born, was evil in the eyes of YēHôVâH (יהוה), and YēHôVâH (יהוה) took his life.

Genesis 38:8 And Yehuḏah said to Onan, "Go in to your brother's wife and marry her, and raise up an heir to your brother."

Genesis 38:9 And Onan knew that the offspring would not be his. And it came to be, when he went in to his brother's wife, that he spilled on the ground, lest he should give an offspring to his brother.

Genesis 38:10 But what he did displeased YēHôVâH (יהוה), so He took his life too.

Genesis 38:11 Then Yehuḏah said to Tamar his daughter-in-law, "Remain a widow in your father's house until my son Shëlah is grown." For he said, "Lest he also die as his brothers did." And Tamar went and dwelt in her father's house.

Genesis 38:12 And after a long time the daughter of Shuwa, Yehuḏah's wife, died. And Yehuḏah was comforted, and went up to his sheep-shearers at Timnah, he and his friend Hīrah the Aḏullamite.

Genesis 38:13 And it was reported to Tamar, saying, "See, your father-in-law is going up to Timnah to shear his sheep."

Genesis 38:14 And she took off her widow's garments, and covered herself with a veil and wrapped herself, and sat at the entrance to Ēnayim which was on the way to Timnah. For she saw that Shëlah was grown, and she was not given to him as a wife.

Genesis 38:15 And Yehuḏah saw her, and reckoned her for a whore, for she had covered her face.

Genesis 38:16 And he turned aside to her by the way, and said, "Please let me come in to you," for he did not know that she was his daughter-in-law. And she said, "What do you give me to come in to me?"

Genesis 38:17 And he said, "Let me send you a young goat from the flock." And she said, "Do you give me a pledge until you send it?"

Genesis 38:18 So he said, "What pledge should I give you?" And she said, "Your seal and your cord and your staff that is in your hand." And he gave them to her, and went in to her, and she conceived by him.

Genesis 38:19 And she arose and went away, and removed her veil and put on the garments of her widowhood.

Genesis 38:20 And Yehuḏah sent the young goat by the hand of his friend the Aḏullamite, to receive his pledge from the woman's hand, but he did not find her.

Genesis 38:21 And he asked the men of that place, saying, "Where is the cult prostitute who was beside the way to Ėnayim?" And they said, "There was no cult prostitute in this place."

Genesis 38:22 And he returned to Yehuḏah and said, "I have not found her. And the men of the place also said there was no cult prostitute in this place."

Genesis 38:23 And Yehuḏah said, "Let her take them for herself, lest we become despised, for I sent this young goat and you have not found her."

Genesis 38:24 And it came to be, about three months after, that Yehuḏah was informed, saying, "Tamar your daughter-in-law has whored, and see, she has conceived by whoring." And Yehuḏah said, "Bring her out and let her be burned!"

Genesis 38:25 When she was brought out, she sent to her father-in-law, saying, "By the man to whom these belong, I am pregnant." And she said, "Please examine whose these are: the seal and the cord and the staff."

Genesis 38:26 And Yehuḏah examined and said, "She has been more righteous than I, because I did not give her to Shëlah my son." And he never knew her again.

Genesis 38:27 And it came to be, at the time for giving birth, that see, twins were in her womb.

Genesis 38:28 And it came to be, when she was giving birth, that the one put out his hand. And the

midwife took a scarlet thread and bound it on his hand, saying, "This one came out first."

Genesis 38:29 And it came to be, as he drew back his hand, that see, his brother came out! And she said, "How did you break through? This breach be upon you!" So his name was called Perets.

Genesis 38:30 And afterward his brother came out who had the scarlet thread on his hand. So his name was called Zerah.

Genesis 39:1 And Yosëph had been taken down to Mitsrayim. And Potiphar, an officer of Pharaoh, captain of the guard, a Mitsrite, bought him from the Yiš-mā-êl (יִשְׁמָעֵאל)ites who had taken him down there.

Genesis 39:2 And it came to be that YēHôVâH (יְהוָה) was with Yosëph, and he became a prosperous man, and was in the house of his master the Mitsrite.

Genesis 39:3 And his master saw that YēHôVâH (יְהוָה) was with him and that YēHôVâH (יְהוָה) made all he did to prosper in his hand.

Genesis 39:4 So Yosëph found favour in his eyes, and served him, and he appointed him over his house, and gave into his hand all that he had.

Genesis 39:5 And it came to be, from the time that he appointed him over his house and all that he had, that YēHôVâH (יְהוָה) blessed the Mitsrite's house for Yosëph's sake. And the blessing of YēHôVâH (יְהוָה) was on all that he had in the house and in the field.

Genesis 39:6 And he left in Yosëph's hand all that he had, and he did not know what he had except for the bread which he ate. And Yosëph was handsome in form and appearance.

Genesis 39:7 And after these events it came to be that his master's wife lifted up her eyes to Yosëph and said, "Lie with me."

Genesis 39:8 But he refused and said to his master's wife, "Look, my master does not know what is with me in the house, and he has given into my hand all that he has."

Genesis 39:9 “No one is greater in this house than I, and he has not withheld whatever from me but you, because you are his wife. And how shall I do this great evil and sin against **Elohim (אֱלֹהִים)**?”

Genesis 39:10 And it came to be, as she spoke to Yosëph day by day, that he did not listen to her, to lie with her, to be with her.

Genesis 39:11 And it came to be on a certain day, when Yosëph went into the house to do his work, and none of the men of the house was inside,

Genesis 39:12 that she caught him by his garment, saying, “Lie with me.” But he left his garment in her hand, and fled and ran outside.

Genesis 39:13 And it came to be, when she saw that he had left his garment in her hand and fled outside,

Genesis 39:14 that she called to the men of her house and spoke to them, saying, “See, he has brought in to us a Heḅrew to mock us. He came in to me to lie with me, and I cried out with a loud voice.

Genesis 39:15 “And it came to be, when he heard that I lifted my voice and cried out, that he left his garment with me, and fled and went outside.”

Genesis 39:16 And she kept his garment with her until his master came home.

Genesis 39:17 And she spoke to him these same words, saying, “The Heḅrew servant whom you brought to us came in to me, to mock me,

Genesis 39:18 so it came to be, as I lifted my voice and cried out, that he left his garment with me and fled outside.”

Genesis 39:19 And it came to be, when his master heard the words which his wife spoke to him, saying, “Your servant did to me according to these words,” that his displeasure burned.

Genesis 39:20 Then Yosëph’s master took him and put him into the prison, a place where the sovereign’s prisoners were confined. And he was there in the prison.

Genesis 39:21 But **YēHôVâH (יְהוָה)** was with Yosëph and extended kindness to him, and He gave him favour in the eyes of the prison warden.

Genesis 39:22 And the prison warden gave into the hand of Yosëph all the prisoners who were in the prison, and whatever was done there was his doing.

Genesis 39:23 The prison warden did not look into any point that was under Yosëph’s hand, because **YēHôVâH (יְהוָה)** was with him. And whatever he did, **YēHôVâH (יְהוָה)** made it prosper.

Genesis 40:1 And after these events it came to be that the cupbearer and the baker of the King of Mitsrayim sinned against their master, the King of Mitsrayim.

Genesis 40:2 And Pharaoh was wroth with his two officers, the chief cupbearer and the chief baker.

Genesis 40:3 So he put them in confinement in the house of the captain of the guard, in the prison, the place where Yosëph was a prisoner.

Genesis 40:4 And the captain of the guard put Yosëph in charge of them, and he served them. So they were in confinement for some time.

Genesis 40:5 Then the cupbearer and the baker of the King of Mitsrayim, who were confined in the prison, dreamed a dream, both of them, each man’s dream in one night and each man’s dream with its own interpretation.

Genesis 40:6 And Yosëph came in to them in the morning and looked at them and saw that they were sad.

Genesis 40:7 And he asked Pharaoh’s officers who were with him in confinement of his master’s house, saying, “Why do you look so sad today?”

Genesis 40:8 And they said to him, “We each have dreamed a dream, and there is no one to interpret it.” And Yosëph said to them, “Do not interpretations belong to **Elohim (אֱלֹהִים)**? Relate them to me, please.”

Genesis 40:9 So the chief cupbearer related his dream to Yosëph, and said to him, “See, in my dream a vine was before me,

Genesis 40:10 and in the vine were three branches, and it was as though it budded – its blossoms shot forth, and its clusters brought forth ripe grapes.

Genesis 40:11 “And Pharaoh’s cup was in my hand. So I took the grapes and pressed them into Pharaoh’s cup, and placed the cup in Pharaoh’s hand.”

Genesis 40:12 And Yosëph said to him, “This is the interpretation of it: The three branches are three days.

Genesis 40:13 “Yet, within three days Pharaoh is going to lift up your head and restore you to your place, and you shall put Pharaoh’s cup in his hand according to the former ruling, when you were his cupbearer.

Genesis 40:14 “But remember me when it is well with you, and please show kindness to me. And mention me to Pharaoh, and get me out of this house.

Genesis 40:15 “For truly I was stolen away from the land of the Hebrews. And also I have done naught that they should put me into the dungeon.”

Genesis 40:16 And the chief baker saw that the interpretation was good, and he said to Yosëph, “I also was in my dream and saw three white baskets were on my head,

Genesis 40:17 and in the uppermost basket all kinds of baked goods for Pharaoh, and the birds ate them out of the basket on my head.”

Genesis 40:18 And Yosëph answered and said, “This is the interpretation of it: The three baskets are three days.

Genesis 40:19 “Yet, within three days Pharaoh is going to lift off your head from you and hang you on a tree. And the birds shall eat your flesh from you.”

Genesis 40:20 And on the third day, Pharaoh’s birthday, it came to be that he made a feast for all his servants. And he lifted up the head of the chief cupbearer and of the chief baker among his servants,

Genesis 40:21 and he restored the chief cupbearer to his post of cupbearer again, and he placed the cup in Pharaoh’s hand,

Genesis 40:22 but he hanged the chief baker, as Yosëph had interpreted to them.

Genesis 40:23 And the chief cupbearer did not remember Yosëph, but forgot him.

Genesis 41:1 And it came to be, at the end of two years’ time, that Pharaoh had a dream, and saw him standing by the river,

Genesis 41:2 and saw seven cows coming up out of the river, fine looking and fat, and they fed amongst the reeds,

Genesis 41:3 then saw seven other cows coming up after them out of the river, ugly and lean of flesh, and stood by the other cows on the bank of the river.

Genesis 41:4 And the ugly and lean of flesh cows ate up the seven fine looking and fat cows. Then Pharaoh awoke.

Genesis 41:5 And he slept and dreamed a second time and saw seven heads of grain coming up on one stalk, plump and good,

Genesis 41:6 and saw seven lean heads, scorched by the east wind, coming up after them.

Genesis 41:7 And the seven lean heads swallowed the seven plump and complete heads. Then Pharaoh awoke and saw it was a dream.

Genesis 41:8 And it came to be in the morning that his **Spirit [Ruach רוח]** was moved, and he sent and called for all the magicians of Mitsrayim and all its wise men. And Pharaoh related to them his dreams, but there was no one who could interpret them for Pharaoh.

Genesis 41:9 Then the chief cupbearer spoke to Pharaoh, saying, “I remember my crimes this day.

Genesis 41:10 “When Pharaoh was wroth with his servants, and put me in confinement in the house of the captain of the guard, both me and the chief baker,

Genesis 41:11 each one of us dreamed a dream in one night, he and I. Each of us dreamed according to the interpretation of his own dream.

Genesis 41:12 “And there was with us a Hebrew youth, a servant of the captain of the guard. And we related to him, and he interpreted our dreams for us. To each man he interpreted according to his own dream.

Genesis 41:13 “And it came to be, as he interpreted for us, so it came to be. He restored me to my office, and he hanged him.”

Genesis 41:14 Then Pharaoh sent and called Yosëph, and they hurriedly brought him out of the dungeon. And he shaved and changed his garments, and came to Pharaoh.

Genesis 41:15 And Pharaoh said to Yosëph, “I have dreamed a dream, and there is no one to interpret it. Now I myself have heard it said of you that you understand a dream, to interpret it.”

Genesis 41:16 And Yosëph answered Pharaoh, saying, “It is not in me, let Elohim (אֱלֹהִים) answer Pharaoh with peace.”

Genesis 41:17 And Pharaoh said to Yosëph, “See, in my dream I stood on the bank of the river

Genesis 41:18 and saw seven cows coming up out of the river, fine looking and fat, and they fed amongst the reeds,

Genesis 41:19 then saw seven other cows coming up after them, poor and very ugly and lean of flesh, such ugliness as I have never seen in all the land of Mitsrayim.

Genesis 41:20 “And the lean of flesh and ugly cows ate up the first seven, the fat cows.

Genesis 41:21 “Yet when they had eaten them up, no one would have known that they had eaten them, for they were as ugly as at the beginning. Then I awoke.

Genesis 41:22 “Also, I looked in my dream and saw seven heads coming up on one stalk, complete and good,

Genesis 41:23 then saw seven heads, withered, lean, scorched by the east wind, coming up after them.

Genesis 41:24 “And the lean heads swallowed the seven good heads. And I spoke to the magicians, but there was no one who could explain it to me.”

Genesis 41:25 And Yosëph said to Pharaoh, “The dream of Pharaoh is one. Elohim (אֱלֹהִים) has shown Pharaoh what He is about to do:

Genesis 41:26 “The seven good cows are seven years, and the seven good heads are seven years – it is one dream.

Genesis 41:27 “And the seven lean and ugly cows which came up after them are seven years, and the seven empty heads scorched by the east wind are seven years of scarcity of food.

Genesis 41:28 “This is the word which I spoke to Pharaoh: Elohim (אֱלֹהִים) has shown Pharaoh what He is about to do.

Genesis 41:29 “See, seven years of great plenty are coming in all the land of Mitsrayim,

Genesis 41:30 but after them seven years of scarcity of food shall arise and all the plenty be forgotten in the land of Mitsrayim. And the scarcity of food shall destroy the land,

Genesis 41:31 and the plenty shall not be remembered in the land, because of the scarcity of food following, for it is very severe.

Genesis 41:32 “And the dream was repeated to Pharaoh twice because the word is established by Elohim (אֱלֹהִים), and Elohim (אֱלֹהִים) is hastening to do it.

Genesis 41:33 “And now, let Pharaoh look for a discerning and wise man, and set him over the land of Mitsrayim.

Genesis 41:34 “Let Pharaoh do this, and let him appoint overseers over the land, to take up one-fifth of the land of Mitsrayim in the seven years of plenty.

Genesis 41:35 “And let them gather all the food of those good years that are coming, and store up

grain under the hand of Pharaoh, and let them keep food in the cities.

Genesis 41:36 “And the food shall be for a store for the land for the seven years of scarcity of food which shall be in the land of Mitsrayim, and do not let the land be cut off by the scarcity of food.”

Genesis 41:37 And the word was good in the eyes of Pharaoh and in the eyes of all his servants.

Genesis 41:38 And Pharaoh said to his servants, “Could we find another like him, a man in whom is the Spirit [Ruach רוח] of Elohim (אלהים)?”

Genesis 41:39 Then Pharaoh said to Yosëph, “Since Elohim (אלהים) has shown you all this, there is no one as discerning and wise as you.

Genesis 41:40 “Be over my house, you yourself, and at your mouth all my people shall kiss – only in the throne I am greater than you.”

Genesis 41:41 And Pharaoh said to Yosëph, “See, I have set you over all the land of Mitsrayim.”

Genesis 41:42 And Pharaoh took his seal-ring off his hand and put it on Yosëph's hand. And he dressed him in garments of fine linen and put a gold chain around his neck.

Genesis 41:43 And he had him ride in the second chariot which he had. And they cried out before him, “Bow the knee!” And he set him over all the land of Mitsrayim.

Genesis 41:44 And Pharaoh said to Yosëph, “I am Pharaoh, and without a word from you let no man lift his hand or foot in all the land of Mitsrayim.”

Genesis 41:45 And Pharaoh called Yosëph's name Zaphnath-Pa'nëah. And he gave him as a wife Asenath, the daughter of Poti-Pherah priest of On. And Yosëph went out over all the land of Mitsrayim.

Genesis 41:46 Now Yosëph was thirty years old when he stood before Pharaoh King of Mitsrayim. And Yosëph went out from the presence of Pharaoh, and went throughout all the land of Mitsrayim.

Genesis 41:47 And in the seven years of plenty the ground brought forth generously.

Genesis 41:48 And he gathered all the food of the seven years which were in the land of Mitsrayim, and laid up the food in the cities. He laid up in every city the food of the fields which surrounded them.

Genesis 41:49 Thus Yosëph gathered very much grain, as the sand of the sea, until he ceased counting, for it was without number.

Genesis 41:50 And to Yosëph were born two sons before the years of scarcity of food came, whom Asenath, the daughter of Poti-Pherah priest of On, bore to him.

Genesis 41:51 And Yosëph called the name of the first-born Menashsheh, “For Elohim (אלהים) has made me forget all my toil and all my father's house.”

Genesis 41:52 And the name of the second he called Ephrayim, “For Elohim (אלהים) has caused me to bear fruit in the land of my affliction.”

Genesis 41:53 And the seven years of plenty which were in the land of Mitsrayim came to an end, Genesis 41:54 and the seven years of scarcity of food began to come, as Yosëph had said. And the scarcity of food was in all lands, but in all the land of Mitsrayim there was bread.

Genesis 41:55 But when all the land of Mitsrayim hungered, and the people cried to Pharaoh for bread, Pharaoh said to all the Mitsrites, “Go to Yosëph, do whatever he says to you.”

Genesis 41:56 And the scarcity of food was over all the face of the earth, and Yosëph opened all the storehouses and sold to the Mitsrites. And the scarcity of food was severe in the land of Mitsrayim.

Genesis 41:57 And all the earth came to Yosëph in Mitsrayim to buy grain, because the scarcity of food was severe in all the earth.

Genesis 42:1 And when Ya'aqob saw that there was grain in Mitsrayim, Ya'aqob said to his sons, “Why do you look at each other?”

Genesis 42:2 And he said, "See, I have heard that there is grain in Mitsrayim. Go down to that place and buy for us there, and let us live and not die."
 Genesis 42:3 And Yosëph's ten brothers went down to buy grain in Mitsrayim.
 Genesis 42:4 But Ya'aqob did not send Yosëph's brother Binyamin with his brothers, for he said, "Lest some harm come to him."
 Genesis 42:5 And the sons of Yisra'el went to buy grain among those who journeyed, for the scarcity of food was in the land of Kena'an.
 Genesis 42:6 And Yosëph was the governor over the land, he was the one who sold to all the people of the land. And Yosëph's brothers came and bowed down before him with their faces to the earth.
 Genesis 42:7 And Yosëph saw his brothers and recognised them, but he acted as a stranger to them and spoke to them harshly, and said to them, "Where do you come from?" And they said, "From the land of Kena'an to buy food."
 Genesis 42:8 So Yosëph recognised his brothers, but they did not recognise him.
 Genesis 42:9 And Yosëph remembered the dreams which he had dreamed about them, and said to them, "You are spies! You have come to see the nakedness of the land!"
 Genesis 42:10 And they said to him, "No, my master, but your servants have come to buy food.
 Genesis 42:11 "We are all one man's sons, we are trustworthy, your servants are not spies."
 Genesis 42:12 But he said to them, "No, but you have come to see the nakedness of the land."
 Genesis 42:13 And they said, "Your servants are twelve brothers, the sons of one man in the land of Kena'an. And see, the youngest is with our father today, and one is no more."
 Genesis 42:14 And Yosëph said to them, "It is as I spoke to you, saying, 'You are spies!'
 Genesis 42:15 "By this you shall be proven: By the life of Pharaoh, you do not leave this place unless your youngest brother comes here.

Genesis 42:16 "Send one of you, and let him bring your brother, while you are kept in prison. So let your words be proven to see whether there is any truth in you, or else, by the life of Pharaoh, you are spies!"
 Genesis 42:17 And he put them all together in prison for three days.
 Genesis 42:18 Now Yosëph said to them the third day, "Do this and live, for I fear **Elohim (אלהים)**:
 Genesis 42:19 "If you are trustworthy, let one of your brothers be confined to your prison house, and you, go, bring grain for the scarcity of food of your houses.
 Genesis 42:20 "And bring your youngest brother to me, and let your words be confirmed, and you do not die." And so they did.
 Genesis 42:21 And they said to each other, "Truly, we are guilty concerning our brother, for we saw the distress of his life when he pleaded with us, yet we did not listen, that is why this distress has come upon us."
 Genesis 42:22 And Re'uḇën answered them, saying, "Did I not speak to you, saying, 'Do not sin against the boy,' and you would not listen? And see, his blood is now required of us."
 Genesis 42:23 And they did not know that Yosëph understood them, for he spoke to them through an interpreter.
 Genesis 42:24 And he turned himself away from them and wept, but came back to them and spoke to them. And he took Shim'on from them and bound him before their eyes.
 Genesis 42:25 And Yosëph commanded and they filled their sacks with grain, also to put back every man's silver to his sack, and to give them food for the journey. And thus it was done for them.
 Genesis 42:26 So they loaded their donkeys with the grain and went from there.
 Genesis 42:27 And as one of them opened his sack to give his donkey fodder at the lodging place, he saw his silver, for there it was in the mouth of his sack!

Genesis 42:28 And he said to his brothers, “My silver has been returned, and there it is, in my sack!” And their hearts sank and they were afraid, saying to each other, “What is this that **Elohim** (אֱלֹהִים) has done to us?”

Genesis 42:29 So they came to Ya'aqob their father in the land of Kena'an and reported to him all that befell them, saying,

Genesis 42:30 “The man, the master of the land, spoke to us harshly, and took us for spies of the land.

Genesis 42:31 “But we said to him, ‘We are trustworthy, we are not spies.

Genesis 42:32 ‘We are twelve brothers, sons of our father. One is no more, and the youngest is today with our father in the land of Kena'an.’

Genesis 42:33 “And the man, the master of the land, said to us, ‘By this I know that you are trustworthy: Leave one of your brothers here with me, and take food for the scarcity of food of your households, and go.

Genesis 42:34 ‘And bring your youngest brother to me, then I know that you are not spies, but that you are trustworthy – I give your brother to you, and you move about in the land.’ ”

Genesis 42:35 And it came to be as they emptied their sacks, that look, the bundle of each man's silver was in his sack! And when they and their father saw the bundles of silver, they were afraid.

Genesis 42:36 And Ya'aqob their father said to them, “You have bereaved me – Yosëph is no more, and Shim'on is no more, and you would take Binyamin! All this is against me.”

Genesis 42:37 So Re'uḇën spoke to his father, saying, “Take the lives of my two sons if I do not bring him back to you. Put him in my hands, and I myself bring him back to you.”

Genesis 42:38 But he said, “My son is not going down with you, for his brother is dead, and he is left alone. If any harm should come to him along the way in which you go, then you would bring down my grey hair with sorrow to the grave.”

Genesis 43:1 But the scarcity of food was severe in the land.

Genesis 43:2 And it came to be, when they had eaten up the grain which they had brought from Mitsrayim, that their father said to them, “Go back, buy us a little food.”

Genesis 43:3 But Yehuḏah spoke to him, saying, “The man vehemently warned us, saying, ‘You do not see my face unless your brother is with you.’ ”

Genesis 43:4 “If you let our brother go with us, we go down and buy you food.

Genesis 43:5 “But if you do not let him go, we do not go down, because the man said to us, ‘You do not see my face unless your brother is with you.’ ”

Genesis 43:6 And Yisra'el said, “Why did you do evil to me to inform the man that you still had another brother?”

Genesis 43:7 And they said, “The man kept asking about us and our relatives, saying, ‘Is your father still alive? Have you another brother?’ And we informed him according to these words. How could we know that he would say, ‘Bring your brother down’?”

Genesis 43:8 And Yehuḏah said to Yisra'el his father, “Send the boy with me, and let us arise and go, and live and not die, both we and you and also our little ones.

Genesis 43:9 “I myself shall stand guaranty for him – from my hand you are to require him. If I do not bring him back to you and set him before you, then let me bear the blame forever.

Genesis 43:10 “For if we had not delayed, truly by now we could have returned this second time.”

Genesis 43:11 And their father Yisra'el said to them, “If so, then do this: Take some of the best fruit of the land in your vessels and bring a present down for the man, a little balm and a little honey, spices and myrrh, nuts and almonds.

Genesis 43:12 “And take double silver in your hand, and take back in your hand the silver that was returned in the mouth of your sacks. It could have been a mistake.

Genesis 43:13 “And take your brother, and arise, go back to the man.

Genesis 43:14 “And Ėl Shaddai give to you compassion before the man, so that he shall release your other brother and Binyamin. And I, if I am bereaved, I am bereaved!”

Genesis 43:15 And the men took that present and Binyamin, and they took double the amount of silver in their hand, and arose and went down to Mitsrayim, and stood before Yosëph.

Genesis 43:16 And Yosëph saw Binyamin with them, and said to the one over his house, “Bring the men home, and make a great slaughter, and prepare, for these men are to eat with me at noon.”

Genesis 43:17 And the man did as Yosëph said, and the man brought the men into Yosëph's house.

Genesis 43:18 And the men were afraid because they were brought into Yosëph's house. And they said, “It is because of the silver, which was put back into our sacks the first time, that we are brought in, to throw himself upon us and fall upon us, to take us as slaves, our donkeys too.”

Genesis 43:19 So they came near to the man over the house of Yosëph, and spoke to him at the door of the house,

Genesis 43:20 and said, “O my master, we indeed came down the first time to buy food,

Genesis 43:21 but it came to be, when we came to the lodging place, that we opened our sacks and saw each man's silver in the mouth of his sack, our silver in its weight. And we have brought it back in our hand.

Genesis 43:22 “And we have brought down other silver in our hands to buy food. We do not know who put our silver in our sacks.”

Genesis 43:23 But he said, “Peace be with you, do not be afraid. Your Elohîm (אֱלֹהִים) and the Elohîm (אֱלֹהִים) of your father has given you treasure in your sacks – your silver had come to me!” And he brought Shim'on out to them.

Genesis 43:24 And the man brought the men into Yosëph's house and gave them water, and they washed their feet. And he gave their donkeys fodder.

Genesis 43:25 And they made the present ready for Yosëph's coming at noon, for they heard that they were to eat there.

Genesis 43:26 And when Yosëph came home, they brought him the present which was in their hand, into the house, and bowed down before him to the earth.

Genesis 43:27 And he asked them about their welfare, and said, “Is your father well, the old man of whom you spoke? Is he still alive?”

Genesis 43:28 And they said, “Your servant our father is in good health, he is still alive.” And they bowed their heads down and did obeisance.

Genesis 43:29 And he lifted his eyes and saw his brother Binyamin, his mother's son, and said, “Is this your younger brother of whom you spoke to me?” And he said, “Elohîm (אֱלֹהִים) show favour to you, my son.”

Genesis 43:30 And Yosëph hurried, for his emotions were deeply moved towards his brother, and he looked for a place to weep, and went into his room and wept there.

Genesis 43:31 Then he washed his face and came out, and controlled himself, and said, “Serve the food.”

Genesis 43:32 And they set him a place by himself, and them by themselves, and the Mitsrites who ate with him by themselves, for the Mitsrites could not eat food with the Heḇrews, for that is an abomination to the Mitsrites.

Genesis 43:33 And they sat before him, the first-born according to his birthright and the youngest according to his youth, and the men looked at each other in astonishment.

Genesis 43:34 And he took portions to them from before him, but Binyamin's portion was five times as much as any of theirs. And they feasted and they drank with him.

Genesis 44:1 And he commanded the one over his house, saying, "Fill the men's sacks with food, as they are able to bear, and put each man's silver in the mouth of his sack.

Genesis 44:2 "And put my cup, the silver cup, in the mouth of the sack of the youngest, and the silver for his grain." And he did according to the word of Yosëph which he spoke.

Genesis 44:3 As soon as the morning was light, the men were sent away, they and their donkeys.

Genesis 44:4 And when they had gone out of the city, not having gone far, Yosëph said to the one over his house, "Rise up, follow the men, and when you overtake them, say to them, 'Why have you repaid evil for good?

Genesis 44:5 'Is this not the one from which my master drinks, and with which he indeed divines? You have done evil in what you have done.' "

Genesis 44:6 So he overtook them and spoke these words to them.

Genesis 44:7 And they said to him, "Why does my master say these words? Far be it from us that your servants should do according to this word.

Genesis 44:8 "See, we brought back to you from the land of Kena'an the silver which we found in the mouth of our sacks. How then should we steal silver or gold from your master's house?

Genesis 44:9 "With whomever of your servants it is found – he shall die and we shall become my master's slaves as well."

Genesis 44:10 And he said, "Now also let it be according to your words: he with whom it is found becomes my slave, and you are innocent."

Genesis 44:11 And they hurried, each man let down his sack to the ground, and each opened his sack.

Genesis 44:12 And he searched, with the oldest first and with the youngest last, and the cup was found in Binyamin's sack.

Genesis 44:13 And they tore their garments, and each man loaded his donkey and went back to the city.

Genesis 44:14 And Yehuḏah and his brothers came to Yosëph's house, and he was still there. And they fell before him on the ground.

Genesis 44:15 And Yosëph said to them, "What deed is this you have done? Did you not know that a man like me indeed divines?"

Genesis 44:16 And Yehuḏah said, "What do we say to my master? What do we speak? Or how do we clear ourselves? Elohîm (אֱלֹהִים) has found out the crookedness of your servants. See, we are my master's slaves, both we and he also with whom the cup was found."

Genesis 44:17 But he said, "Far be it from me to do this. The man in whose hand the cup was found, he becomes my slave. And you, go up in peace to your father."

Genesis 44:18 And Yehuḏah came near to him and said, "O my master, please let your servant speak a word in my master's hearing, and do not let your displeasure burn against your servant, for you are like Pharaoh.

Genesis 44:19 "My master asked his servants, saying, 'Have you a father or a brother?'

Genesis 44:20 "And we said to my master, 'We have a father, an old man, and a young child of his old age, and his brother is dead, and he alone is left of his mother's children, and his father loves him.'

Genesis 44:21 "And you said to your servants, 'Bring him down to me, and let me set my eyes on him.'

Genesis 44:22 "And we said to my master, 'The boy is not able to leave his father, for if he leaves his father, his father shall die.'

Genesis 44:23 "But you said to your servants, 'Unless your youngest brother comes down with you, you do not see my face again.'

Genesis 44:24 "And it came to be, when we went up to your servant my father, that we told him the words of my master.

Genesis 44:25 "And our father said, 'Go back and buy us a little food.'

Genesis 44:26 “But we said, ‘We are not able to go down. If our youngest brother is with us, then we shall go down, for we are not able to see the man’s face unless our youngest brother is with us.’

Genesis 44:27 “Then your servant my father said to us, ‘You know that my wife bore me two sons, Genesis 44:28 and the one went out from me, and I said, “Truly, he is torn, torn to pieces!” And I have not seen him since.

Genesis 44:29 ‘And if you take this one from me too, and harm comes to him, you shall bring down my grey hair with evil to the grave.’

Genesis 44:30 “And now, if I come to your servant my father and the boy is not with us – since his own life is bound up in his life –

Genesis 44:31 then it shall be, when he sees that the boy is not with us, that he shall die. So your servants shall bring down the grey hair of your servant our father with evil to the grave.

Genesis 44:32 “For your servant went guaranty for the boy to my father, saying, ‘If I do not bring him back to you, then I shall be a sinner before my father forever.’

Genesis 44:33 “And now, please let your servant remain instead of the boy as a slave to my master, and let the boy go up with his brothers.

Genesis 44:34 “For how do I go up to my father if the boy is not with me, lest I see the evil that would come upon my father?”

Genesis 45:1 And Yosëph was unable to restrain himself before all those who stood by him, and he called out, “Have everyone go out from me!” So no one stood with him while Yosëph made himself known to his brothers.

Genesis 45:2 And he wept aloud, and the Mitsrites and the house of Pharaoh heard it.

Genesis 45:3 And Yosëph said to his brothers, “I am Yosëph, is my father still alive?” But his brothers were unable to answer him, for they trembled before him.

Genesis 45:4 Then Yosëph said to his brothers, “Please come near to me.” And when they came

near, he said, “I am Yosëph your brother, whom you sold into Mitsrayim.

Genesis 45:5 “And now, do not be grieved nor displeased with yourselves because you sold me here, for Elohîm (אֱלֹהִים) sent me before you to preserve life.

Genesis 45:6 “For two years now the scarcity of food has been in the land, and there are still five years in which there is neither ploughing nor harvesting.

Genesis 45:7 “And Elohîm (אֱלֹהִים) sent me before you to preserve for you a remnant in the earth, and to give life to you by a great escape.

Genesis 45:8 “So then, you did not send me here, but Elohîm (אֱלֹהִים). And He has set me for a father to Pharaoh, and master of all his house, and a ruler throughout all the land of Mitsrayim.

Genesis 45:9 “Hurry and go up to my father, and say to him, ‘Thus says your son Yosëph, “Elohîm (אֱלֹהִים) has made me master of all Mitsrayim.

Come down to me, do not delay.

Genesis 45:10 “And you shall dwell in the land of Goshen, and be near to me, you and your children, your children’s children, your flocks and your herds, and all that you have.

Genesis 45:11 “And I shall provide for you there, lest you and your household, and all that you have, come to poverty, because five years of scarcity of food are still to come.”

Genesis 45:12 “And look, your eyes and the eyes of my brother Binyamin see that it is my mouth that speaks to you.

Genesis 45:13 “And you shall inform my father of all my esteem in Mitsrayim, and of all that you have seen. And you shall hurry and bring my father down here.”

Genesis 45:14 And he fell on his brother Binyamin’s neck and wept, and Binyamin wept on his neck.

Genesis 45:15 And he kissed all his brothers and wept over them, and after that his brothers spoke with him.

Genesis 45:16 And the report of it was heard by the house of Pharaoh, saying, "The brothers of Yosëph have come." And it was good in the eyes of Pharaoh and in the eyes of his servants.

Genesis 45:17 And Pharaoh said to Yosëph, "Say to your brothers, 'Do this: Load your beasts and go, enter the land of Kena'an,

Genesis 45:18 and take your father and your households and come to me, and I give you the best of the land of Mitsrayim, and you eat the fat of the land.

Genesis 45:19 'And you, you have been commanded, do this: Take wagons out of the land of Mitsrayim for your little ones and your wives. And you shall bring your father, and come. Genesis 45:20 'And do not be concerned about your goods, for the best of all the land of Mitsrayim is yours.' "

Genesis 45:21 And the sons of Yisra'ël did so. And Yosëph gave them wagons, according to the command of Pharaoh, and he gave them food for the journey.

Genesis 45:22 He gave to all of them, to each man, changes of garments, but to Binyamin he gave three hundred pieces of silver and five changes of garments.

Genesis 45:23 And he sent to his father this: ten donkeys loaded with the best of Mitsrayim, and ten female donkeys loaded with grain, and bread, and food for his father for the journey.

Genesis 45:24 So he sent his brothers away, and they left. And he said to them, "Do not quarrel along the way."

Genesis 45:25 And they went up out of Mitsrayim, and came to the land of Kena'an to Ya'aqob their father.

Genesis 45:26 And they told him, saying, "Yosëph is still alive, and he is governor over all the land of Mitsrayim." And Ya'aqob's heart ceased, for he did not believe them.

Genesis 45:27 But when they spoke to him all the words which Yosëph had spoken to them, and

when he saw the wagons which Yosëph had sent to transport him, the Spirit [Ruach רוח] of Ya'aqob their father revived.

Genesis 45:28 And Yisra'ël said, "Enough! My son Yosëph is still alive. Let me go and see him before I die."

Genesis 46:1 And Yisra'ël set out with all that he had, and came to Be'ërsheba, and brought offerings to the Elohim (אלהים) of his father Yiş·hāq.

Genesis 46:2 And Elohim (אלהים) spoke to Yisra'ël in the visions of the night, and said, "Ya'aqob, Ya'aqob!" And he said, "Here I am."

Genesis 46:3 And He said, "I am the Ēl, Elohim (אלהים) of your father. Do not be afraid to go down to Mitsrayim, for I shall make you there into a great nation.

Genesis 46:4 "I Myself am going down with you to Mitsrayim and I Myself shall certainly bring you up again. And let Yosëph put his hand on your eyes."

Genesis 46:5 And Ya'aqob rose up from Be'ërsheba. And the sons of Yisra'ël brought their father Ya'aqob, and their little ones, and their wives, in the wagons which Pharaoh had sent to transport him.

Genesis 46:6 And they took their livestock and their property which they had acquired in the land of Kena'an, and came into Mitsrayim, Ya'aqob and all his seed with him.

Genesis 46:7 His sons and his sons' sons, his daughters and his sons' daughters, and all his seed he brought with him to Mitsrayim.

Genesis 46:8 And these were the names of the children of Yisra'ël, Ya'aqob and his sons, who came into Mitsrayim: Re'ubën was Ya'aqob's first-born.

Genesis 46:9 And the sons of Re'ubën: Hanok, and Pallu, and Hetsron, and Karmi.

Genesis 46:10 And the sons of Shim'on: Yemu'el, and Yamin, and Ohaḏ, and Yaḳin, and Tsoḥar, and Sha'ul, son of a Kena'anite woman.

Genesis 46:11 And the sons of Lëwi: Gëreshon, Qehath, and Merari.

Genesis 46:12 And the sons of Yehuḏah: Ėr, and Onan, and Shëlah, and Perets, and Zerah – but Ėr and Onan died in the land of Kena'an. And the sons of Perets were Hetsron and Hamul.

Genesis 46:13 And the sons of Yissaskar: Tola, and Puw'ah, and Yob, and Shimron.

Genesis 46:14 And the sons of Zebulun: Sered, and Ėlon, and Yahle'el.

Genesis 46:15 These were the sons of Lë'ah, whom she bore to Ya'aqob in Paddan Aram, with his daughter Dinah. All the beings, his sons and his daughters, were thirty-three.

Genesis 46:16 And the sons of Gad: Tsiphyon and Haggi, Shuni and Etsbon, Ėri and Aroḏi, and Arëli.

Genesis 46:17 And the sons of Ashër: Yimnah, and Yishwah, and Yishwi, and Beri'ah, and Serah, their sister. And the sons of Beri'ah: Heber and Malki'el.

Genesis 46:18 These were the sons of Zilpah, whom Laḇan gave to Lë'ah his daughter. And these she bore to Ya'aqob: sixteen beings.

Genesis 46:19 The sons of Raḥël, Ya'aqob's wife: Yosëph and Binyamin.

Genesis 46:20 And to Yosëph in the land of Mitsrayim were born Menashsheh and Ephrayim, whom Asenath, the daughter of Poti-Pherah priest of On, bore to him.

Genesis 46:21 And the sons of Binyamin: Belah, and Beker, and Ashbël, Gëra and Na'aman, Ėhi and Rosh, Muppim and Huppim, and Ard.

Genesis 46:22 These were the sons of Raḥël who were born to Ya'aqob: fourteen beings in all.

Genesis 46:23 And the son of Dan: Hushim.

Genesis 46:24 And the sons of Naphtali: Yaḥtse'el, and Guni, and Yëtser, and Shillëm.

Genesis 46:25 These were the sons of Bilhah, whom Laḇan gave to Raḥël his daughter, and she bore these to Ya'aqob: seven beings in all.

Genesis 46:26 All the beings who went with Ya'aqob to Mitsrayim, who came from his body, besides Ya'aqob's sons' wives, were sixty-six beings in all.

Genesis 46:27 And the sons of Yosëph who were born to him in Mitsrayim were two beings. All the beings of the house of Ya'aqob who went to Mitsrayim were seventy.

Genesis 46:28 And he sent Yehuḏah before him to Yosëph, to point out before him the way to Goshen. And they came to the land of Goshen.

Genesis 46:29 And Yosëph made ready his chariot and went up to Goshen to meet his father Yisra'el. And he appeared to him, and fell on his neck and wept on his neck a long time.

Genesis 46:30 And Yisra'el said to Yosëph, "Now let me die, since I have seen your face, that you are still alive."

Genesis 46:31 And Yosëph said to his brothers and to his father's household, "I am going up to inform Pharaoh, and say to him, 'My brothers and those of my father's house, who were in the land of Kena'an, have come to me.

Genesis 46:32 'And the men are shepherds, that they have been men of livestock, and they have brought their flocks and their herds, and all that they have.'

Genesis 46:33 "And it shall be, when Pharaoh calls you and says, 'What is your occupation?'

Genesis 46:34 that you shall say, 'Your servants have been men of livestock from our youth even till now, both we and also our fathers,' so that you dwell in the land of Goshen, for every shepherd is an abomination to the Mitsrites."

Genesis 47:1 Then Yosëph went and spoke to Pharaoh, and said, "My father and my brothers, their flocks and their herds and all that they possess, have come from the land of Kena'an. And see, they are in the land of Goshen."

Genesis 47:2 And he took five men from among his brothers and presented them to Pharaoh.

Genesis 47:3 And Pharaoh said to his brothers, "What is your occupation?" And they said to Pharaoh, "Your servants are shepherds, both we and also our fathers."

Genesis 47:4 And they said to Pharaoh, “We have come to dwell in the land, because there is no pasture for your servant’s flocks, for the scarcity of food is severe in the land of Kena’an. And now, please let your servants dwell in the land of Goshen.”

Genesis 47:5 And Pharaoh spoke to Yosëph, saying, “Your father and your brothers have come to you.

Genesis 47:6 “The land of Mitsrayim is before you. Settle your father and brothers in the best of the land, let them dwell in the land of Goshen. And if you know of capable men among them, then make them chief herdsmen over my livestock.”

Genesis 47:7 And Yosëph brought in his father Ya’aqob and set him before Pharaoh. And Ya’aqob blessed Pharaoh.

Genesis 47:8 And Pharaoh said to Ya’aqob, “How old are you?”

Genesis 47:9 And Ya’aqob said to Pharaoh, “The days of the years of my sojournings are one hundred and thirty years. Few and evil have been the days of the years of my life, and they have not reached the days of the years of the life of my fathers in the days of their sojournings.”

Genesis 47:10 And Ya’aqob blessed Pharaoh, and went out from before Pharaoh.

Genesis 47:11 So Yosëph settled his father and his brothers, and gave them a possession in the land of Mitsrayim, in the best of the land, in the land of Ra’meses, as Pharaoh had commanded.

Genesis 47:12 And Yosëph provided his father, and his brothers, and all his father’s household with bread for the mouth of the little ones.

Genesis 47:13 Now there was no bread in all the land, because the scarcity of food was very severe, and the land of Mitsrayim and all the land of Kena’an became exhausted from the scarcity of food.

Genesis 47:14 And Yosëph gathered up all the silver that was found in the land of Mitsrayim and in the land of Kena’an, for the grain which they

bought. And Yosëph brought the silver into Pharaoh’s house.

Genesis 47:15 And when the silver was all spent in the land of Mitsrayim and in the land of Kena’an, all the Mitsrites came to Yosëph and said, “Give us bread, for why should we die in your presence? For the silver is gone!”

Genesis 47:16 And Yosëph said, “Give your livestock, and I give you bread for your livestock, if the silver is gone.”

Genesis 47:17 So they brought their livestock to Yosëph, and Yosëph gave them bread in exchange for the horses, and for the flocks they owned, and for the herds they owned, and for the donkeys.

Thus he fed them with bread in exchange for all their livestock that year.

Genesis 47:18 And when that year had ended, they came to him the next year and said to him, “We do not hide from my master that our silver is all spent, and my master also has the livestock we owned. There has not any been left before my master but our bodies and our lands.

Genesis 47:19 “Why should we die before your eyes, both we and our land? Buy us and our land for bread, and let us and our land be servants of Pharaoh. And give us seed, and let us live and not die, and let the land not lie waste.”

Genesis 47:20 And Yosëph bought the entire land of Mitsrayim for Pharaoh, because every man of the Mitsrites sold his field, because the scarcity of food was severe upon them. And the land came to be Pharaoh’s.

Genesis 47:21 And as for the people, he moved them into the cities, from one end of the borders of Mitsrayim to the other end.

Genesis 47:22 Only the ground of the priests he did not buy, for the priests had portions allotted to them by Pharaoh, and they ate their portions which Pharaoh gave them. Therefore they did not sell their ground.

Genesis 47:23 And Yosëph said to the people, “Look, I have bought you and your land today for

Pharaoh. Look, here is seed for you, and you shall sow the land.

Genesis 47:24 "And it shall be that in the harvest you shall give one-fifth to Pharaoh. And four-fifths is your own, as seed for the field and for your food, for those of your households and as food for your little ones."

Genesis 47:25 And they said, "You have saved our lives. Let us find favour in the eyes of my master, and we shall become Pharaoh's servants."

Genesis 47:26 And Yosëph made it a law over the land of Mitsrayim to this day, that Pharaoh should have one-fifth, except for the ground of the priests only, which did not become Pharaoh's.

Genesis 47:27 And Yisra'el dwelt in the land of Mitsrayim, in the land of Goshen. And they had possessions there and bore fruit and increased exceedingly.

Genesis 47:28 And Ya'aqob lived in the land of Mitsrayim seventeen years. So the length of Ya'aqob's life was one hundred and forty-seven years.

Genesis 47:29 And the time for Yisra'el to die drew near, and he called his son Yosëph and said to him, "Now if I have found favour in your eyes, please put your hand under my thigh, and show kindness and truth to me. Please do not bury me in Mitsrayim,

Genesis 47:30 but I shall lie with my fathers, and you shall take me up out of Mitsrayim and bury me in their burial place." And he said, "I do as you have said."

Genesis 47:31 And he said, "Swear to me." And he swore to him, and Yisra'el bowed himself on the head of the bed.

Genesis 48:1 And after these events it came to be that it was said to Yosëph, "See, your father is sick." And he took with him his two sons, Menashsheh and Ephrayim.

Genesis 48:2 And Ya'aqob was told, "See, your son Yosëph is coming to you." And Yisra'el strengthened himself and sat up on the bed.

Genesis 48:3 And Ya'aqob said to Yosëph, "Ël Shaddai appeared to me at Luz in the land of Kena'an and blessed me,

Genesis 48:4 and said to me, 'See, I am making you bear fruit and shall increase you and make of you an assembly of peoples, and give this land to your seed after you as an everlasting possession.'

Genesis 48:5 "And now, your two sons, Ephrayim and Menashsheh, who were born to you in the land of Mitsrayim before I came to you in Mitsrayim, are mine – as Re'uëben and Shim'on, they are mine.

Genesis 48:6 "Your offspring whom you shall bring forth after them are yours, and let them be called by the name of their brothers in their inheritance.

Genesis 48:7 "And I, when I came from Paddan, Rahele died beside me in the land of Kena'an on the way, when there was but a little distance to go to Ephrath. And I buried her there on the way to Ephrath, that is Bëyth Lehem."

Genesis 48:8 And Yisra'el saw Yosëph's sons, and said, "Who are these?"

Genesis 48:9 And Yosëph said to his father, "They are my sons, whom Elohim (אלהים) has given me in this place." And he said, "Please bring them to me, and let me bless them."

Genesis 48:10 And the eyes of Yisra'el were dim with age, and he was unable to see. And he drew them near him, and he kissed them and embraced them.

Genesis 48:11 And Yisra'el said to Yosëph, "I had not thought to see your face. But see, Elohim (אלהים) has also shown me your seed!"

Genesis 48:12 So Yosëph brought them from between his knees, and he bowed down with his face to the earth.

Genesis 48:13 And Yosëph took them both, Ephrayim with his right hand toward Yisra'el's left hand, and Menashsheh with his left hand toward Yisra'el's right hand, and brought them near him.

Genesis 48:14 And Yisra'el stretched out his right hand and laid it on Ephrayim's head, who was the

younger, and his left hand on Menashsheh's head, consciously directing his hands, for Menashsheh was the first-born.

Genesis 48:15 And he blessed Yosëph, and said, "The **Elohim (אלהים)** before whom my fathers 'Ab·rā·hām (אַבְרָהָם) and Yiṣ·hāq walked, the **Elohim (אלהים)** who has fed me all my life long to this day, Genesis 48:16 the Messenger who has redeemed me from all evil – bless the youths! And let my name be called upon them, and the name of my fathers 'Ab·rā·hām (אַבְרָהָם) and Yiṣ·hāq. And let them increase to a multitude in the midst of the earth."

Genesis 48:17 And when Yosëph saw that his father laid his right hand on the head of Ephrayim, it was evil in his eyes; and he took hold of his father's hand to remove it from the head of Ephrayim to the head of Menashsheh.

Genesis 48:18 And Yosëph said to his father, "Not so, my father, for this one is the first-born, put your right hand on his head."

Genesis 48:19 But his father refused and said, "I know, my son, I know. He also becomes a people, and he also is great. And yet, his younger brother is greater than he, and his seed is to become the completeness of the nations."

Genesis 48:20 And he blessed them on that day, saying, "In you Yisra'el shall bless, saying, '**Elohim (אלהים)** make you as Ephrayim and as Menashsheh!' " Thus he put Ephrayim before Menashsheh.

Genesis 48:21 And Yisra'el said to Yosëph, "See, I am dying, but **Elohim (אלהים)** shall be with you and bring you back to the land of your fathers.

Genesis 48:22 "And I, I have given to you one portion above your brothers, which I took from the hand of the Amorite with my sword and with my bow."

Genesis 49:1 And Ya'aqob called his sons and said, "Gather together, so that I declare to you what is to befall you in the last days:

Genesis 49:2 "Gather together and hear, you sons of Ya'aqob, and listen to Yisra'el your father.

Genesis 49:3 "Re'ubën, you are my first-born, my power and the beginning of my strength, the excellency of exaltation and the excellency of power.

Genesis 49:4 "Boiling like water, you do not excel, because you went up to your father's bed, then you defiled it – he went up to my couch.

Genesis 49:5 "Shim'on and Lëwi are brothers, their weapons are implements of violence.

Genesis 49:6 "Let my being not enter their council, let my esteem not be united to their assembly; because they slew a man in their displeasure, and they lamed an ox in pleasure.

Genesis 49:7 "Cursed be their displeasure for it is fierce, and their wrath for it is cruel! I divide them in Ya'aqob and scatter them in Yisra'el.

Genesis 49:8 "You, Yehudah, your brothers praise you; your hand is on the neck of your enemies; your father's children bow down before you.

Genesis 49:9 "Yehudah is a lion's cub; from the prey you have gone up, my son! He bowed down, he crouched like a lion. And like a lion, who does rouse him?

Genesis 49:10 "The sceptre shall not turn aside from Yehudah, nor a Lawgiver from between his feet, until Shiloh comes, and to Him is the obedience of peoples.

Genesis 49:11 "Binding his donkey to the vine, and his donkey's colt to the choice vine, he washed his garments in wine, and his robes in the blood of grapes.

Genesis 49:12 "His eyes are darker than wine, and his teeth whiter than milk.

Genesis 49:13 "Zëbulun dwells at the seashore, he is for a haven for ships, and his border is unto Tsidon.

Genesis 49:14 "Yissaskar is a strong donkey lying down between two burdens,

Genesis 49:15 and he saw that a resting place was good, and that the land was pleasant, and he

inclined his shoulder to bear a burden, and became a subject to slave labour.

Genesis 49:16 “Dan rightly rules his people as one of the tribes of Yisra’el.

Genesis 49:17 “Dan is a serpent by the way, an adder by the path, that bites the horse’s heels so that its rider falls backward.

Genesis 49:18 “I have waited for your deliverance, O **YĕHôVâH (יהוה)** !

Genesis 49:19 “Gaḏ, a raiding band raids him, but he raids its heel.

Genesis 49:20 “Bread from Ashër is rich, and he gives delicacies of a sovereign.

Genesis 49:21 “Naphtali is a deer let loose, he gives words of elegance. Genesis 49:22 “Yosëph is an offshoot of a fruit-bearing tree, an offshoot of a fruit-bearing tree by a fountain, his branches run over a wall.

Genesis 49:23 “And the archers have bitterly grieved him, shot at him and hated him.

Genesis 49:24 “But his bow remained in strength, and the arms of his hands were made strong by the hands of the Mighty One of Ya’aqob – from there is the Shepherd, the Stone of Yisra’el –

Genesis 49:25 from the Ēl of your father who helps you, and by the Almighty who blesses you with blessings of the heavens above, blessings of the deep that lies beneath, blessings of the breasts and of the womb.

Genesis 49:26 “The blessings of your father have excelled the blessings of my ancestors, up to the limit of the everlasting hills. They are on the head of Yosëph, and on the crown of the head of him who was separated from his brothers.

Genesis 49:27 “Binyamin is a wolf that tears, in the morning he eats prey, and at night he divides the spoil.”

Genesis 49:28 All these are the twelve tribes of Yisra’el, and this is what their father spoke to them. And he blessed them, he blessed each one according to his own blessing.

Genesis 49:29 And he commanded them, and said to them, “I am to be gathered to my people, bury me with my fathers in the cave that is in the field of Ephron the Hittite,

Genesis 49:30 in the cave that is in the field of Makpëlah, which is before Mamrë in the land of Kena’an, which ‘Ab-rā-hām (אַבְרָהָם) bought with the field of Ephron the Hittite as a possession for a burial site.

Genesis 49:31 There they buried ‘Ab-rā-hām (אַבְרָהָם) and Sā-rāh (שָׂרָה) his wife, there they buried Yiṣḥāq and Ribqah his wife, and there I buried Lë’ah –

Genesis 49:32 the field purchased, and the cave which is in it, from the sons of Hëth.”

Genesis 49:33 And when Ya’aqob ended commanding his sons, he drew his feet up into the bed and breathed his last, and was gathered to his people.

Genesis 50:1 And Yosëph fell on his father’s face, and wept over him, and kissed him.

Genesis 50:2 And Yosëph commanded his servants the physicians to embalm his father. So the physicians embalmed Yisra’el.

Genesis 50:3 And forty days were completed for him, for so are completed the days of embalming. And the Mitsrites wept for him seventy days.

Genesis 50:4 And when the days of weeping for him were past, Yosëph spoke to the household of Pharaoh, saying, “If, now, I have found favour in your eyes, please speak in the hearing of Pharaoh, saying,

Genesis 50:5 ‘My father made me swear, saying, “See, I am dying, bury me in my grave which I dug for myself in the land of Kena’an.” And now, please let me go up and bury my father, and return.’ ”

Genesis 50:6 And Pharaoh said, “Go up and bury your father, as he made you swear.”

Genesis 50:7 And Yosëph went up to bury his father. And with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Mitsrayim,

Genesis 50:8 and all the house of Yosëph, and his brothers, and his father's house. Only their little ones, and their flocks, and their herds they left in the land of Goshen.

Genesis 50:9 And there went up with him both chariots and horsemen, and it was a very great company.

Genesis 50:10 And they came to the threshing-floor of Atad, which is beyond the Yardën, and they lamented there with a great and very heavy lamentation.

And he observed seven days of mourning for his father.

Genesis 50:11 And when the inhabitants of the land, the Kena'anites, saw the mourning at the threshing-floor of Atad, they said, "This is a grievous mourning for the Mitsrites." That is why its name was called Abël Mitsrayim, which is beyond the Yardën.

Genesis 50:12 And his sons did to him as he had commanded them,

Genesis 50:13 for his sons brought him to the land of Kena'an, and buried him in the cave of the field of Makpëlah, before Mamrë, which 'Ab-rä-häm (אַבְרָהָם) bought with the field from Ephron the Hittite as property for a burial site.

Genesis 50:14 And after he had buried his father, Yosëph returned to Mitsrayim, he and his brothers and all who went up with him to bury his father.

Genesis 50:15 And when Yosëph's brothers saw that their father was dead, they said, "What if Yosëph hates us, and pays us back all the evil which we did to him?"

Genesis 50:16 And they sent word to Yosëph, saying, "Before your father died he commanded, saying,

Genesis 50:17 'This is what you are to say to Yosëph, "I beg you, please forgive the transgression of your brothers and their sin, for they did evil to you." ' And now, please forgive the transgression of the servants of the Elohim (אֱלֹהִים) of your father." And Yosëph wept when they spoke to him.

Genesis 50:18 And his brothers also went and fell down before his face, and they said, "See, we are your servants."

Genesis 50:19 And Yosëph said to them, "Do not fear, for am I in the place of Elohim (אֱלֹהִים)?

Genesis 50:20 "And you, you intended evil against me, but Elohim (אֱלֹהִים) intended it for good, in order to do it as it is this day, to keep a great many people alive.

Genesis 50:21 "And now, do not fear, I provide for you and your little ones." So he comforted them and spoke kindly to them.

Genesis 50:22 And Yosëph dwelt in Mitsrayim, he and his father's household. And Yosëph lived one hundred and ten years.

Genesis 50:23 And Yosëph saw Ephrayim's children to the third generation. The children of Makir, son of Menashsheh, were also brought up on Yosëph's knees.

Genesis 50:24 And Yosëph said to his brothers, "I am dying, but Elohim (אֱלֹהִים) shall certainly visit you and bring you out of this land to the land of which He swore to 'Ab-rä-häm (אַבְרָהָם), to Yiş-häq, and to Ya'aqob."

Genesis 50:25 And Yosëph made the children of Yisra'el swear, saying, "Elohim (אֱלֹהִים) shall certainly visit you, and you shall bring up my bones from here."

Genesis 50:26 And Yosëph died, being one hundred and ten years old. And they embalmed him, and he was placed in a coffin in Mitsrayim.

Exodus - Outline

1. Israel in Egypt (1:1 - 2:25)

a. Israel Multiplies (1:1 - 7)

b. Israel is Oppressed (1:8 - 22)

c. Moses in Egypt (2:1 - 25)

- i. Birth and Adoption of Moses (2:1 - 10)
- ii. The Rejection and Flight of Moses (2:11 - 25)
- 2. God's Deliverance of Israel (3:1 - 18:27)
 - a. The Burning Bush (3:1 - 4:31)
 - i. God calls Moses (3:1 - 22)
 - ii. The Three Signs (4:1 - 9)
 - 1. The Staff (4:1 - 5)
 - 2. The Leprous Hand (4:6 - 7)
 - 3. Water to Blood (4:8 - 9)
 - iii. The Appointment of Aaron (4:10 - 17)
 - iv. Moses Returns to Egypt (4:18 - 31)
 - b. Pharaoh Refuses (5:1 - 6:13)
 - i. Bricks and Straw (5:1 - 23)
 - ii. God Promises Deliverance (6:1 - 13)
 - c. Moses and Aaron (6:14 - 7:13)
 - i. The Genealogies of Moses and Aaron (6:14 - 27)
 - ii. God Commands Moses and Aaron (7:1 - 7)
 - iii. Aaron's Staff (7:8 - 13)
 - d. The Ten Plagues (7:14 - 11:10)
 - i. The First Plague: Blood (7:14 - 25)
 - ii. The Second Plague: Frogs (8:1 - 15)
 - iii. The Third Plague: Gnats (8:16 - 19)
 - iv. The Fourth Plague: Flies (8:20 - 32)
 - v. The Fifth Plague: Cattle Disease (9:1 - 7)
 - vi. The Sixth Plague: Boils (9:8 - 12)
 - vii. The Seventh Plague: Hail (9:13 - 35)
 - viii. The Eighth Plague: Locusts (10:1 - 20)
 - ix. The Ninth Plague: Darkness (10:21 - 29)
 - x. The Tenth Plague Announced (11:1 - 10)
 - e. The Passover (12:1 - 30)
 - i. The Passover Lamb (12:1 - 13)
 - ii. The Feast of Unleavened Bread (12:14 - 28)
 - iii. The Tenth Plague: Death of the Firstborn (12:29 - 30)
 - f. The Exodus from Egypt (12:31 - 13:22)
 - i. Pharaoh Lets the People Go (12:31 - 42)
 - ii. Instructions for the Passover (12:43 - 51)
 - iii. The Dedication of the Firstborn (13:1 - 16)
 - iv. The Bones of Joseph (13:17 - 19)
 - v. The Pillar of Cloud and Fire (13:20 - 22)
 - g. The Red Sea (14:1 - 15:21)
 - i. Pharaoh Pursues the Israelites (14:1 - 14)
 - ii. The Crossing of the Red Sea (14:15 - 31)
 - iii. The Song at the Sea (15:1 - 21)
 - h. Journey to Sinai (15:22 - 18:27)
 - i. The Bitter Waters of Marah (15:22 - 27)
 - ii. The Manna from Heaven (16:1 - 36)
 - iii. Water from the Rock (17:1 - 7)
 - iv. The Amalekites Attack (17:8 - 16)
 - v. Jethro's Advice (18:1 - 27)
 - 3. The Covenant at Sinai (19:1 - 24:18)
 - a. God and Israel Meet at Mount Sinai (19:1 - 25)
 - b. The Ten Commandments (20:1 - 17)
 - c. Moses Mediates Between God and Israel (20:18 - 21)
 - d. The Book of the Covenant (20:22 - 23:33)
 - i. Idolatry Forbidden (20:22 - 26)
 - ii. Legal Prescriptions (21:1 - 22:15)
 - 1. Hebrew Servants (21:1 - 11)
 - 2. Personal Injury Law (21:12 - 36)
 - 3. Property Laws (22:1 - 15)
 - iii. Religious, Moral, and Cultic Instructions (22:16 - 23:19)
 - 1. Laws of Social Responsibility (22:16 - 31)
 - 2. Justice and Mercy (23:1 - 9)
 - 3. Sabbath Laws (23:10 - 13)
 - e. The Three Feasts of Pilgrimage (23:14 - 19)
 - iv. Epilogue (23:20 - 33)
 - e. The Covenant Sealed (24:1 - 18)
 - 4. The Wilderness Tabernacle (25:1 - 40:38)
 - a. The Instructions for the Tabernacle (25:1 - 31:18)
 - i. The Collection of Materials (25:1 - 9)
 - ii. Furnishings for the Tabernacle (25:10 - 40)
 - 1. The Ark of the Covenant (25:10 - 16)
 - 2. The Mercy Seat (25:17 - 22)

3. The Table of Showbread (25:23 - 30)
4. The Lampstand (25:31 - 40)
- iii. The Tabernacle and Its Courtyard (26:1 - 27:21)
 1. Curtains and Frames for the Tabernacle (26:1 - 37)
 2. The Bronze Altar (27:1 - 8)
 3. Curtains and Posts for the Courtyard (27:9 - 19)
 4. Oil for the Lamps (27:20 - 21)
- iv. The Tabernacle's Personnel (28:1 - 29:46)
 1. The Aaronic Priesthood (28:1 - 5)
 2. The Priestly Garments (28:6 - 43)
 3. Consecration of the Priests (29:1 - 46)
- v. Other Elements in the Tabernacle (30:1 - 38)
 1. The Altar of Incense (30:1 - 10)
 2. The Census (30:11 - 16)
 3. The Bronze Basin (30:17 - 21)
 4. The Anointing Oil (32:22 - 33)
 5. The Incense (30:34 - 38)
- vi. Bezalel and Oholiab (31:1 - 11)
- vii. Observance of the Sabbath (31:12 - 18)
- b. Israel Rebels (32:1 - 34:35)
 - i. The Golden Calf (32:1 - 29)
 - ii. Moses Intercedes for the People (32:30 - 35)
- iii. God's Presence and the Israelites (33:1 - 23)
- iv. The Second Set of Tablets (34:1 - 9)
- v. God Renews the Covenant (34:10 - 35)
- c. The Construction of the Tabernacle (35:1 - 40:38)
 - i. The Sabbath Established (35:1 - 3)
 - ii. The Collection of Materials (35:4 - 29)
 - iii. Bezalel and Oholiab (35:30 - 36:7)
 - iv. Curtains and Frames for the Tabernacle (36:8 - 38)
 - v. Furnishings for the Tabernacle (37:1 - 29)
 1. The Ark of the Covenant (37:1 - 5)
 2. The Mercy Seat (37:6 - 9)
 3. The Table of Showbread (37:10 - 16)

4. The Lampstand (37:17 - 24)
5. The Altar of Incense (37:25 - 29)
- vi. The Courtyard (38:1 - 20)
 1. The Bronze Altar (38:1 - 7)
 2. The Bronze Basin (38:8)
 3. Curtains and Posts for the Courtyard (38:9 - 20)
- vii. Inventory of Materials (38:21 - 31)
- viii. The Priestly Garments (39:1 - 31)
- ix. Moses Approves the Work (39:32 - 43)
- x. The Inauguration of the Tabernacle (40:1 - 33)
- xi. God's Presence Fills the Tabernacle (40:34 - 38)

Shemoth/Exodus

Shemoth 1:1 And these are the names of the children of Yisra'ël who came to Mitsrayim with Ya'aqob, each one with his household:
Shemoth 1:2 Re'ubën, Shim'on, Lëwi, and Yehuḏah;
Shemoth 1:3 Yissaskar, Zeḅulun, and Binyamin;
Shemoth 1:4 Dan and Naphtali, Gaḏ and Ashër.
Shemoth 1:5 And all those who were descendants of Ya'aqob were seventy beings, as Yosëph was already in Mitsrayim.
Shemoth 1:6 And Yosëph died, and all his brothers, and all that generation.
Shemoth 1:7 And the children of Yisra'ël bore fruit and increased very much, multiplied and became very strong, and the land was filled with them.
Shemoth 1:8 Then a new sovereign arose over Mitsrayim, who did not know Yosëph,
Shemoth 1:9 and he said to his people, "See, the people of the children of Yisra'ël are more and stronger than we,

Shemoth 1:10 come, let us act wisely towards them, lest they increase, and it shall be when fighting befalls us, that they shall join our enemies and fight against us, and shall go up out of the land."

Shemoth 1:11 So they set slave-masters over them to afflict them with their burdens, and they built for Pharaoh supply cities, Pithom and Ra'amses.

Shemoth 1:12 But the more they afflicted them, the more they increased and grew, and they were in dread of the children of Yisra'el.

Shemoth 1:13 And the Mitsrites made the children of Yisra'el serve with harshness,

Shemoth 1:14 and they made their lives bitter with hard bondage, in mortar, and in brick, and in all kinds of work in the field, all their work which they made them do was with harshness.

Shemoth 1:15 Then the King of Mitsrayim spoke to the Hebrew midwives, of whom the name of one was Shiphrah and the name of the other Pu'ah,

Shemoth 1:16 and he said, "When you deliver the Hebrew women, and see them on the birthstools, if it is a son, then you shall put him to death, but if it is a daughter, then she shall live."

Shemoth 1:17 But the midwives feared **Elohim (אלהים)**, and did not do as the King of Mitsrayim commanded them, and kept the male children alive.

Shemoth 1:18 So the King of Mitsrayim called for the midwives and said to them, "Why have you done this, and kept the male children alive?"

Shemoth 1:19 And the midwives said to Pharaoh, "Because the Hebrew women are not like the Mitsrite women. For they are lively and give birth before the midwives come to them."

Shemoth 1:20 So **Elohim (אלהים)** was good to the midwives, and the people increased and became very numerous.

Shemoth 1:21 And it came to be, because the midwives feared **Elohim (אלהים)**, that He provided households for them.

Shemoth 1:22 And Pharaoh commanded all his people, saying, "Throw every son who is born into the river, and keep alive every daughter."

Shemoth 2:1 And a man of the house of Lëwi went and married a daughter of Lëwi.

Shemoth 2:2 And the woman conceived and bore a son. And she saw that he was a lovely child, and she hid him three months.

Shemoth 2:3 And when she could hide him no longer, she took an ark of wicker for him, and coated it with tar and pitch, and put the child in it, and laid it in the reeds by the edge of the river.

Shemoth 2:4 And his sister stood at a distance, to know what would be done to him.

Shemoth 2:5 And the daughter of Pharaoh came down to wash herself at the river, and her young women were walking by the river-side. And when she saw the ark among the reeds, she sent her female servant to get it,

Shemoth 2:6 and opened it and saw the child, and see, the baby wept. So she had compassion on him, and said, "This is one of the children of the Hebrews."

Shemoth 2:7 And his sister said to Pharaoh's daughter, "Shall I go and call a nurse for you from the Hebrew women to nurse the child for you?"

Shemoth 2:8 And Pharaoh's daughter said to her, "Go." And the girl went and called the child's mother.

Shemoth 2:9 And Pharaoh's daughter said to her, "Take this child away and nurse him for me, then I shall pay your wages." So the woman took the child and nursed him.

Shemoth 2:10 And the child grew, and she brought him to Pharaoh's daughter, and he became her son. And she called his name Mosheh, saying, "Because I have drawn him out of the water."

Shemoth 2:11 And in those days it came to be, when Mosheh was grown, that he went out to his brothers and looked at their burdens. And he saw a Mitsrite beating a Hebrew, one of his brothers.

Shemoth 2:12 So he turned this way and that way, and when he saw no one, he smote the Mitsrite and hid him in the sand.

Shemoth 2:13 And he went out the second day and saw two Hebrew men fighting, and he said to the one who did the wrong, "Why do you smite your neighbour?"

Shemoth 2:14 And he said, "Who made you a head and a judge over us? Do you intend to slay me as you slew the Mitsrite?" And Mosheh feared and said, "Truly, the matter is known!"

Shemoth 2:15 And Pharaoh heard of this matter, and he sought to kill Mosheh. But Mosheh fled from the face of Pharaoh and dwelt in the land of Midyan. And he sat down by a well.

Shemoth 2:16 And the priest of Midyan had seven daughters. And they came and drew water, and they filled the troughs to water their father's flock, Shemoth 2:17 but the shepherds came and drove them away. Then Mosheh stood up and came to their rescue, and watered their flock.

Shemoth 2:18 And they came to Re'uw'el their father, and he said, "How is it that you have come so soon today?"

Shemoth 2:19 And they said, "A Mitsrite rescued us from the hand of the shepherds, and he also drew enough water for us and watered the flock."

Shemoth 2:20 And he said to his daughters, "And where is he? Why did you leave the man? Call him and let him eat bread."

Shemoth 2:21 And Mosheh agreed to dwell with the man, and he gave Tsipporah his daughter to Mosheh.

Shemoth 2:22 And she bore him a son, and he called his name Gëreshom, for he said, "I have become a sojourner in a foreign land."

Shemoth 2:23 And it came to be after these many days that the King of Mitsrayim died. And the children of Yisra'el groaned because of the slavery, and they cried out. And their cry came up to Elohim (אלהים) because of the slavery.

Shemoth 2:24 And Elohim (אלהים) heard their groaning, and Elohim (אלהים) remembered His covenant with 'Ab·rā·hām (אַבְרָהָם), with Yiṣ·ḥāq, and with Ya'aqob.

Shemoth 2:25 And Elohim (אלהים) looked on the children of Yisra'el, and Elohim (אלהים) knew!

Shemoth 3:1 And Mosheh was shepherding the flock of Yithro his father-in-law, the priest of Midyan. And he led the flock to the back of the wilderness, and came to Ḥorēb, the mountain of Elohim (אלהים).

Shemoth 3:2 And the Messenger of YēHôVâH (יהוה) appeared to him in a flame of fire from the midst of a bush. And he looked and saw the bush burning with fire, but the bush was not consumed.

Shemoth 3:3 And Mosheh said, "Let me turn aside now, and see this great sight, why the bush does not burn."

Shemoth 3:4 And YēHôVâH (יהוה) saw that he turned aside to see, and Elohim (אלהים) called to him from the midst of the bush and said, "Mosheh! Mosheh!" And he said, "Here I am."

Shemoth 3:5 And He said, "Do not come near here. Take your sandals off your feet, for the place on which you are standing is Holy ground."

Shemoth 3:6 And He said, "I am the Elohim (אלהים) of your father, the Elohim (אלהים) of 'Ab·rā·hām (אַבְרָהָם), the Elohim (אלהים) of Yiṣ·ḥāq, and the Elohim (אלהים) of Ya'aqob." And Mosheh hid his face, for he was afraid to look at Elohim (אלהים).

Shemoth 3:7 And YēHôVâH (יהוה) said, "I have indeed seen the oppression of My people who are in Mitsrayim, and have heard their cry because of their slave- drivers, for I know their sorrows.

Shemoth 3:8 "And I have come down to deliver them from the hand of the Mitsrites, and to bring them up from that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Kena'anites and the Hittites and the Amorites and the Perizzites and the Hiwwites and the Yebusites.

Shemoth 3:9 “And now, see, the cry of the children of Yisra’el has come to Me, and I have also seen the oppression with which the Mitsrites oppress them. Shemoth 3:10 “And now, come, I am sending you to Pharaoh, to bring My people, the children of Yisra’el, out of Mitsrayim.”

Shemoth 3:11 And Mosheh said to Elohim (אלהים), “Who am I that I should go to Pharaoh, and that I should bring the children of Yisra’el out of Mitsrayim?”

Shemoth 3:12 And He said, “Because I am with you. And this is to you the sign that I have sent you: When you have brought the people out of Mitsrayim, you are to serve Elohim (אלהים) on this mountain.”

Shemoth 3:13 And Mosheh said to Elohim (אלהים), “See, when I come to the children of Yisra’el and say to them, ‘The Elohim (אלהים) of your fathers has sent me to you,’ and they say to me, ‘What is His Name?’ what shall I say to them?”

Shemoth 3:14 And Elohim (אלהים) said to Mosheh, “I am that which I am.” And He said, “Thus you shall say to the children of Yisra’el, ‘I am has sent me to you.’”

Shemoth 3:15 And Elohim (אלהים) said further to Mosheh, “Thus you are to say to the children of Yisra’el, ‘YēHôVâH (יהוה) Elohim (אלהים) of your fathers, the Elohim (אלהים) of ‘Ab·râ·hām (אַבְרָהָם), the Elohim (אלהים) of Yiṣ·ḥāq, and the Elohim (אלהים) of Ya‘aqob, has sent me to you. This is My Name forever, and this is My remembrance to all generations.’”

Shemoth 3:16 “Go, and you shall gather the elders of Yisra’el together, and say to them, ‘YēHôVâH (יהוה) Elohim (אלהים) of your fathers, the Elohim (אלהים) of ‘Ab·râ·hām (אַבְרָהָם), of Yiṣ·ḥāq, and of Ya‘aqob, appeared to me, saying, “I have indeed visited you and seen what is done to you in Mitsrayim;

Shemoth 3:17 and I say: I am bringing you up out of the affliction of Mitsrayim to the land of the Kena‘anite and the Hittite and the Amorite and the

Perizzite and the Hivvite and the Yebusite, to a land flowing with milk and honey.”’

Shemoth 3:18 “And they shall listen to your voice. And you shall come, you and the elders of Yisra’el, to the King of Mitsrayim, and you shall say to him, ‘YēHôVâH (יהוה) Elohim (אלהים) of the Hebrews has met with us. And now, please, let us go three days’ journey into the wilderness to slaughter to YēHôVâH (יהוה) our Elohim (אלהים).’

Shemoth 3:19 “But I know that the King of Mitsrayim is not going to let you go, not even by a strong hand.

Shemoth 3:20 “And I shall stretch out My hand and smite Mitsrayim with all My wonders which I shall do in its midst. And after that he shall let you go.

Shemoth 3:21 “And I shall give this people favour in the eyes of the Mitsrites. And it shall be, that when you go, you shall not go empty-handed.

Shemoth 3:22 “But every woman shall ask from her neighbour and from the stranger in her house, objects of silver, and objects of gold, and garments. And you shall put them on your sons and on your daughters, and shall plunder the Mitsrites.”

Shemoth 4:1 And Mosheh answered and said, “And if they do not believe me, nor listen to my voice, and say, ‘YēHôVâH (יהוה) has not appeared to you?’”

Shemoth 4:2 And YēHôVâH (יהוה) said to him, “What is that in your hand?” And he said, “A rod.”

Shemoth 4:3 And He said, “Throw it on the ground.” So he threw it on the ground, and it became a serpent. And Mosheh fled from it.

Shemoth 4:4 And YēHôVâH (יהוה) said to Mosheh, “Reach out your hand and take it by the tail” – so he reached out his hand and caught it, and it became a rod in his hand –

Shemoth 4:5 so that they believe that YēHôVâH (יהוה) Elohim (אלהים) of their fathers, the Elohim (אלהים) of ‘Ab·râ·hām (אַבְרָהָם), the Elohim (אלהים) of Yiṣ·ḥāq, and the Elohim (אלהים) of Ya‘aqob, has appeared to you.”

Shemoth 4:6 And YēHôVâH (יהוה) said to him again, “Now put your hand in your bosom.” And he put his hand in his bosom, and when he took it out, and see, his hand was leprous, like snow.

Shemoth 4:7 And He said, “Put your hand in your bosom again.” So he put his hand in his bosom again, and drew it out of his bosom, and see, it was restored like his other flesh.

Shemoth 4:8 “And it shall be, if they do not believe you, nor listen to the voice of the first sign, they shall believe the voice of the latter sign.

Shemoth 4:9 “And it shall be, if they do not believe even these two signs, or listen to your voice, that you shall take water from the river and pour it on the dry land. And the water which you take from the river shall become blood on the dry land.”

Shemoth 4:10 And Mosheh said to YēHôVâH (יהוה), “O YēHôVâH (יהוה), I am not a man of words, neither before nor since You have spoken to Your servant, for I am slow of speech and slow of tongue.”

Shemoth 4:11 And YēHôVâH (יהוה) said to him, “Who has made man’s mouth? Or who makes dumb, or deaf, or seeing, or blind? Is it not I, YēHôVâH (יהוה) ?

Shemoth 4:12 “And now, go, and I shall be with your mouth and teach you what to say.”

Shemoth 4:13 But he said, “O YēHôVâH (יהוה), please send by the hand of him whom You would send.”

Shemoth 4:14 And the displeasure of YēHôVâH (יהוה) burned against Mosheh, and He said, “Is not Aharon the Lēwite your brother? I know that he speaks well. And see, he is also coming out to meet you. And when he sees you, he shall be glad in his heart.

Shemoth 4:15 “And you shall speak to him and put the words in his mouth. And I am with your mouth and with his mouth, and I shall teach you what to do.

Shemoth 4:16 “And he shall speak for you to the people. And it shall be that he shall be a mouth for you, and you shall be an Elohim (אלהים) for him.

Shemoth 4:17 “And take this rod in your hand, with which you shall do the signs.”

Shemoth 4:18 Then Mosheh went and returned to Yithro his father-in-law, and said to him, “Please let me go and return to my brothers who are in Mitsrayim to see whether they are still alive.” And Yithro said to Mosheh, “Go in peace.”

Shemoth 4:19 And YēHôVâH (יהוה) said to Mosheh in Midyan, “Go, return to Mitsrayim, for all the men are dead who sought your life.”

Shemoth 4:20 So Mosheh took his wife and his sons and set them on a donkey, and he returned to the land of Mitsrayim. And Mosheh took the rod of Elohim (אלהים) in his hand.

Shemoth 4:21 And YēHôVâH (יהוה) said to Mosheh, “As you go back to Mitsrayim, see that you do all those wonders before Pharaoh which I have put in your hand. But I am going to harden his heart, so that he does not let the people go.

Shemoth 4:22 “And you shall say to Pharaoh, ‘Thus said YēHôVâH (יהוה), ‘Yisra’el is My son, My first-born,

Shemoth 4:23 so I say to you, let My son go to serve Me. But if you refuse to let him go, see, I am killing your son, your first-born.” ’ ’

Shemoth 4:24 And it came to be on the way, in the lodging place, that YēHôVâH (יהוה) met him and sought to kill him.

Shemoth 4:25 And Tsipporah took a sharp stone and cut off the foreskin of her son and threw it at Mosheh’s feet, and said, “You are indeed a bridegroom of blood to me!”

Shemoth 4:26 So He let him go. Then she said, “You are a bridegroom of blood,” because of the circumcision.

Shemoth 4:27 And YēHôVâH (יהוה) said to Aharon, “Go to meet Mosheh in the wilderness.” And he went and met him on the mountain of Elohim (אלהים), and kissed him.

Shemoth 4:28 Mosheh then told Aharon all the words of **YĕHôVâH (יהוה)** who had sent him, and all the signs which He had commanded him.

Shemoth 4:29 And Mosheh went with Aharon and gathered together all the elders of the children of Yisra'el.

Shemoth 4:30 And Aharon spoke all the words which **YĕHôVâH (יהוה)** had spoken to Mosheh. Then he did the signs before the eyes of the people.

Shemoth 4:31 And the people believed. And they heard that **YĕHôVâH (יהוה)** had visited the children of Yisra'el and that He had looked on their affliction, and they bowed their heads and did obeisance.

Shemoth 5:1 And afterwards Mosheh and Aharon went in and said to Pharaoh, "Thus said **YĕHôVâH (יהוה) Elohim (אלהים)** of Yisra'el, 'Let My people go, so that they keep a festival to Me in the wilderness.' "

Shemoth 5:2 And Pharaoh said, "Who is **YĕHôVâH (יהוה)**, that I should obey His voice to let Yisra'el go? I do not know **YĕHôVâH (יהוה)**, nor am I going to let Yisra'el go."

Shemoth 5:3 And they said, "The **Elohim (אלהים)** of the Hebrews has met with us. Please, let us go three days' journey into the wilderness and slaughter to **YĕHôVâH (יהוה)** our **Elohim (אלהים)**, lest He fall upon us with pestilence or with the sword."

Shemoth 5:4 But the King of Mitsrayim said to them, "Mosheh and Aharon, why do you take the people from their work? Get back to your burdens."

Shemoth 5:5 And Pharaoh said, "See, the people of the land are many now, and you make them cease from their burdens!"

Shemoth 5:6 And the same day Pharaoh commanded the slave-drivers of the people and their foremen, saying,

Shemoth 5:7 "You are no longer to give the people straw to make bricks as before. Let them go and gather straw for themselves.

Shemoth 5:8 "And lay on them the required amount of bricks which they made before, do not diminish it. For they are idle, that is why they cry out, saying, 'Let us go and slaughter to our **Elohim (אלהים)**.'

Shemoth 5:9 "Let more work be laid on the men, so that they labour in it, and not pay attention to words of falsehood."

Shemoth 5:10 And the slave-drivers of the people and their foremen went out and spoke to the people, saying, "Thus said Pharaoh, 'I do not give you straw.

Shemoth 5:11 'Go, take straw for yourselves, wherever you find it, for your work shall not be diminished.' "

Shemoth 5:12 And the people were scattered in all the land of Mitsrayim – to gather stubble for straw.

Shemoth 5:13 And the slave-drivers were hurrying them on, saying, "Complete your work, your daily amount, as when there was straw."

Shemoth 5:14 Also the foremen of the children of Yisra'el, whom Pharaoh's slave-drivers had set over them, were beaten and were asked, "Why have you not completed your task in making bricks both yesterday and today, as before?"

Shemoth 5:15 And the foremen of the children of Yisra'el came and cried out to Pharaoh, saying, "Why do you treat your servants this way?

Shemoth 5:16 "There is no straw given to your servants, and they say to us, 'Make bricks!' And see, your servants are beaten, but your own people are at fault."

Shemoth 5:17 But he said, "You are idle! You are idle! That is why you say, 'Let us go and slaughter to **YĕHôVâH (יהוה)**.'

Shemoth 5:18 "So now go, work. And straw is not given to you, but deliver the amount of bricks."

Shemoth 5:19 And the foremen of the children of Yisra'el saw that they were in trouble after it was said, "You are not to diminish your daily amount of bricks."

Shemoth 5:20 And when they came out from Pharaoh, they met Mosheh and Aharon who stood there to meet them.

Shemoth 5:21 And they said to them, "Let **YēHôVâH (יהוה)** look on you and judge, because you have made us loathsome in the eyes of Pharaoh and in the eyes of his servants, to give a sword in their hand to kill us."

Shemoth 5:22 And Mosheh returned to **YēHôVâH (יהוה)** and said, "**YēHôVâH (יהוה)**, why have You done evil to this people? Why did You send me? Shemoth 5:23 "For ever since I came to Pharaoh to speak in Your Name, he has done evil to this people. And You have not delivered Your people at all."

Shemoth 6:1 And **YēHôVâH (יהוה)** said to Mosheh, "Now see what I do to Pharaoh, for with a strong hand he is going to let them go, and with a strong hand he is going to drive them out of his land."

Shemoth 6:2 And **Elohim (אלהים)** spoke to Mosheh and said to him, "I am **YēHôVâH (יהוה)**.

Shemoth 6:3 "And I appeared to 'Aḇ·rā·hām (אַבְרָהָם), to Yiṣ·ḥāq, and to Ya'aqob, as Ēl Shaddai. And by My Name, **YēHôVâH (יהוה)**, was I not known to them?

Shemoth 6:4 "And I also established My covenant with them, to give them the land of Kena'an, the land of their sojournings, in which they have sojourned.

Shemoth 6:5 "And I have also heard the groaning of the children of Yisra'el whom the Mitsrites are enslaving, and I have remembered My covenant.

Shemoth 6:6 "Say, therefore, to the children of Yisra'el, 'I am **YēHôVâH (יהוה)**, and I shall bring you out from under the burdens of the Mitsrites, and shall deliver you from their enslaving, and shall redeem you with an outstretched arm, and with great judgments,

Shemoth 6:7 and shall take you as My people, and I shall be your **Elohim (אלהים)**. And you shall know that I am **YēHôVâH (יהוה)** your **Elohim (אלהים)** who

is bringing you out from under the burdens of the Mitsrites.

Shemoth 6:8 'And I shall bring you into the land which I swore to give to 'Aḇ·rā·hām (אַבְרָהָם), to Yiṣ·ḥāq, and to Ya'aqob, to give it to you as an inheritance. I am **YēHôVâH (יהוה)**.' "

Shemoth 6:9 And Mosheh spoke thus to the children of Yisra'el, but they did not listen to Mosheh, because of shortness of **Spirit [Ruach רוח]**, and from hard slavery.

Shemoth 6:10 And **YēHôVâH (יהוה)** spoke to Mosheh, saying,

Shemoth 6:11 "Go in, speak to Pharaoh King of Mitsrayim, to let the children of Yisra'el go out of his land."

Shemoth 6:12 And Mosheh spoke before **YēHôVâH (יהוה)**, saying, "The children of Yisra'el have not listened to me, and why would Pharaoh listen to me, for I am of uncircumcised lips?"

Shemoth 6:13 And **YēHôVâH (יהוה)** spoke to Mosheh and to Aharon, and gave them a command for the children of Yisra'el and for Pharaoh, King of Mitsrayim, to bring the children of Yisra'el out of the land of Mitsrayim.

Shemoth 6:14 These are the heads of their fathers' houses: The sons of Re'uḇēn, the first-born of Yisra'el: Ḥanok and Pallu, Ḥetsron and Karmi. These are the clans of Re'uḇēn.

Shemoth 6:15 And the sons of Shim'on: Yemu'el, and Yamin, and Ohaḏ, and Yaḳin, and Tsoḥar, and Sha'ul the son of a Kena'anite woman. These are the clans of Shim'on.

Shemoth 6:16 These are the names of the sons of Lēwi according to their generations: Gēreshon, and Qehath, and Merari. And the years of the life of Lēwi were one hundred and thirty-seven.

Shemoth 6:17 The sons of Gēreshon: Liḇni and Shim'i according to their clans.

Shemoth 6:18 And the sons of Qehath: Amram, and Yitshar, and Ḥeḇron, and Uzzi'el. And the years of the life of Qehath were one hundred and thirty-three.

Shemoth 6:19 And the sons of Merari: Maḥli and Mushi. These are the clans of Lëwi according to their generations.

Shemoth 6:20 And Amram took for himself Yoḱeḱed, his father's sister, as wife. And she bore him Aharon and Mosheh. And the years of the life of Amram were one hundred and thirty-seven.

Shemoth 6:21 And the sons of Yitshar: Qoraḥ, and Nepheḡ, and Zikri.

Shemoth 6:22 And the sons of Uzzi'el: Misha'el, and Eltsaphan, and Sithri.

Shemoth 6:23 Aharon took to himself Elisheḡa, daughter of Amminaḡaḡ, sister of Naḥshon, as wife. And she bore him Naḡaḡ, and Aḡihu, El'azar, and Ithamar.

Shemoth 6:24 And the sons of Qoraḥ: Assir, Elqanah, and Aḡiyasaph. These are the clans of the Qorḥites.

Shemoth 6:25 And El'azar, Aharon's son, took for himself one of the daughters of Puti'el as wife. And she bore him Pineḡas. These are the heads of the fathers of the Lëwites according to their clans.

Shemoth 6:26 This is Aharon, and Mosheh, to whom YēHôVâH (יהוה) said, "Bring out the children of Yisra'el from the land of Mitsrayim according to their divisions."

Shemoth 6:27 They were the ones who spoke to Pharaoh King of Mitsrayim, to bring out the children of Yisra'el from Mitsrayim. This is Mosheh, and Aharon.

Shemoth 6:28 And it came to be, on the day when YēHôVâH (יהוה) spoke to Mosheh in the land of Mitsrayim,

Shemoth 6:29 that YēHôVâH (יהוה) spoke to Mosheh, saying, "I am YēHôVâH (יהוה). Speak to Pharaoh King of Mitsrayim all that I say to you."

Shemoth 6:30 And Mosheh said before YēHôVâH (יהוה), "See, I am of uncircumcised lips, and why would Pharaoh listen to me?"

Shemoth 7:1 So YēHôVâH (יהוה) said to Mosheh, "See, I have made you an Elohîm (אלהים) to Pharaoh, and Aharon your brother is your prophet.

Shemoth 7:2 "You shall speak all that I command you, and Aharon your brother shall speak to Pharaoh, to let the children of Yisra'el go out of his land.

Shemoth 7:3 "But I am going to harden the heart of Pharaoh, and shall increase My signs and My wonders in the land of Mitsrayim.

Shemoth 7:4 "And Pharaoh is not going to listen to you, and I shall lay My hand on Mitsrayim, and bring My divisions and My people, the children of Yisra'el, out of the land of Mitsrayim by great judgments.

Shemoth 7:5 "And the Mitsrites shall know that I am YēHôVâH (יהוה), when I stretch out My hand on Mitsrayim. And I shall bring the children of Yisra'el out from among them."

Shemoth 7:6 And Mosheh and Aharon did as YēHôVâH (יהוה) commanded them, so they did.

Shemoth 7:7 Now Mosheh was eighty years old and Aharon eighty-three years old when they spoke to Pharaoh.

Shemoth 7:8 And YēHôVâH (יהוה) spoke to Mosheh and to Aharon, saying,

Shemoth 7:9 "When Pharaoh speaks to you, saying, 'Show a miracle for yourselves,' then you shall say to Aharon, 'Take your rod and throw it before Pharaoh, and let it become a serpent.'"

Shemoth 7:10 So Mosheh and Aharon went in to Pharaoh, and they did so, as YēHôVâH (יהוה) commanded. And Aharon threw his rod before Pharaoh and before his servants, and it became a serpent.

Shemoth 7:11 But Pharaoh also called the wise men and the practisers of witchcraft. And they, the magicians of Mitsrayim, also did so with their magic.

Shemoth 7:12 And they, each one, threw down his rod, and they became serpents. But the rod of Aharon swallowed up their rods.

Shemoth 7:13 And Pharaoh's heart was hardened, and he did not listen to them, as YēHôVâH (יהוה) had said.

Shemoth 7:14 And YēHôVâH (יהוה) said to Mosheh, "The heart of Pharaoh is hard, he refuses to let the people go.

Shemoth 7:15 "Go to Pharaoh in the morning, as he goes out to the water, and you shall stand by the river's bank to meet him. And take in your hand the rod which was turned into a serpent.

Shemoth 7:16 "And you shall say to him, ' YēHôVâH (יהוה) the Elohim (אלהים) of the Hebrews has sent me to you, saying, "Let My people go, so that they serve Me in the wilderness," but see, until now you have not listened!

Shemoth 7:17 'Thus said YēHôVâH (יהוה), "By this you know that I am YēHôVâH (יהוה). See, I am striking the waters which are in the river with the rod that is in my hand, and they shall be turned to blood,

Shemoth 7:18 and the fish in the river shall die. And the river shall stink, and the Mitsrites shall find it impossible to drink the water of the river." ' "

Shemoth 7:19 And YēHôVâH (יהוה) spoke to Mosheh, "Say to Aharon, 'Take your rod and stretch out your hand over the waters of Mitsrayim, over their streams, over their rivers, over their ponds, and over all their pools of water, that they become blood. And there shall be blood in all the land of Mitsrayim, both in wooden and in stone containers.' "

Shemoth 7:20 And Mosheh and Aharon did so, as YēHôVâH (יהוה) commanded. And he lifted up the rod and struck the waters that were in the river, in the eyes of Pharaoh and in the eyes of his servants. And all the waters that were in the river were turned to blood.

Shemoth 7:21 And the fish that were in the river died, and the river stank, and the Mitsrites were unable to drink the water of the river. And the blood was in all the land of Mitsrayim.

Shemoth 7:22 And the magicians of Mitsrayim did the same with their magic. And the heart of Pharaoh was hardened, and he did not listen to them, as YēHôVâH (יהוה) had said.

Shemoth 7:23 And Pharaoh turned and went into his house, and his heart was not moved by this either.

Shemoth 7:24 And all the Mitsrites dug all around the river for water to drink, for they were unable to drink the water of the river.

Shemoth 7:25 And seven days were completed after YēHôVâH (יהוה) had struck the river.

Shemoth 8:1 And YēHôVâH (יהוה) spoke to Mosheh, "Go to Pharaoh and say to him, 'Thus said YēHôVâH (יהוה), "Let My people go, so that they serve Me.

Shemoth 8:2 "But if you refuse to let them go, see, I am smiting all your border with frogs.

Shemoth 8:3 "And the river shall swarm with frogs, which shall go up and shall come into your house, and into your bedroom, and on your bed, and into the houses of your servants, and on your people, and into your ovens, and into your kneading bowls, Shemoth 8:4 and the frogs shall come up on you and on your people and on all your servants." ' "

Shemoth 8:5 And YēHôVâH (יהוה) said to Mosheh, "Say to Aharon, 'Stretch out your hand with your rod over the streams, over the rivers, and over the ponds, and cause frogs to come up on the land of Mitsrayim.' "

Shemoth 8:6 So Aharon stretched out his hand over the waters of Mitsrayim, and the frogs came up, and covered the land of Mitsrayim.

Shemoth 8:7 And the magicians did so with their magic, and brought up frogs on the land of Mitsrayim.

Shemoth 8:8 Pharaoh then called for Mosheh and Aharon, and said, "Pray to YēHôVâH (יהוה) to take away the frogs from me and from my people, and I shall let the people go to slaughter to YēHôVâH (יהוה)."

Shemoth 8:9 And Mosheh said to Pharaoh, "Explain yourself to me: When am I to pray for you, and for your servants, and for your people, to destroy the frogs from you and your houses, and remain only in the river?"

Shemoth 8:10 So he said, "Tomorrow." And he said, "Let it be according to your word, so that you know that there is no one like **YēHôVâH (יהוה)** our **Elohim (אלהים)**."

Shemoth 8:11 "And the frogs shall turn aside from you, and from your houses, and from your servants, and from your people – they shall remain in the river only."

Shemoth 8:12 And Mosheh and Aharon went out from Pharaoh. And Mosheh cried out to **YēHôVâH (יהוה)** concerning the frogs which He had brought against Pharaoh.

Shemoth 8:13 And **YēHôVâH (יהוה)** did according to the word of Mosheh. And the frogs died out of the houses, out of the courtyards, and out of the fields. Shemoth 8:14 And they gathered them together in heaps, and the land stank.

Shemoth 8:15 And when Pharaoh saw that there was relief, he hardened his heart and did not listen to them, as **YēHôVâH (יהוה)** had said.

Shemoth 8:16 And **YēHôVâH (יהוה)** said to Mosheh, "Say to Aharon, 'Stretch out your rod, and strike the dust of the land, so that it becomes gnats in all the land of Mitsrayim.' "

Shemoth 8:17 And they did so, and Aharon stretched out his hand with his rod and struck the dust of the earth, and it became gnats on man and beast. All the dust of the land became gnats in all the land of Mitsrayim.

Shemoth 8:18 And the magicians did similarly with their magic to bring forth gnats, but they were unable. And there were gnats on man and beast.

Shemoth 8:19 The magicians then said to Pharaoh, "This is the finger of **Elohim (אלהים)**!" But the heart of Pharaoh was hardened, and he did not listen to them, as **YēHôVâH (יהוה)** had said.

Shemoth 8:20 And **YēHôVâH (יהוה)** said to Mosheh, "Rise early in the morning and stand before Pharaoh as he comes out to the water, and say to him, 'Thus said **YēHôVâH (יהוה)**, "Let My people go, so that they serve Me.

Shemoth 8:21 "Or else, if you do not let My people go, see, I am sending swarms of flies on you and your servants, and on your people and into your houses. And the houses of the Mitsrites shall be filled with swarms of flies, and also the ground on which they stand.

Shemoth 8:22 "And in that day I shall separate the land of Goshen, in which My people dwell, that no swarms of flies shall be there, so that you know that I am **YēHôVâH (יהוה)** in the midst of the land.

Shemoth 8:23 "And I shall put a distinction between My people and your people. Tomorrow this sign shall be." ' "

Shemoth 8:24 And **YēHôVâH (יהוה)** did so, and thick swarms of flies came into the house of Pharaoh, and into his servants' houses, and into all the land of Mitsrayim, and the land was ruined because of the swarms of flies.

Shemoth 8:25 Pharaoh then called for Mosheh and Aharon, and said, "Go, slaughter to your **Elohim (אלהים)** in the land."

Shemoth 8:26 And Mosheh said, "It is not right to do so, for we would be slaughtering the abomination of the Mitsrites to **YēHôVâH (יהוה)** our **Elohim (אלהים)**. See, if we slaughter the abomination of the Mitsrites before their eyes, would they not stone us?

Shemoth 8:27 "Let us go three days' journey into the wilderness, then we shall slaughter to **YēHôVâH (יהוה)** our **Elohim (אלהים)**, as He commands us."

Shemoth 8:28 And Pharaoh said, "I am letting you go, then you shall slaughter to **YēHôVâH (יהוה)** your **Elohim (אלהים)** in the wilderness. Only, do not go very far away! Pray for me."

Shemoth 8:29 And Mosheh said, "See, when I leave you I shall pray to **YēHôVâH (יהוה)**, and tomorrow the swarms of flies shall depart from Pharaoh, from his servants, and from his people. But do not let Pharaoh again deceive, not to let the people go to slaughter to **YēHôVâH (יהוה)**."

Shemoth 8:30 And Mosheh went out from Pharaoh and prayed to **YēHôVâH (יהוה)**.

Shemoth 8:31 And **YēHôVâH (יהוה)** did according to the word of Mosheh and removed the swarms of flies from Pharaoh, from his servants, and from his people. Not one remained.

Shemoth 8:32 But Pharaoh hardened his heart at this time too, and did not let the people go.

Shemoth 9:1 And **YēHôVâH (יהוה)** said to Mosheh, "Go in to Pharaoh and speak to him, 'Thus said **YēHôVâH (יהוה)** **Elohim (אלהים)** of the Hebrews, "Let My people go, so that they serve Me.

Shemoth 9:2 "For if you refuse to let them go, and still hold them,

Shemoth 9:3 see, the hand of **YēHôVâH (יהוה)** is on your livestock in the field, on the horses, on the donkeys, on the camels, on the cattle, and on the sheep – a very grievous pestilence.

Shemoth 9:4 "And **YēHôVâH (יהוה)** shall separate between the livestock of Yisra'el and the livestock of Mitsrayim, and let no matter die of all that belongs to the children of Yisra'el." ' ' "

Shemoth 9:5 And **YēHôVâH (יהוה)** set an appointed time, saying, "Tomorrow **YēHôVâH (יהוה)** is going to do this word in the land."

Shemoth 9:6 And **YēHôVâH (יהוה)** did this word on the next day, and all the livestock of Mitsrayim died, but of the livestock of the children of Yisra'el, not one died.

Shemoth 9:7 Then Pharaoh sent, and see, not even one of the livestock of the Yisra'elites was dead. But the heart of Pharaoh was hardened, and he did not let the people go.

Shemoth 9:8 And **YēHôVâH (יהוה)** said to Mosheh and Aharon, "Fill your hands with ashes from a furnace and let Mosheh scatter it toward the heavens before the eyes of Pharaoh.

Shemoth 9:9 "And it shall become fine dust in all the land of Mitsrayim, and it shall cause boils that break out in sores on man and beast in all the land of Mitsrayim."

Shemoth 9:10 So they took ashes from the furnace and stood before Pharaoh, and Mosheh scattered

them toward the heavens. And they caused boils, breaking out in sores on man and beast.

Shemoth 9:11 And the magicians were unable to stand before Mosheh because of the boils, for the boils were on the magicians and on all the Mitsrites.

Shemoth 9:12 But **YēHôVâH (יהוה)** hardened the heart of Pharaoh, and he did not listen to them, as **YēHôVâH (יהוה)** had said to Mosheh.

Shemoth 9:13 And **YēHôVâH (יהוה)** said to Mosheh, "Rise early in the morning and stand before Pharaoh, and say to him, 'Thus said **YēHôVâH (יהוה)** **Elohim (אלהים)** of the Hebrews, "Let My people go, so that they serve Me,

Shemoth 9:14 for at this time I am sending all My plagues unto your heart, and on your servants and on your people, so that you know that there is no one like Me in all the earth.

Shemoth 9:15 "Now if I had stretched out My hand and struck you and your people with pestilence, then you would have been cut off from the earth.

Shemoth 9:16 "And for this reason I have raised you up, in order to show you My power, and in order to declare My Name in all the earth.

Shemoth 9:17 "You still exalt yourself against My people in that you do not let them go!

Shemoth 9:18 "See, tomorrow about this time I am causing very heavy hail to rain down, such as has not been in Mitsrayim, from the day of its founding until now.

Shemoth 9:19 "And now send, bring your livestock to safety, and all that you have in the field, for the hail shall come down on every man and every beast which is found in the field and is not brought home, and they shall die." ' ' "

Shemoth 9:20 Those among the servants of Pharaoh who feared the word of **YēHôVâH (יהוה)** made their servants and livestock flee to the houses.

Shemoth 9:21 But those who did not set their heart on the word of **YēHôVâH (יהוה)** left their servants and livestock in the field.

Shemoth 9:22 Then YēHôVâH (יהוה) said to Mosheh, “Stretch out your hand toward the heavens, and let there be hail in all the land of Mitsrayim – on man, and on beast, and on every plant of the field, throughout the land of Mitsrayim.”

Shemoth 9:23 Then Mosheh stretched out his rod toward the heavens. And YēHôVâH (יהוה) sent thunder and hail, and fire came down to the earth. And YēHôVâH (יהוה) rained hail on the land of Mitsrayim.

Shemoth 9:24 Thus there came to be hail, and fire flashing continually in the midst of the hail, very heavy, such as had not been in all the land of Mitsrayim since it became a nation.

Shemoth 9:25 And the hail smote in all the land of Mitsrayim all that was in the field, both man and beast. And the hail smote every plant of the field and broke every tree of the field.

Shemoth 9:26 Only in the land of Goshen, where the children of Yisra'el were, there was no hail.

Shemoth 9:27 Pharaoh then sent and called for Mosheh and for Aharon, and said to them, “I have sinned this time. YēHôVâH (יהוה) is righteous, and my people and I are wrong.

Shemoth 9:28 “Pray to YēHôVâH (יהוה), for there has been enough of the thunder and hail of Elohim (אלהים). And I am letting you go, so that you stay no longer.”

Shemoth 9:29 And Mosheh said to him, “As soon as I go out of the city, let me spread out my hands to YēHôVâH (יהוה), let the thunder cease and the hail be no more, so that you know that the earth belongs to YēHôVâH (יהוה).

Shemoth 9:30 “But as for you and your servants, I know that you do not yet fear before YēHôVâH (יהוה) Elohim (אלהים).”

Shemoth 9:31 And the flax and the barley were smitten, for the barley was in the head and the flax was in bud.

Shemoth 9:32 But the wheat and the spelt were not smitten, for they were late crops.

Shemoth 9:33 And Mosheh went out of the city from Pharaoh and spread out his hands to

YēHôVâH (יהוה), and the thunder and the hail ceased, and the rain was not poured on the earth. Shemoth 9:34 And Pharaoh saw that the rain, and the hail, and the thunder had ceased, yet he sinned again and he hardened his heart, he and his servants.

Shemoth 9:35 And the heart of Pharaoh was hardened, and he did not let the children of Yisra'el go, as YēHôVâH (יהוה) had said through Mosheh.

Shemoth 10:1 And YēHôVâH (יהוה) said to Mosheh, “Go in to Pharaoh, for I have hardened his heart and the hearts of his servants, so that I show these signs of Mine before him,

Shemoth 10:2 and that you relate in the hearing of your son and your son's son what I have done in Mitsrayim, and My signs which I have done among them. And you shall know that I am YēHôVâH (יהוה).”

Shemoth 10:3 And Mosheh and Aharon came in to Pharaoh and said to him, “Thus said YēHôVâH (יהוה) Elohim (אלהים) of the Hebrews, ‘Till when shall you refuse to humble yourself before Me? Let My people go, so that they serve Me.

Shemoth 10:4 ‘Or else, if you refuse to let My people go, see, tomorrow I am bringing locusts within your borders.

Shemoth 10:5 ‘And they shall cover the surface of the land, so that no one is able to see the land. And they shall eat the rest of what has escaped, which remains to you from the hail, and they shall eat every tree which grows up for you out of the field.

Shemoth 10:6 ‘And they shall fill your houses, and the houses of all your servants, and the houses of all the Mitsrites, which neither your fathers nor your fathers' fathers have seen, since the day that they were on the earth to this day.’ ” Then he turned and went out from Pharaoh.

Shemoth 10:7 And Pharaoh's servants said to him, “Till when would this one be a snare to us? Let the men go, so that they serve YēHôVâH (יהוה) their

Elohim (אלהים). Do you not yet know that Mitsrayim is destroyed?"

Shemoth 10:8 And Mosheh and Aharon were brought back to Pharaoh, and he said to them, "Go, serve **YēHôVâH (יהוה)** your **Elohim (אלהים)**. Who are the ones that are going?"

Shemoth 10:9 And Mosheh said, "We are going with our young and our old, with our sons and our daughters, with our flocks and our herds we are going, for we have a festival to **YēHôVâH (יהוה)**."

Shemoth 10:10 And he said to them, "Let **YēHôVâH (יהוה)** be with you as I let you and your little ones go! Watch, for evil is before your face!

Shemoth 10:11 "Not so! You men go now, and serve **YēHôVâH (יהוה)**, for that is what you desired." And they were driven out from the presence of Pharaoh.

Shemoth 10:12 And **YēHôVâH (יהוה)** said to Mosheh, "Stretch out your hand over the land of Mitsrayim for the locusts to come upon the land of Mitsrayim, and eat every plant of the land – all that the hail has left."

Shemoth 10:13 And Mosheh stretched out his rod over the land of Mitsrayim, and **YēHôVâH (יהוה)** brought an east wind on the land all that day and all that night. Morning came, and the east wind brought the locusts.

Shemoth 10:14 And the locusts went up over all the land of Mitsrayim and settled within all the borders of Mitsrayim, very grievous. There had never been locusts like them before, nor would there again be like them.

Shemoth 10:15 And they covered the surface of all the land, so that the land was darkened. And they ate every plant of the land and all the fruit of the trees which the hail had left, and no greenness was left on the trees or on the plants of the field, in all the land of Mitsrayim.

Shemoth 10:16 Pharaoh then called for Mosheh and Aharon in haste, and said, "I have sinned against **YēHôVâH (יהוה)** your **Elohim (אלהים)** and against you.

Shemoth 10:17 "And now, please forgive my sin only this once, and pray to **YēHôVâH (יהוה)** your **Elohim (אלהים)**, that He would only turn away this death from me."

Shemoth 10:18 And he went out from Pharaoh and prayed to **YēHôVâH (יהוה)**.

Shemoth 10:19 And **YēHôVâH (יהוה)** turned a very strong west wind, which took the locusts away and blew them into the Sea of Reeds. Not one locust was left within all the border of Mitsrayim.

Shemoth 10:20 However, **YēHôVâH (יהוה)** hardened the heart of Pharaoh, and he did not let the children of Yisra'el go.

Shemoth 10:21 And **YēHôVâH (יהוה)** said to Mosheh, "Stretch out your hand toward the heavens, and let there be darkness over the land of Mitsrayim, even a darkness which is felt."

Shemoth 10:22 And Mosheh stretched out his hand toward the heavens, and there was thick darkness in all the land of Mitsrayim for three days.

Shemoth 10:23 They did not see one another, nor did anyone rise from his place for three days, while all the children of Yisra'el had light in their dwellings.

Shemoth 10:24 And Pharaoh called to Mosheh and said, "Go, serve **YēHôVâH (יהוה)**, only leave your flocks and your herds behind. Let your little ones go with you too."

Shemoth 10:25 But Mosheh said, "You yourself are to provide us with slaughterings and burnt offerings, to prepare for **YēHôVâH (יהוה)** our **Elohim (אלהים)**."

Shemoth 10:26 "And our livestock are to go with us too, not a hoof is to be left behind, for we have to take some of them to serve **YēHôVâH (יהוה)** our **Elohim (אלהים)**, and we ourselves do not know with what we are to serve **YēHôVâH (יהוה)** until we come there."

Shemoth 10:27 However, **YēHôVâH (יהוה)** hardened the heart of Pharaoh, and he would not let them go.

Shemoth 10:28 And Pharaoh said to him, “Get away from me! Watch yourself and see my face no more, for in the day you see my face you die!”

Shemoth 10:29 And Mosheh said, “You have spoken rightly – never again do I see your face!”

Shemoth 11:1 And YēHôVâH (יהוה) said to Mosheh, “I am bringing yet one more plague on Pharaoh and on Mitsrayim. After that he is going to let you go from here. When he lets you go, he shall drive you out from here altogether.

Shemoth 11:2 “Speak now in the hearing of the people, and let every man ask from his neighbour and every woman from her neighbour, objects of silver and objects of gold.”

Shemoth 11:3 And YēHôVâH (יהוה) gave the people favour in the eyes of the Mitsrites. And the man Mosheh was very great in the land of Mitsrayim, in the eyes of Pharaoh’s servants and in the eyes of the people.

Shemoth 11:4 And Mosheh said, “Thus said YēHôVâH (יהוה), ‘About midnight I am going out into the midst of Mitsrayim,

Shemoth 11:5 and all the first-born in the land of Mitsrayim shall die, from the first-born of Pharaoh who sits on his throne, even to the first-born of the female servant who is behind the handmill, and all the first-born of cattle.

Shemoth 11:6 ‘And there shall be a great cry throughout all the land of Mitsrayim, such as has never been or ever be again.

Shemoth 11:7 ‘But against any of the children of Yisra’el no dog shall move its tongue, against man or against beast, so that you know that YēHôVâH (יהוה) makes distinction between Mitsrayim and Yisra’el.’

Shemoth 11:8 “And all these servants of yours shall come down to me and bow down to me, saying, ‘Get out, you and all the people at your feet!’ And after that I shall go out.” And he went out from Pharaoh in great displeasure.

Shemoth 11:9 But YēHôVâH (יהוה) said to Mosheh, “Pharaoh is not going to listen to you, in order to multiply My wonders in the land of Mitsrayim.”

Shemoth 11:10 And Mosheh and Aharon did all these wonders before Pharaoh, however, YēHôVâH (יהוה) hardened the heart of Pharaoh, and he did not let the children of Yisra’el go out of his land.

Shemoth 12:1 And YēHôVâH (יהוה) spoke to Mosheh and to Aharon in the land of Mitsrayim, saying,

Shemoth 12:2 “This month is the beginning of months for you, it is the first month of the year for you.

Shemoth 12:3 “Speak to all the congregation of Yisra’el, saying, ‘On the tenth day of this month each one of them is to take for himself a lamb, according to the house of his father, a lamb for a household.

Shemoth 12:4 ‘And if the household is too small for the lamb, let him and his neighbour next to his house take it according to the number of the beings, according to each man’s need you make your count for the lamb.

Shemoth 12:5 ‘Let the lamb be a perfect one, a year old male. Take it from the sheep or from the goats.

Shemoth 12:6 ‘And you shall keep it until the fourteenth day of the same month. Then all the assembly of the congregation of Yisra’el shall kill it between the evenings.

Shemoth 12:7 ‘And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it.

Shemoth 12:8 ‘And they shall eat the flesh on that night, roasted in fire – with unleavened bread and with bitter herbs they shall eat it.

Shemoth 12:9 ‘Do not eat it raw, nor boiled at all with water, but roasted in fire, its head with its legs and its inward parts.

Shemoth 12:10 ‘And do not leave of it until morning, and what remains of it until morning you are to burn with fire.

Shemoth 12:11 'And this is how you eat it: your loins girded, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the Passover of **YēHôVâH (יהוה)**.

Shemoth 12:12 'And I shall pass through the land of Mitsrayim on that night, and shall smite all the first-born in the land of Mitsrayim, both man and beast. And on all the mighty ones of Mitsrayim I shall execute judgment. I am **YēHôVâH (יהוה)**.

Shemoth 12:13 'And the blood shall be a sign for you on the houses where you are. And when I see the blood, I shall pass over you, and let the plague not come on you to destroy you when I smite the land of Mitsrayim.

Shemoth 12:14 'And this day shall become to you a remembrance. And you shall observe it as a festival to **YēHôVâH (יהוה)** throughout your generations – observe it as a festival, an everlasting law.

Shemoth 12:15 'Seven days you shall eat unleavened bread. Indeed on the first day you cause leaven to cease from your houses. For whoever eats leavened bread from the first day until the seventh day, that being shall be cut off from Yisra'el.

Shemoth 12:16 'And on the first day is a Holy gathering, and on the seventh day you have a Holy gathering. No work at all is done on them, only that which is eaten by every being, that alone is prepared by you.

Shemoth 12:17 'And you shall guard the Festival of Unleavened Bread, for on this same day I brought your divisions out of the land of Mitsrayim. And you shall guard this day throughout your generations, an everlasting law.

Shemoth 12:18 'In the first month, on the fourteenth day of the month, in the evening, you shall eat unleavened bread until the twenty-first day of the month in the evening.

Shemoth 12:19 'For seven days no leaven is to be found in your houses, for if anyone eats what is leavened, that same being shall be cut off from the

congregation of Yisra'el, whether sojourner or native of the land.

Shemoth 12:20 'Do not eat that which is leavened – in all your dwellings you are to eat unleavened bread.' "

Shemoth 12:21 And Mosheh called for all the elders of Yisra'el and said to them, "Go out and take lambs for yourselves according to your clans, and slaughter the Passover lamb.

Shemoth 12:22 "And you shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two doorposts with the blood that is in the basin, and you, none of you shall go out of the door of his house until morning.

Shemoth 12:23 "And **YēHôVâH (יהוה)** shall pass on to smite the Mitsrites, and shall see the blood on the lintel and on the two doorposts, and **YēHôVâH (יהוה)** shall pass over the door and not allow the destroyer to come into your houses to smite you.

Shemoth 12:24 "And you shall guard this word as a law for you and your sons, forever.

Shemoth 12:25 "And it shall be, when you come to the land which **YēHôVâH (יהוה)** gives you, as He promised, that you shall guard this service.

Shemoth 12:26 "And it shall be, when your children say to you, 'What does this service mean to you?'

Shemoth 12:27 then you shall say, 'It is the Passover slaughtering of **YēHôVâH (יהוה)**, who passed over the houses of the children of Yisra'el in Mitsrayim when He smote the Mitsrites and delivered our households.' " And the people bowed their heads and did obeisance.

Shemoth 12:28 And the children of Yisra'el went away and did so – as **YēHôVâH (יהוה)** had commanded Mosheh and Aharon, so they did.

Shemoth 12:29 And it came to be at midnight that **YēHôVâH (יהוה)** smote all the first-born in the land of Mitsrayim, from the first-born of Pharaoh who sat on his throne to the first-born of the captive who was in the dungeon, and all the first-born of livestock.

Shemoth 12:30 And Pharaoh rose up in the night, he and all his servants, and all the Mitsrites. And there was a great cry in Mitsrayim, for there was not a house where there was not a dead one.

Shemoth 12:31 Then he called for Mosheh and Aharon by night, and said, "Arise, go out from the midst of my people, both you and the children of Yisra'el. And go, serve YĕHôVâH (יהוה) as you have said.

Shemoth 12:32 "Take both your flocks and your herds, as you have said, and go. Then you shall bless me too."

Shemoth 12:33 And the Mitsrites urged the people, to hasten to send them away out of the land. For they said, "We are all dying!"

Shemoth 12:34 And the people took their dough before it was leavened, having their kneading bowls bound up in their garments on their shoulders.

Shemoth 12:35 And the children of Yisra'el had done according to the word of Mosheh, and they had asked from the Mitsrites objects of silver, and objects of gold, and garments.

Shemoth 12:36 And YĕHôVâH (יהוה) gave the people favour in the eyes of the Mitsrites, so that they gave them what they asked, and they plundered the Mitsrites.

Shemoth 12:37 And the children of Yisra'el set out from Ra'meses to Sukkoth, about six hundred thousand men on foot, besides the little ones.

Shemoth 12:38 And a mixed multitude went up with them too, also flocks and herds, very much livestock.

Shemoth 12:39 And they baked unleavened cakes of the dough which they had brought out of Mitsrayim, for it was not leavened, since they were driven out of Mitsrayim, and had not been able to delay, nor had they prepared food for themselves.

Shemoth 12:40 And the sojourn of the children of Yisra'el who lived in Mitsrayim was four hundred and thirty years.

Shemoth 12:41 And it came to be at the end of the four hundred and thirty years, on that same day it came to be that all the divisions of YĕHôVâH (יהוה) went out from the land of Mitsrayim.

Shemoth 12:42 It is a night to be observed unto YĕHôVâH (יהוה) for bringing them out of the land of Mitsrayim. This night is unto YĕHôVâH (יהוה), to be observed by all the children of Yisra'el throughout their generations.

Shemoth 12:43 And YĕHôVâH (יהוה) said to Mosheh and Aharon, "This is the law of the Passover: No son of a stranger is to eat of it,

Shemoth 12:44 but any servant a man has bought for silver, when you have circumcised him, then let him eat of it.

Shemoth 12:45 "A sojourner and a hired servant does not eat of it.

Shemoth 12:46 "It is eaten in one house, you are not to take any of the flesh outside the house, nor are you to break any bone of it.

Shemoth 12:47 "All the congregation of Yisra'el are to perform it.

Shemoth 12:48 "And when a stranger sojourns with you and shall perform the Passover to YĕHôVâH (יהוה), let all his males be circumcised, and then let him come near and perform it, and he shall be as a native of the land. But let no uncircumcised eat of it.

Shemoth 12:49 "There is one Law for the native-born and for the stranger who sojourns among you."

Shemoth 12:50 And all the children of Yisra'el did as YĕHôVâH (יהוה) commanded Mosheh and Aharon, so they did.

Shemoth 12:51 And it came to be on that same day that YĕHôVâH (יהוה) brought the children of Yisra'el out of the land of Mitsrayim according to their divisions.

Shemoth 13:1 And YĕHôVâH (יהוה) spoke to Mosheh, saying,

Shemoth 13:2 “Set apart to Me all the first-born, the one opening the womb among the children of Yisra’el, among man and among beast, it is Mine.”
Shemoth 13:3 And Mosheh said to the people, “Remember this day in which you went out of Mitsrayim, out of the house of slavery. For by strength of hand **YēHôVâH (יהוה)** brought you out of this place, and whatever is leavened shall not be eaten.
Shemoth 13:4 “Today you are going out, in the month Abib.
Shemoth 13:5 “And it shall be, when **YēHôVâH (יהוה)** brings you into the land of the Kena'anites, and the Hittites, and the Amorites, and the Hivvites, and the Yeḇusites, which He swore to your fathers to give you, a land flowing with milk and honey, that you shall keep this service in this month.
Shemoth 13:6 “Seven days you eat unleavened bread, and on the seventh day is a festival to **YēHôVâH (יהוה)**.
Shemoth 13:7 “Unleavened bread is to be eaten the seven days, and whatever is leavened is not to be seen with you, and leaven is not to be seen with you within all your border.
Shemoth 13:8 “And you shall inform your son in that day, saying, ‘It is because of what **YēHôVâH (יהוה)** did for me when I came up from Mitsrayim.’
Shemoth 13:9 “And it shall be as a sign to you on your hand and as a reminder between your eyes, that the Law of **YēHôVâH (יהוה)** is to be in your mouth, for with a strong hand **YēHôVâH (יהוה)** has brought you out of Mitsrayim.
Shemoth 13:10 “And you shall guard this law at its appointed time from year to year.
Shemoth 13:11 “And it shall be, when **YēHôVâH (יהוה)** brings you into the land of the Kena'anites, as He swore to you and your fathers, and gives it to you,
Shemoth 13:12 that you shall pass over to **YēHôVâH (יהוה)** every one opening the womb, and every first-

born that comes from your livestock, the males belong to **YēHôVâH (יהוה)**.
Shemoth 13:13 “But every first-born of a donkey you are to ransom with a lamb. And if you do not ransom it, then you shall break its neck. And every first-born of man among your sons you are to ransom.
Shemoth 13:14 “And it shall be, when your son asks you in time to come, saying, ‘What is this?’ then you shall say to him, ‘By strength of hand **YēHôVâH (יהוה)** brought us out of Mitsrayim, out of the house of bondage.
Shemoth 13:15 ‘And it came to be, when Pharaoh was too hardened to let us go, that **YēHôVâH (יהוה)** killed every first-born in the land of Mitsrayim, both the first-born of man and the first-born of beast. Therefore I am slaughtering to **YēHôVâH (יהוה)** every male that open the womb, but every first-born of my sons I ransom.’
Shemoth 13:16 “And it shall be as a sign on your hand and as frontlets between your eyes, for by strength of hand **YēHôVâH (יהוה)** brought us out of Mitsrayim.”
Shemoth 13:17 And it came to be, when Pharaoh had let the people go, that **Elohim (אלהים)** did not lead them by way of the land of the Philistines, though that was nearer, for **Elohim (אלהים)** said, “Lest the people regret when they see fighting, and return to Mitsrayim.”
Shemoth 13:18 So **Elohim (אלהים)** led the people around by way of the wilderness of the Sea of Reeds. And the children of Yisra’el went up armed from the land of Mitsrayim.
Shemoth 13:19 And Mosheh took the bones of Yosëph with him, for he certainly made the children of Yisra’el swear, saying, “**Elohim (אלהים)** shall certainly visit you, and you shall bring my bones from here with you.”
Shemoth 13:20 And they departed from Sukkoth and camped in Êtham at the edge of the wilderness.

Shemoth 13:21 And YēHôVâH (יהוה) went before them by day in a column of cloud to lead the way, and by night in a column of fire to give them light, so as to go by day and night.

Shemoth 13:22 The column of cloud did not cease by day, nor the column of fire by night, before the people.

Shemoth 14:1 And YēHôVâH (יהוה) spoke to Mosheh, saying,

Shemoth 14:2 "Speak to the children of Yisra'el, that they turn and camp before Pi Haḥiroth, between Miḡdol and the sea, opposite Ba'al Tsephon – camp before it by the sea.

Shemoth 14:3 "For Pharaoh shall say of the children of Yisra'el, 'They are entangled in the land, the wilderness has closed them in.'

Shemoth 14:4 "And I shall harden the heart of Pharaoh, and he shall pursue them. But I am to be honoured through Pharaoh and over all his army, and the Mitsrites shall know that I am YēHôVâH (יהוה)." And they did so.

Shemoth 14:5 And it was reported to the King of Mitsrayim that the people had fled, and the heart of Pharaoh and his servants was turned against the people. And they said, "Why have we done this, that we have let Yisra'el go from serving us?"

Shemoth 14:6 So he made his chariot ready and took his people with him.

Shemoth 14:7 And he took six hundred choice chariots, and all the chariots of Mitsrayim with officers over all of them.

Shemoth 14:8 And YēHôVâH (יהוה) hardened the heart of Pharaoh King of Mitsrayim, and he pursued the children of Yisra'el, but the children of Yisra'el went out defiantly.

Shemoth 14:9 And the Mitsrites pursued them, and all the horses and chariots of Pharaoh, and his horsemen and his army, and overtook them camping by the sea beside Pi Haḥiroth, before Ba'al Tsephon.

Shemoth 14:10 And when Pharaoh drew near, the children of Yisra'el lifted their eyes and saw the

Mitsrites coming up after them. And they were greatly afraid, so the children of Yisra'el cried out to YēHôVâH (יהוה).

Shemoth 14:11 And they said to Mosheh, "Did you take us away to die in the wilderness because there are no graves in Mitsrayim? What is this you have done to us, to bring us up out of Mitsrayim?"

Shemoth 14:12 "Is this not the word that we spoke to you in Mitsrayim, saying, 'Leave us alone and let us serve the Mitsrites?' For it would have been better for us to serve the Mitsrites than to die in the wilderness."

Shemoth 14:13 And Mosheh said to the people, "Do not be afraid. Stand still, and see the deliverance of YēHôVâH (יהוה), which He does for you today. For the Mitsrites whom you see today, you are never, never to see again.

Shemoth 14:14 "YēHôVâH (יהוה) does fight for you, and you keep still."

Shemoth 14:15 And YēHôVâH (יהוה) said to Mosheh, "Why do you cry to Me? Speak to the children of Yisra'el, and let them go forward.

Shemoth 14:16 "And you, lift up your rod, and stretch out your hand over the sea and divide it, and let the children of Yisra'el go on dry ground through the midst of the sea.

Shemoth 14:17 "And I, see I am hardening the hearts of the Mitsrites, and they shall follow them.

And I am to be honoured through Pharaoh and over all his army, his chariots, and his horsemen.

Shemoth 14:18 "And the Mitsrites shall know that I am YēHôVâH (יהוה), when I am honoured through Pharaoh, his chariots, and his horsemen."

Shemoth 14:19 And the Messenger of Elohim (אלהים), who went before the camp of Yisra'el, moved and went behind them. And the column of cloud went from before them and stood behind them,

Shemoth 14:20 and came between the camp of the Mitsrites and the camp of Yisra'el. And it was the cloud and the darkness, and it gave light by night,

and the one did not come near the other all the night.

Shemoth 14:21 And Mosheh stretched out his hand over the sea. And YēHôVâH (יהוה) caused the sea to go back by a strong east wind all that night, and made the sea into dry land, and the waters were divided.

Shemoth 14:22 And the children of Yisra'el went into the midst of the sea on dry ground, and the waters were a wall to them on their right and on their left.

Shemoth 14:23 And the Mitsrites pursued and went after them into the midst of the sea, all the horses of Pharaoh, his chariots, and his horsemen.

Shemoth 14:24 And it came to be, in the morning watch, that YēHôVâH (יהוה) looked down upon the army of the Mitsrites through the column of fire and cloud, and He brought the army of the Mitsrites into confusion.

Shemoth 14:25 And He took off their chariot wheels, so that they drove them with difficulty. And the Mitsrites said, "Let us flee from the face of Yisra'el, for YēHôVâH (יהוה) fights for them against the Mitsrites."

Shemoth 14:26 Then YēHôVâH (יהוה) said to Mosheh, "Stretch out your hand over the sea, and let the waters come back upon the Mitsrites, on their chariots, and on their horsemen."

Shemoth 14:27 And Mosheh stretched out his hand over the sea, and the sea returned to its usual flow, at the break of day, with the Mitsrites fleeing into it. Thus YēHôVâH (יהוה) overthrew the Mitsrites in the midst of the sea,

Shemoth 14:28 and the waters returned and covered the chariots, and the horsemen, and all the army of Pharaoh that came into the sea after them, and not even one was left of them.

Shemoth 14:29 And the children of Yisra'el walked on dry ground in the midst of the sea, and the waters were a wall to them on their right and on their left.

Shemoth 14:30 Thus YēHôVâH (יהוה) saved Yisra'el that day out of the hand of the Mitsrites, and Yisra'el saw the Mitsrites dead on the seashore.

Shemoth 14:31 And Yisra'el saw the great work which YēHôVâH (יהוה) had done in Mitsrayim, and the people feared YēHôVâH (יהוה), and believed YēHôVâH (יהוה) and His servant Mosheh.

Shemoth 15:1 Then Mosheh and the children of Yisra'el sang this song to YēHôVâH (יהוה), and spoke, saying, "I sing to YēHôVâH (יהוה), for He is highly exalted! The horse and its rider He has thrown into the sea!

Shemoth 15:2 "Yah is my strength and song, and He has become my deliverance. He is my El, and I praise Him – Elohim (אלהים) of my father, and I exalt Him.

Shemoth 15:3 " YēHôVâH (יהוה) is a man of battle, YēHôVâH (יהוה) is His Name.

Shemoth 15:4 "He has cast Pharaoh's chariots and his army into the sea, and his chosen officers are drowned in the Sea of Reeds.

Shemoth 15:5 "The depths covered them, they went down to the bottom like a stone.

Shemoth 15:6 "Your right hand, O YēHôVâH (יהוה), has become great in power. Your right hand, O YēHôVâH (יהוה), has crushed the enemy.

Shemoth 15:7 "And in the greatness of Your excellence You pulled down those who rose up against You. You sent forth Your wrath, it consumed them like stubble.

Shemoth 15:8 "And with the wind of Your nostrils the waters were heaped up, the floods stood like a wall, the depths became stiff in the heart of the sea.

Shemoth 15:9 "The enemy said, 'I pursue, I overtake, I divide the spoil, my being is satisfied on them. I draw out my sword, my hand destroys them.'

Shemoth 15:10 "You did blow with Your wind, the sea covered them, they sank like lead in the mighty waters.

Shemoth 15:11 “Who is like You, O YĕHôVâH (יהוה), among the mighty ones? Who is like You, great in Holyness, awesome in praises, working wonders?
Shemoth 15:12 “You stretched out Your right hand, the earth swallowed them.
Shemoth 15:13 “In Your kindness You led the people whom You have redeemed, in Your strength You guided them to Your Holy dwelling.
Shemoth 15:14 “Peoples heard, they trembled, anguish gripped the inhabitants of Philistia.
Shemoth 15:15 “Then the chiefs of Eḏom were troubled, the mighty men of Mo’ab, trembling grips them, all the inhabitants of Kena’an melted.
Shemoth 15:16 “Fear and dread fell on them, by the greatness of Your arm they are as silent as a stone, until Your people pass over, O YĕHôVâH (יהוה), until the people, whom You have bought, pass over.
Shemoth 15:17 “You bring them in and plant them in the mountain of Your inheritance, in the place, O YĕHôVâH (יהוה), which You have made for Your own dwelling, the Holy place, O YĕHôVâH (יהוה), which Your hands have prepared.
Shemoth 15:18 “ YĕHôVâH (יהוה) reigns forever and ever.”
Shemoth 15:19 For the horses of Pharaoh went with his chariots and his horsemen into the sea, and YĕHôVâH (יהוה) brought back the waters of the sea upon them. And the children of Yisra’el went on dry ground in the midst of the sea.
Shemoth 15:20 And Miryam the prophetess, the sister of Aharon, took the timbrel in her hand. And all the women went out after her with timbrels and with dances.
Shemoth 15:21 And Miryam answered them, “Sing to YĕHôVâH (יהוה), for He is highly exalted! The horse and its rider He has thrown into the sea!”
Shemoth 15:22 And Mosheh brought Yisra’el from the Sea of Reeds, and they went out into the Wilderness of Shur. And they went three days in the wilderness and found no water.

Shemoth 15:23 And they came to Marah, and they were unable to drink the waters of Marah, for they were bitter. So the name of it was called Marah.
Shemoth 15:24 And the people grumbled against Mosheh, saying, “What are we to drink?”
Shemoth 15:25 Then he cried out to YĕHôVâH (יהוה), and YĕHôVâH (יהוה) showed him a tree. And when he threw it into the waters, the waters were made sweet. There He made a law and a right-ruling for them, and there He tried them.
Shemoth 15:26 And He said, “If you diligently obey the voice of YĕHôVâH (יהוה) your Elohîm (אלהים) and do what is right in His eyes, and shall listen to His commands and shall guard all His laws, I shall bring on you none of the diseases I brought on the Mitsrites, for I am YĕHôVâH (יהוה) who heals you.”
Shemoth 15:27 And they came to Ēlim, where there were twelve fountains of water and seventy palm trees. And they camped there by the waters.
Shemoth 16:1 And they set out from Ēlim, and all the congregation of the children of Yisra’el came to the Wilderness of Sin, which is between Ēlim and Sinai, on the fifteenth day of the second month after their going out of the land of Mitsrayim.
Shemoth 16:2 And all the congregation of the children of Yisra’el grumbled against Mosheh and Aharon in the wilderness.
Shemoth 16:3 And the children of Yisra’el said to them, “If only we had died by the hand of YĕHôVâH (יהוה) in the land of Mitsrayim, when we sat by the pots of meat and when we ate bread to satisfaction! For you have brought us out into this wilderness to put all this assembly to death with hunger.”
Shemoth 16:4 And YĕHôVâH (יהוה) said to Mosheh, “See, I am raining bread from the heavens for you. And the people shall go out and gather a day’s portion every day, in order to try them, whether they walk in My Law or not.
Shemoth 16:5 “And it shall be on the sixth day that they shall prepare what they bring in, and it shall be twice as much as they gather daily.”

Shemoth 16:6 And Mosheh and Aharon said to all the children of Yisra'el, "At evening you shall know that **YēHôVâH (יהוה)** has brought you out of the land of Mitsrayim.

Shemoth 16:7 "And in the morning you shall see the esteem of **YēHôVâH (יהוה)**, for He hears your grumbings against **YēHôVâH (יהוה)**. And what are we, that you grumble against us?"

Shemoth 16:8 And Mosheh said, "In that **YēHôVâH (יהוה)** gives you meat to eat in the evening, and in the morning bread to satisfaction, for **YēHôVâH (יהוה)** hears your grumbings which you make against Him. And what are we? Your grumbings are not against us but against **YēHôVâH (יהוה)**."

Shemoth 16:9 And Mosheh said to Aharon, "Say to all the congregation of the children of Yisra'el, 'Come near before **YēHôVâH (יהוה)**, for He has heard your grumbings.'"

Shemoth 16:10 And it came to be, as Aharon spoke to all the congregation of the children of Yisra'el, that they looked toward the wilderness and see, the esteem of **YēHôVâH (יהוה)** appeared in the cloud.

Shemoth 16:11 And **YēHôVâH (יהוה)** spoke to Mosheh, saying,

Shemoth 16:12 "I have heard the grumbings of the children of Yisra'el. Speak to them, saying, 'Between the evenings you are to eat meat, and in the morning you are to be satisfied with bread. And you shall know that I am **YēHôVâH (יהוה)** your **Elohim (אלהים)**.'" "

Shemoth 16:13 And it came to be that quails came up at evening and covered the camp, and in the morning the dew lay all around the camp.

Shemoth 16:14 And the layer of dew went up, and see, on the surface of the wilderness, was a small round substance, as fine as frost on the ground.

Shemoth 16:15 And the children of Yisra'el saw, and they said to each other, "What is it?" For they did not know what it was. And Mosheh said to them, "It is the bread which **YēHôVâH (יהוה)** has given you to eat.

Shemoth 16:16 "This is the word which **YēHôVâH (יהוה)** has commanded: 'Let every man gather it according to each one's need, an omer for each being, according to the number of beings. Let every man take for those who are in his tent.'"

Shemoth 16:17 And the children of Yisra'el did so and gathered, some more, some less.

Shemoth 16:18 And they measured it by omers, and he who gathered much did not have too much, and he who gathered little did not have too little. Each one gathered according to his need.

Shemoth 16:19 And Mosheh said, "Let no one leave any of it until morning."

Shemoth 16:20 And they did not listen to Mosheh, so some of them left part of it until morning, and it bred worms and stank. And Mosheh was wroth with them.

Shemoth 16:21 And they gathered it every morning, each one according to his need. And when the sun became hot, it melted.

Shemoth 16:22 And it came to be, on the sixth day, that they gathered twice as much bread, two omers for each one. And all the rulers of the congregation came and told Mosheh.

Shemoth 16:23 And he said to them, "This is what **YēHôVâH (יהוה)** has said, 'Tomorrow is a rest, a Sabbath Holy to **YēHôVâH (יהוה)**. That which you bake, bake; and that which you cook, cook. And lay up for yourselves all that is left over, to keep it until morning.'"

Shemoth 16:24 And they laid it up till morning, as Mosheh commanded. And it did not stink, and no worm was in it.

Shemoth 16:25 And Mosheh said, "Eat it today, for today is a Sabbath to **YēHôVâH (יהוה)**, today you do not find it in the field.

Shemoth 16:26 "Gather it six days, but on the seventh day, which is the Sabbath, there is none."

Shemoth 16:27 And it came to be that some of the people went out on the seventh day to gather, but they found none.

Shemoth 16:28 And YēHôVâH (יְהוָה) said to Mosheh, “How long shall you refuse to guard My commands and My Torot?

Shemoth 16:29 “See, because YēHôVâH (יְהוָה) has given you the Sabbath, therefore He is giving you bread for two days on the sixth day. Let each one stay in his place, do not let anyone go out of his place on the seventh day.”

Shemoth 16:30 So the people rested on the seventh day.

Shemoth 16:31 And the house of Yisra'el called its name Manna. And it was like white coriander seed, and the taste of it was like thin cakes made with honey.

Shemoth 16:32 And Mosheh said, “This is the word which YēHôVâH (יְהוָה) has commanded: ‘Fill an omer with it, to keep for your generations, so that they see the bread with which I fed you in the wilderness, when I brought you out of the land of Mitsrayim.’ ”

Shemoth 16:33 And Mosheh said to Aharon, “Take a pot and put an omer of manna in it, and set it down before YēHôVâH (יְהוָה), to keep for your generations.”

Shemoth 16:34 As YēHôVâH (יְהוָה) commanded Mosheh, so did Aharon set it down before the Witness, to keep.

Shemoth 16:35 And the children of Yisra'el ate manna forty years, until they came to an inhabited land. They ate manna until they came to the border of the land of Kena'an.

Shemoth 16:36 And an omer is one-tenth of an ëphah.

Shemoth 17:1 And all the congregation of the children of Yisra'el set out on their journey from the Wilderness of Sin, according to the command of YēHôVâH (יְהוָה), and camped in Rephidim. And there was no water for the people to drink.

Shemoth 17:2 Therefore the people strove with Mosheh, and said, “Give us water to drink.” And Mosheh said to them, “Why do you strive with me? Why do you try YēHôVâH (יְהוָה) ?”

Shemoth 17:3 And the people thirsted there for water, and the people grumbled against Mosheh, and said, “Why did you bring us out of Mitsrayim, to kill us and our children and our livestock with thirst?”

Shemoth 17:4 Then Mosheh cried out to YēHôVâH (יְהוָה), saying, “What am I to do with this people? Yet a little and they shall stone me!”

Shemoth 17:5 And YēHôVâH (יְהוָה) said to Mosheh, “Pass over before the people, and take with you some of the elders of Yisra'el. And take in your hand your rod with which you smote the river, and go.

Shemoth 17:6 “See, I am standing before you there on the rock in Ḥorëb. And you shall smite the rock, and water shall come out of it, and the people shall drink.” And Mosheh did so before the eyes of the elders of Yisra'el.

Shemoth 17:7 And he called the name of the place Massah and Meribah, because of the ‘strife’ of the children of Yisra'el, and because they ‘tried’ YēHôVâH (יְהוָה), saying, “Is YēHôVâH (יְהוָה) in our midst or not?”

Shemoth 17:8 And Amalëq came and fought with Yisra'el in Rephidim.

Shemoth 17:9 And Mosheh said to Yehoshua, “Choose for us men and go out, fight with Amalëq. Tomorrow I am stationing myself on the top of the hill with the rod of Elohîm (אֱלֹהִים) in my hand.”

Shemoth 17:10 And Yehoshua did as Mosheh said to him, to fight with Amalëq. And Mosheh, Aharon, and Hur went up to the top of the hill.

Shemoth 17:11 And it came to be, when Mosheh held up his hand, that Yisra'el prevailed. And when he let down his hand, Amalëq prevailed.

Shemoth 17:12 But Mosheh's hands were heavy, so they took a stone and put it under him, and he sat on it. And Aharon and Hur supported his hands, one on one side, and the other on the other side. And his hands were steady until the going down of the sun.

Shemoth 17:13 And Yehoshua defeated Amalëq and his people with the edge of the sword.
Shemoth 17:14 And YĕHôVâH (יְהוָה) said to Mosheh, "Write this for a remembrance in the book and recite it in the hearing of Yehoshua, that I shall completely blot out the remembrance of Amalëq from under the heavens."
Shemoth 17:15 And Mosheh built an altar and called its name, YĕHôVâH (יְהוָה) Nissi,
Shemoth 17:16 for he said, "Because a hand is on the throne of Yah, YĕHôVâH (יְהוָה) is to fight against Amalëq, from generation to generation."
Shemoth 18:1 And Yithro, the priest of Midyan, Mosheh's father-in-law, heard of all that Elohim (אֱלֹהִים) had done for Mosheh and for Yisra'el His people, that YĕHôVâH (יְהוָה) had brought Yisra'el out of Mitsrayim.
Shemoth 18:2 And Yithro, Mosheh's father-in-law, took Tsipporah, the wife of Mosheh – after he had sent her back,
Shemoth 18:3 and her two sons, of whom the name of one was Gëreshom, for he said, "I have been a sojourner in a foreign land,"
Shemoth 18:4 and the name of the other was Eli'ezer, for he said, "The Elohim (אֱלֹהִים) of my father was my help, and delivered me from the sword of Pharaoh."
Shemoth 18:5 Yithro, Mosheh's father-in-law, came with his sons and his wife to Mosheh in the wilderness, where he was encamped at the mountain of Elohim (אֱלֹהִים).
Shemoth 18:6 And he had said to Mosheh, "I, your father-in-law Yithro, am coming to you with your wife and her two sons with her."
Shemoth 18:7 And Mosheh went out to meet his father-in-law, and bowed down, and kissed him. And they asked each other about their welfare, and they went into the tent.
Shemoth 18:8 And Mosheh told his father-in-law all that YĕHôVâH (יְהוָה) had done to Pharaoh and to the Mitsrites for Yisra'el's sake, all the hardship

that had come upon them on the way, and how YĕHôVâH (יְהוָה) had delivered them.
Shemoth 18:9 And Yithro rejoiced for all the good which YĕHôVâH (יְהוָה) had done for Yisra'el, whom He had delivered out of the hand of the Mitsrites.
Shemoth 18:10 And Yithro said, "Blessed be YĕHôVâH (יְהוָה), who has delivered you out of the hand of the Mitsrites and out of the hand of Pharaoh, and who has delivered the people from under the hand of the Mitsrites.
Shemoth 18:11 "Now I know that YĕHôVâH (יְהוָה) is greater than all the mighty ones, indeed in the matter in which they acted proudly, above them."
Shemoth 18:12 Then Yithro, the father-in-law of Mosheh, brought a burnt offering and other slaughterings unto Elohim (אֱלֹהִים). And Aharon came with all the elders of Yisra'el to eat bread with the father-in-law of Mosheh before Elohim (אֱלֹהִים).
Shemoth 18:13 And it came to be, on the next day, that Mosheh sat to rightly rule the people. And the people stood before Mosheh from morning until evening.
Shemoth 18:14 And when the father-in-law of Mosheh saw all that he did for the people, he said, "What is this that you are doing for the people? Why do you sit by yourself, and all the people stand before you from morning until evening?"
Shemoth 18:15 And Mosheh said to his father-in-law, "Because the people come to me to seek Elohim (אֱלֹהִים).
Shemoth 18:16 "When they have a matter, they come to me, and I rightly rule between one and another, and make known the laws of Elohim (אֱלֹהִים) and His Torot."
Shemoth 18:17 And the father-in-law of Mosheh said to him, "What you are doing is not good.
Shemoth 18:18 "Both you and these people with you shall certainly wear yourselves out. For the matter is too heavy for you. You are not able to do it by yourself.

Shemoth 18:19 “Now listen to my voice. Let me counsel you and Elohim (אלהים) be with you: Stand before Elohim (אלהים) for the people, and you shall bring the matters to Elohim (אלהים).

Shemoth 18:20 “And you shall enlighten them concerning the laws and the Torot, and show them the way in which they should walk and the work which they do.

Shemoth 18:21 “But you yourself, seek out from all the people able men, who fear Elohim (אלהים), men of truth, hating unfair gain. And place these over them to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

Shemoth 18:22 “And they shall rightly rule the people at all times. And it shall be that they bring every great matter to you, but they themselves rightly rule every small matter. So, make it lighter for yourself, for they shall bear with you.

Shemoth 18:23 “If you do this word, and Elohim (אלהים) shall command you, then you shall be able to stand and all this people also go to their place in peace.”

Shemoth 18:24 And Mosheh listened to the voice of his father-in-law and did all that he said.

Shemoth 18:25 And Mosheh chose able men out of all Yisra'el, and made them heads over the people: rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

Shemoth 18:26 And they rightly ruled the people at all times – the hard matters they brought to Mosheh, but they rightly ruled every small matter themselves.

Shemoth 18:27 And Mosheh sent off his father-in-law, and he went away to his own land.

Shemoth 19:1 In the third month after the children of Yisra'el had come out of the land of Mitsrayim, on this day they came to the Wilderness of Sinai.

Shemoth 19:2 For they set out from Rephidim, and had come to the Wilderness of Sinai, and camped in the wilderness. So Yisra'el camped there before the mountain.

Shemoth 19:3 And Mosheh went up to Elohim (אלהים), and YēHôVâH (יהוה) called to him from the mountain, saying, “This is what you are to say to the house of Ya'aqob, and declare to the children of Yisra'el:

Shemoth 19:4 ‘You have seen what I did to the Mitsrites, and how I bore you on eagles’ wings and brought you to Myself.

Shemoth 19:5 ‘And now, if you diligently obey My voice, and shall guard My covenant, then you shall be My treasured possession above all the peoples – for all the earth is Mine –

Shemoth 19:6 ‘and you shall be to Me a reign of priests and a Holy nation.’ Those are the words which you are to speak to the children of Yisra'el.”

Shemoth 19:7 And Mosheh came and called for the elders of the people, and set before them all these words which YēHôVâH (יהוה) commanded him.

Shemoth 19:8 And all the people answered together and said, “All that YēHôVâH (יהוה) has spoken we shall do.” So Mosheh brought back the words of the people to YēHôVâH (יהוה).

Shemoth 19:9 And YēHôVâH (יהוה) said to Mosheh, “See, I am coming to you in the thick cloud, so that the people hear when I speak with you, and believe you forever.” And Mosheh reported the words of the people to YēHôVâH (יהוה).

Shemoth 19:10 And YēHôVâH (יהוה) said to Mosheh, “Go to the people and set them apart today and tomorrow. And they shall wash their garments,

Shemoth 19:11 and shall be prepared by the third day. For on the third day YēHôVâH (יהוה) shall come down upon Mount Sinai before the eyes of all the people.

Shemoth 19:12 “And you shall make a border for the people all around, saying, ‘Take heed to yourselves that you do not go up to the mountain or touch the border of it. Whoever touches the mountain shall certainly be put to death.

Shemoth 19:13 ‘Not a hand is to touch it, but he shall certainly be stoned or shot with an arrow,

whether man or beast, he shall not live.' When the trumpet sounds long, let them come near the mountain."

Shemoth 19:14 And Mosheh came down from the mountain to the people and set the people apart, and they washed their garments.

Shemoth 19:15 And he said to the people, "Be prepared by the third day. Do not come near a wife."

Shemoth 19:16 And it came to be, on the third day in the morning, that there were thunders and lightnings, and a thick cloud on the mountain. And the sound of the ram's horn was very loud, and all the people who were in the camp trembled.

Shemoth 19:17 And Mosheh brought the people out of the camp to meet with Elohim (אלהים), and they stood at the foot of the mountain.

Shemoth 19:18 And Mount Sinai was in smoke, all of it, because YēHôVâH (יהוה) descended upon it in fire. And its smoke went up like the smoke of a furnace, and all the mountain trembled exceedingly.

Shemoth 19:19 And when the blast of the ram's horn sounded long and became louder and louder, Mosheh spoke, and Elohim (אלהים) answered him by voice.

Shemoth 19:20 And YēHôVâH (יהוה) came down upon Mount Sinai, on the top of the mountain. And YēHôVâH (יהוה) called Mosheh to the top of the mountain, and Mosheh went up.

Shemoth 19:21 And YēHôVâH (יהוה) said to Mosheh, "Go down, and warn the people, lest they break through unto YēHôVâH (יהוה) to see, and many of them fall.

Shemoth 19:22 "And let the priests who come near YēHôVâH (יהוה) set themselves apart too, lest YēHôVâH (יהוה) break out against them."

Shemoth 19:23 And Mosheh said to YēHôVâH (יהוה), "The people are not able to come up to Mount Sinai, for You warned us, saying, 'Make a border around the mountain and set it apart.'"

Shemoth 19:24 And YēHôVâH (יהוה) said to him, "Come, go down and then come up, you and Aharon with you. But do not let the priests and the people break through to come up to YēHôVâH (יהוה), lest He break out against them."

Shemoth 19:25 And Mosheh went down to the people and spoke to them.

Shemoth 20:1 And Elohim (אלהים) spoke all these Words, saying,

Shemoth 20:2 "I am YēHôVâH (יהוה) your Elohim (אלהים), who brought you out of the land of Mitsrayim, out of the house of slavery.

Shemoth 20:3 "You have no other mighty ones against My face.

Shemoth 20:4 "You do not make for yourself a carved image, or any likeness of that which is in the heavens above, or which is in the earth beneath, or which is in the waters under the earth,

Shemoth 20:5 you do not bow down to them nor serve them. For I, YēHôVâH (יהוה) your Elohim (אלהים) am a jealous Ēl, visiting the crookedness of the fathers on the children to the third and fourth generations of those who hate Me,

Shemoth 20:6 but showing kindness to thousands, to those who love Me and guard My commands.

Shemoth 20:7 "You do take the ame of YēHôVâH (יהוה) your Elohim (אלהים) in vain, for YēHôVâH (יהוה) does not leave the one unpunished who brings His Name to naught.

Shemoth 20:8 "Remember the Sabbath day, to set it apart.

Shemoth 20:9 "Six days you labour, and shall do all your work,

Shemoth 20:10 but the seventh day is a Sabbath of YēHôVâH (יהוה) your Elohim (אלהים). You do not do any work – you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates.

Shemoth 20:11 "For in six days YēHôVâH (יהוה) made the heavens and the earth, the sea, and all that is in them, and rested the seventh day.

Therefore YēHôVâH (יהוה) blessed the Sabbath day and set it apart.
 Shemoth 20:12 "Respect your father and your mother, so that your days are prolonged upon the soil which YēHôVâH (יהוה) your Elohim (אלהים) is giving you.
 Shemoth 20:13 "You do not murder.
 Shemoth 20:14 "You do not commit adultery.
 Shemoth 20:15 "You do not steal.
 Shemoth 20:16 "You do not bear false witness against your neighbour.
 Shemoth 20:17 "You do not covet your neighbour's house, you do not covet your neighbour's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, or whatever belongs to your neighbour."
 Shemoth 20:18 And all the people saw the thunders, the lightning flashes, the sound of the ram's horn, and the mountain smoking. And the people saw it, and they trembled and stood at a distance,
 Shemoth 20:19 and said to Mosheh, "You speak with us and we hear, but let not Elohim (אלהים) speak with us, lest we die."
 Shemoth 20:20 And Mosheh said to the people, "Do not fear, for Elohim (אלהים) has come to prove you, and in order that His fear be before you, so that you do not sin."
 Shemoth 20:21 So the people stood at a distance, but Mosheh drew near the thick darkness where Elohim (אלהים) was.
 Shemoth 20:22 And YēHôVâH (יהוה) said to Mosheh, "Say this to the children of Yisra'el: 'You yourselves have seen that I have spoken to you from the heavens.'
 Shemoth 20:23 'You do not make besides Me mighty ones of silver, and you do not make mighty ones of gold for yourselves.
 Shemoth 20:24 'Make an altar of earth for Me, and you shall slaughter on it your burnt offerings and your peace offerings, your sheep and your cattle. In

every place where I cause My Name to be remembered I shall come to you and bless you.
 Shemoth 20:25 'And if you make Me an altar of stone, do not build it of cut stone, for if you use your chisel on it, you have profaned it.
 Shemoth 20:26 'Nor do you go up by steps to My altar, lest your nakedness be exposed on it.'
 Shemoth 21:1 "These are the right-rulings which you are to set before them:
 Shemoth 21:2 "When you buy a Hebrew servant, he serves six years, and in the seventh he goes out free, for naught.
 Shemoth 21:3 "If he comes in by himself, he goes out by himself; if he comes in married, then his wife shall go out with him.
 Shemoth 21:4 "If his master has given him a wife, and she has borne him sons or daughters, the wife and her children are her master's, and he goes out by himself.
 Shemoth 21:5 "And if the servant truly says, 'I love my master, my wife, and my children, let me not go out free,'
 Shemoth 21:6 then his master shall bring him before Elohim (אלהים), and shall bring him to the door, or to the doorpost, and his master shall pierce his ear with an awl. And he shall serve him forever.
 Shemoth 21:7 "And when a man sells his daughter to be a female servant, she does not go out as the male servants do.
 Shemoth 21:8 "If she is displeasing in the eyes of her master who has engaged her to himself, then he shall let her be ransomed. He shall have no authority to sell her to a foreign people, because of him deceiving her.
 Shemoth 21:9 "And if he has engaged her to his son, he is to do to her as is the right of daughters.
 Shemoth 21:10 "If he takes another wife, her food, her covering, and her marriage rights are not to be diminished.

Shemoth 21:11 "And if he does not do these three for her, then she shall go out for naught, without silver.

Shemoth 21:12 "He who strikes a man so that he dies shall certainly be put to death.

Shemoth 21:13 "But if he did not lie in wait, but **Elohim (אלהים)** delivered him into his hand, then I shall appoint for you a place where he is to flee.

Shemoth 21:14 "But when a man acts presumptuously against his neighbour, to kill him by treachery, you are to take him even from My altar to die.

Shemoth 21:15 "And he who smites his father or his mother shall certainly be put to death.

Shemoth 21:16 "And he who kidnaps a man and sells him, or if he is found in his hand, shall certainly be put to death.

Shemoth 21:17 "And he who curses his father or his mother shall certainly be put to death.

Shemoth 21:18 "And when men strive together, and one smites the other with a stone or with his fist, and he does not die but is confined to his bed, Shemoth 21:19 if he rises again and walks about outside with his staff, then he who smote him shall be innocent. He only pays for lost time and sees to it that he is completely healed.

Shemoth 21:20 "And when a man smites his male or female servant with a rod, so that he dies under his hand, he shall certainly be punished.

Shemoth 21:21 "But if he remains alive a day or two, he is not punished; for he is his property.

Shemoth 21:22 "And when men strive and they shall smite a pregnant woman, and her children come out, yet there is no injury, he shall certainly be punished accordingly as the woman's husband lays upon him. And he shall give through the judges.

Shemoth 21:23 "But if there is injury, then you shall give life for life,

Shemoth 21:24 eye for eye, tooth for tooth, hand for hand, foot for foot,

Shemoth 21:25 burn for burn, wound for wound, lash for lash.

Shemoth 21:26 "And when a man smites the eye of his male or female servant, and destroys it, he is to let him go free for the sake of his eye.

Shemoth 21:27 "And if he knocks out the tooth of his male or female servant, he is to let him go free for the sake of his tooth.

Shemoth 21:28 "And when an ox gores a man or a woman to death, then the ox shall certainly be stoned, and its flesh is not eaten, and the owner of the ox is innocent.

Shemoth 21:29 "However, if the ox was previously in the habit of goring, and its owner has been warned, and he has not kept it confined, so that it has killed a man or a woman, the ox is stoned and its owner also is put to death.

Shemoth 21:30 "If a sin-covering is laid upon him, then he shall give the ransom of his life, whatever is laid on him.

Shemoth 21:31 "Whether it has gored a son or gored a daughter, according to this right-ruling it is done to him.

Shemoth 21:32 "If the ox gores a male or female servant, he is to give to their master thirty sheqels of silver, and the ox is stoned.

Shemoth 21:33 "And when a man opens a pit, or if a man digs a pit and does not cover it, and an ox or a donkey falls in it,

Shemoth 21:34 the owner of the pit is to repay, he is to give silver to their owner, and the dead beast is his.

Shemoth 21:35 "And when the ox of a man smites the ox of his neighbour and it dies, then they shall sell the live ox and divide the silver from it, and also divide the dead ox.

Shemoth 21:36 "Or if it was known that the ox was previously in the habit of goring, and its owner has not kept it confined, he shall certainly repay ox for ox, while the dead beast is his.

Shemoth 22:1 "When a man steals an ox or a sheep, and shall slaughter it or sell it, he repays five cattle for an ox and four sheep for a sheep.

Shemoth 22:2 "If the thief is found breaking in, and he is smitten so that he dies, there is no guilt for his bloodshed.

Shemoth 22:3 "If the sun has risen on him, there is guilt for his bloodshed, he shall certainly repay. If he has not the means, then he shall be sold for his theft.

Shemoth 22:4 "If the theft is indeed found alive in his hand, whether it is an ox or donkey or sheep, he repays double.

Shemoth 22:5 "When a man lets a field or vineyard be grazed bare, and lets loose his livestock, and it feeds in another man's field, he repays from the best of his own field and the best of his own vineyard.

Shemoth 22:6 "When fire breaks out and spreads to thorn bushes, so that stacked grain, or standing grain, or the field is consumed, he who kindled the fire shall certainly repay.

Shemoth 22:7 "When a man gives silver or goods to his neighbour to guard, and it is stolen out of the man's house, if the thief is found, he repays double.

Shemoth 22:8 "If the thief is not found, then the master of the house shall be brought before Elohim (אלהים) to see whether he has put his hand into his neighbour's goods.

Shemoth 22:9 "For every matter of transgression, for ox, for donkey, for sheep, for garment, or for whatever is lost which another claims to be his, let the matter of them both come before Elohim (אלהים). And whomever Elohim (אלהים) declares wrong repays double to his neighbour.

Shemoth 22:10 "When a man gives to his neighbour a donkey, or ox, or sheep, or any beast to watch over, and it dies, or is injured, or is driven away while no one is looking,

Shemoth 22:11 let an oath of YêHôVâH (יהוה) be between them both, that he has not put his hand

into his neighbour's goods. And the owner of it shall accept that, and he does not repay.

Shemoth 22:12 "But if it is indeed stolen from him, he repays to its owner.

Shemoth 22:13 "If it is torn to pieces, then let him bring it for evidence, he does not repay what was torn.

Shemoth 22:14 "And when a man borrows from his neighbour, and it is injured or dies while the owner of it is not present, he shall certainly repay.

Shemoth 22:15 "But if its owner was with it, he does not repay. If it was hired, he is entitled to the hire.

Shemoth 22:16 "And when a man entices a maiden who is not engaged, and lies with her, he shall certainly pay the bride-price for her to be his wife.

Shemoth 22:17 "If her father absolutely refuses to give her to him, he pays according to the bride-price of maidens.

Shemoth 22:18 "Do not allow a practiser of witchcraft to live.

Shemoth 22:19 "Anyone lying with a beast shall certainly be put to death.

Shemoth 22:20 "He who slaughters to a mighty one, except to YêHôVâH (יהוה) only, is put under the ban.

Shemoth 22:21 "Do not tread down a sojourner or oppress him, for you were sojourners in the land of Mitsrayim.

Shemoth 22:22 "Do not afflict any widow or fatherless child.

Shemoth 22:23 "If you do afflict them at all – if they cry out to Me at all, I shall certainly hear their cry,

Shemoth 22:24 and My wrath shall burn and I shall slay you with the sword, your wives shall be widows and your children fatherless.

Shemoth 22:25 "If you do lend silver to any of My people, the poor among you, you are not to be like one that lends on interest to him. Do not lay interest on him.

Shemoth 22:26 "If you take your neighbour's garment as a pledge at all, you are to return it to him before the sun goes down.

Shemoth 22:27 "For that is his only covering, it is his garment for his skin. What does he sleep in? And it shall be that when he cries to Me, I shall hear, for I show favour.

Shemoth 22:28 "Do not revile **Elohim (אלהים)**, nor curse a ruler of your people.

Shemoth 22:29 "Do not delay giving your harvest and your vintage. Give Me the first-born of your sons.

Shemoth 22:30 "Likewise you are to do with your oxen, with your sheep. It is to be with its mother seven days. On the eighth day you give it to Me.

Shemoth 22:31 "And you are Holy men to Me, and you do not eat any meat which is torn to pieces in the field, you throw it to the dogs.

Shemoth 23:1 "Do not bring a false report. Do not put your hand with the wrong to be a malicious witness.

Shemoth 23:2 "Do not follow a crowd to do evil, nor bear witness in a strife so as to turn aside after many, to turn aside what is right.

Shemoth 23:3 "And do not favour a poor man in his strife.

Shemoth 23:4 "When you meet your enemy's ox or his donkey going astray, you shall certainly return it to him.

Shemoth 23:5 "When you see the donkey of him who hates you lying under its burden, you shall refrain from leaving it to him, you shall certainly help him.

Shemoth 23:6 "Do not turn aside the right-ruling of your poor in his strife.

Shemoth 23:7 "Keep yourself far from a false matter, and do not kill the innocent and the righteous, for I do not declare the wrong right.

Shemoth 23:8 "And do not take a bribe, for a bribe blinds the seeing one and twists the words of the righteous.

Shemoth 23:9 "And do not oppress a sojourner, as you yourselves know the heart of a sojourner, because you were sojourners in the land of Mitsrayim.

Shemoth 23:10 "And for six years you are to sow your land, and shall gather its increase,

Shemoth 23:11 but the seventh year you are to let it rest, and shall leave it, and the poor of your people shall eat. And what they leave, the beasts of the field eat. Do the same with your vineyard and your oliveyard.

Shemoth 23:12 "Six days you are to do your work, and on the seventh day you rest, in order that your ox and your donkey might rest, and the son of your female servant and the sojourner be refreshed.

Shemoth 23:13 "And in all that I have said to you take heed. And make no mention of the name of other mighty ones, let it not be heard from your mouth.

Shemoth 23:14 "Three times in the year you are to observe a festival to Me:

Shemoth 23:15 "Guard the Festival of Unleavened Bread. Seven days you eat unleavened bread, as I commanded you, at the time appointed in the month of Abib – for in it you came out of Mitsrayim – and do not appear before Me empty-handed;

Shemoth 23:16 and the Festival of the Harvest, the first-fruits of your labours which you have sown in the field; and the Festival of the Ingathering at the outgoing of the year, when you have gathered in the fruit of your labours from the field.

Shemoth 23:17 "Three times in the year all your males are to appear before the Master **YêHôVâH (יהוה)**.

Shemoth 23:18 "Do not offer the blood of My slaughtering with leavened bread, and the fat of My offering shall not remain until morning.

Shemoth 23:19 "Bring the first of the first-fruits of your land into the House of **YêHôVâH (יהוה)** your **Elohim (אלהים)**. Do not cook a young goat in its mother's milk.

Shemoth 23:20 "See, I am sending a Messenger before you to guard you in the way and to bring you into the place which I have prepared.
 Shemoth 23:21 "Be on guard before Him and obey His voice. Do not rebel against Him, for He is not going to pardon your transgression, for My Name is in Him.
 Shemoth 23:22 "But if you diligently obey His voice and shall do all that I speak, then I shall be an enemy to your enemies and a distresser to those who distress you.
 Shemoth 23:23 "For My Messenger shall go before you and shall bring you in to the Amorites and the Hittites and the Perizzites and the Kena'anites and the Hiwwites and the Yebusites, and I shall cut them off.
 Shemoth 23:24 "Do not bow down to their mighty ones, nor serve them, nor do according to their works, but without fail overthrow them and without fail break down their pillars.
 Shemoth 23:25 "And you shall serve **YēHôVâH (יהוה)** your **Elohim (אלהים)**, and He shall bless your bread and your water. And I shall remove sickness from your midst.
 Shemoth 23:26 "None shall miscarry or be barren in your land. I shall fill the number of your days.
 Shemoth 23:27 "I shall send My fear before you, and cause confusion among all the people to whom you come, and make all your enemies turn their backs to you.
 Shemoth 23:28 "And I shall send hornets before you, which shall drive out the Hiwwite, the Kena'anite, and the Hittite from before you.
 Shemoth 23:29 "I shall not drive them out from before you in one year, lest the land become a waste and the beast of the field become too numerous for you.
 Shemoth 23:30 "Little by little I shall drive them out from before you, until you have increased, and you inherit the land.
 Shemoth 23:31 "And I shall set your border from the Sea of Reeds to the Sea of the Philistines, and

from the wilderness to the River, for I shall give the inhabitants of the land into your hand, and you shall drive them out before you.
 Shemoth 23:32 "Do not make a covenant with them nor with their mighty ones.
 Shemoth 23:33 "Let them not dwell in your land, lest they make you sin against Me when you serve their mighty ones, when it becomes a snare to you."
 Shemoth 24:1 And to Mosheh He said, "Come up to **YēHôVâH (יהוה)**, you and Aharon, Naḏab and Abihu, and seventy of the elders of Yisra'el, and you shall bow yourselves from a distance.
 Shemoth 24:2 "But Mosheh shall draw near to **YēHôVâH (יהוה)** by himself, and let them not draw near, nor let the people go up with him."
 Shemoth 24:3 And Mosheh came and related to the people all the Words of **YēHôVâH (יהוה)** and all the right-rulings. And all the people answered with one voice and said, "All the Words which **YēHôVâH (יהוה)** has spoken we shall do."
 Shemoth 24:4 And Mosheh wrote down all the Words of **YēHôVâH (יהוה)**, and rose up early in the morning, and built an altar at the foot of the mountain, and twelve standing columns for the twelve tribes of Yisra'el.
 Shemoth 24:5 And he sent young men of the children of Yisra'el, and they offered burnt offerings and slaughtered peace slaughterings of bulls to **YēHôVâH (יהוה)**.
 Shemoth 24:6 And Mosheh took half the blood and put it in basins, and half the blood he sprinkled on the altar.
 Shemoth 24:7 And he took the Book of the Covenant and read in the hearing of the people. And they said, "All that **YēHôVâH (יהוה)** has spoken we shall do, and obey."
 Shemoth 24:8 And Mosheh took the blood and sprinkled it on the people, and said, "See, the blood of the covenant which **YēHôVâH (יהוה)** has made with you concerning all these Words."

Shemoth 24:9 And Mosheh went up, also Aharon, Naḏab, and Aḇihu, and seventy of the elders of Yisra'el,
Shemoth 24:10 and they saw the Elohîm (אֱלֹהִים) of Yisra'el, and under His feet like a paved work of sapphire stone, and like the heavens for brightness.
Shemoth 24:11 Yet He did not stretch out His hand against the chiefs of the children of Yisra'el! And they saw Elohîm (אֱלֹהִים), and they ate and drank.
Shemoth 24:12 And YēHôVâH (יְהוָה) said to Mosheh, “Come up to Me on the mountain and be there, while I give you tablets of stone, and the Law and the command which I have written, to teach them.”
Shemoth 24:13 And Mosheh arose with his assistant Yehoshua, and Mosheh went up to the mountain of Elohîm (אֱלֹהִים).
Shemoth 24:14 And he said to the elders, “Wait here for us until we come back to you. And see, Aharon and Hur are with you. Whoever has matters, let him go to them.”
Shemoth 24:15 And Mosheh went up into the mountain, and a cloud covered the mountain.
Shemoth 24:16 And the esteem of YēHôVâH (יְהוָה) dwelt on Mount Sinai, and the cloud covered it for six days. And on the seventh day He called to Mosheh out of the midst of the cloud.
Shemoth 24:17 And the appearance of the esteem of YēHôVâH (יְהוָה) was like a consuming fire on the top of the mountain, before the eyes of the children of Yisra'el.
Shemoth 24:18 And Mosheh went into the midst of the cloud and went up into the mountain. And it came to be that Mosheh was on the mountain forty days and forty nights.
Shemoth 25:1 And YēHôVâH (יְהוָה) spoke to Mosheh, saying,
Shemoth 25:2 “Speak to the children of Yisra'el, that they take up a contribution for Me. From everyone whose heart moves him you shall take up My contribution.

Shemoth 25:3 “And this is the contribution which you take up from them: gold, and silver, and bronze,
Shemoth 25:4 and blue and purple and scarlet material, and fine linen, and goats' hair,
Shemoth 25:5 and rams' skins dyed red, and fine leather, and acacia wood,
Shemoth 25:6 oil for the light, spices for the anointing oil and for the sweet incense,
Shemoth 25:7 shoham stones, and stones to be set in the shoulder garment and in the breastplate.
Shemoth 25:8 “And they shall make Me a Holy Place, and I shall dwell in their midst.
Shemoth 25:9 “According to all that I show you – the pattern of the Dwelling Place and the pattern of all its furnishings – make it exactly so.
Shemoth 25:10 “And they shall make an ark of acacia wood two and a half cubits long, a cubit and a half wide, and a cubit and a half high.
Shemoth 25:11 “And you shall overlay it with clean gold, inside and outside you shall overlay it. And you shall make on it a moulding of gold all around.
Shemoth 25:12 “And you shall cast four rings of gold for it, and put them in its four corners, two rings on one side, and two rings on the other side.
Shemoth 25:13 “And you shall make poles of acacia wood, and overlay them with gold,
Shemoth 25:14 and shall put the poles into the rings on the sides of the ark, to lift up the ark by them.
Shemoth 25:15 “The poles are in the rings of the ark, they are not taken from it.
Shemoth 25:16 “And into the ark you shall put the Witness which I give you.
Shemoth 25:17 “And you shall make a lid of atonement of clean gold, two and a half cubits long and a cubit and a half wide.
Shemoth 25:18 “And you shall make two keruḇim of gold, make them of beaten work, at the two ends of the lid of atonement.

Shemoth 25:19 “And make one keruḇ at one end, and the other keruḇ at the other end. Make the keruḇim from the lid of atonement, at its two ends.

Shemoth 25:20 “And the keruḇim shall be spreading out their wings above, covering the lid of atonement with their wings, with their faces toward each other, the faces of the keruḇim turned toward the lid of atonement.

Shemoth 25:21 “And you shall put the lid of atonement on top of the ark, and put into the ark the Witness which I give you.

Shemoth 25:22 “And I shall meet with you there, and from above the lid of atonement, from between the two keruḇim which are on the ark of the Witness, I shall speak to you all that which I command you concerning the children of Yisra'el.

Shemoth 25:23 “And you shall make a table of acacia wood two cubits long, a cubit wide, and a cubit and a half high.

Shemoth 25:24 “And you shall overlay it with clean gold, and shall make a moulding of gold all around, Shemoth 25:25 and shall make for it a rim of a handbreadth all around, and shall make a gold moulding for the rim all around.

Shemoth 25:26 “And you shall make for it four rings of gold, and put the rings on the four corners that are at its four legs.

Shemoth 25:27 “The rings are close to the rim, as holders for the poles to lift the table.

Shemoth 25:28 “And you shall make the poles of acacia wood, and overlay them with gold, and the table shall be lifted with them.

Shemoth 25:29 “And you shall make its dishes, and its ladles, and its jars, and its bowls for pouring. Make them of clean gold.

Shemoth 25:30 “And you shall put the showbread on the table before Me, continually.

Shemoth 25:31 “And you shall make a lampstand of clean gold – the lampstand is made of beaten work. Its base and its shaft, its cups, its ornamental knobs and blossoms are from it,

Shemoth 25:32 and six branches shall come out of its sides: three branches of the lampstand out of one side, and three branches of the lampstand out of the other side;

Shemoth 25:33 three cups made like almond flowers on one branch, with ornamental knob and blossom, and three cups made like almond flowers on the other branch, with ornamental knob and blossom – so for the six branches coming out of the lampstand.

Shemoth 25:34 “And on the lampstand itself are four cups made like almond flowers, with ornamental knob and blossom,

Shemoth 25:35 and a knob under the first two branches of the same, and a knob under the second two branches of the same, and a knob under the third two branches of the same, according to the six branches coming out of the lampstand.

Shemoth 25:36 “Their knobs and their branches are of the same – all of it one beaten work of clean gold.

Shemoth 25:37 “And you shall make seven lamps for it, and they shall mount its lamps so that they give light in front of it.

Shemoth 25:38 “And its snuffers and their trays are of clean gold.

Shemoth 25:39 “It is made of a talent of clean gold, with all these utensils.

Shemoth 25:40 “So see, and do according to the pattern which was shown to you on the mountain.

Shemoth 26:1 “And make the Dwelling Place with ten curtains of fine woven linen and blue and purple and scarlet material. Make them, with keruḇim, the work of a skilled workman.

Shemoth 26:2 “The length of each curtain is twenty-eight cubits, and the width of each curtain four cubits, all the curtains having one measure.

Shemoth 26:3 “Five curtains are joined to each other, and five curtains are joined to each other.

Shemoth 26:4 “And you shall make loops of blue on the edge of the end curtain on one set, and do the

same on the edge of the end curtain of the second set.

Shemoth 26:5 “Make fifty loops in the one curtain and make fifty loops on the edge of the end curtain of the second set, the loops being opposite to each other.

Shemoth 26:6 “And you shall make fifty hooks of gold, and shall join the curtains together with the hooks, and the Dwelling Place shall be one.

Shemoth 26:7 “And you shall make curtains of goats’ hair, for a tent over the Dwelling Place, make eleven curtains.

Shemoth 26:8 “The length of each curtain is thirty cubits, and the width of each curtain four cubits, one measure to the eleven curtains.

Shemoth 26:9 “And you shall join the five curtains by themselves, and the six curtains by themselves, and you shall double over the six curtains at the front of the Tent.

Shemoth 26:10 “And you shall make fifty loops on the edge of the curtain that is outermost in one set, and fifty loops on the edge of the curtain of the second set.

Shemoth 26:11 “And you shall make fifty bronze hooks, and put the hooks into the loops, and join the tent together, and it shall be one.

Shemoth 26:12 “And the overlapping part of the rest of the curtains of the Tent, the half curtain that remains, shall hang over the back of the Dwelling Place.

Shemoth 26:13 “And a cubit on one side and a cubit on the other side, of what remains of the length of the curtains of the Tent, is to hang over the sides of the Dwelling Place, on this side and on that side, to cover it.

Shemoth 26:14 “And you shall make a covering of ram skins dyed red for the Tent, and a covering of fine leather above that.

Shemoth 26:15 “And for the Dwelling Place you shall make the boards of acacia wood, standing up.

Shemoth 26:16 “Ten cubits is the length of a board, and a cubit and a half the width of each board,

Shemoth 26:17 two tenons in each board for binding one to another. Do the same for all the boards of the Dwelling Place.

Shemoth 26:18 “And you shall make the boards for the Dwelling Place, twenty boards for the south side,

Shemoth 26:19 and make forty sockets of silver under the twenty boards, two sockets under each of the boards for its two tenons.

Shemoth 26:20 “And for the second side of the Dwelling Place, on the north side, twenty boards, Shemoth 26:21 and their forty sockets of silver, two sockets under each of the boards.

Shemoth 26:22 “And for the extreme parts of the Dwelling Place, westward, make six boards, Shemoth 26:23 and make two boards for the two back corners of the Dwelling Place.

Shemoth 26:24 “And they are double beneath and similarly they are complete to the top, to the one ring. So it is for both of them, they are for the two corners.

Shemoth 26:25 “And they shall be eight boards, and their sockets of silver, sixteen sockets – two sockets under the one board, and two sockets under the other board.

Shemoth 26:26 “And you shall make bars of acacia wood, five for the boards on one side of the Dwelling Place,

Shemoth 26:27 and five bars for the boards on the other side of the Dwelling Place, and five bars for the boards of the side of the Dwelling Place, for the extreme parts westward,

Shemoth 26:28 with the middle bar in the midst of the boards, going through from end to end.

Shemoth 26:29 “And overlay the boards with gold, and make their rings of gold as holders for the bars, and overlay the bars with gold.

Shemoth 26:30 “And you shall raise up the Dwelling Place according to its pattern which you were shown on the mountain.

Shemoth 26:31 “And you shall make a veil of blue and purple and scarlet material, and fine woven

linen, the work of a skilled workman, made with kerubim.

Shemoth 26:32 "And you shall put it on the four columns of acacia wood overlaid with gold, their hooks of gold, upon four sockets of silver.

Shemoth 26:33 "And you shall hang the veil from the hooks, and shall bring the ark of the Witness there, behind the veil. And the veil shall make a separation for you between the Holy and the Most Holy Place.

Shemoth 26:34 "And you shall put the lid of atonement upon the ark of the Witness in the Most Holy Place.

Shemoth 26:35 "And you shall set the table outside the veil, and the lampstand opposite the table on the side of the Dwelling Place toward the south, and put the table on the north side.

Shemoth 26:36 "And you shall make a covering for the door of the Tent, of blue and purple and scarlet material, and fine woven linen, made by a weaver.

Shemoth 26:37 "And you shall make for the covering five columns of acacia wood, and overlay them with gold, their hooks of gold, and you shall cast five sockets of bronze for them.

Shemoth 27:1 "And you shall make an altar of acacia wood, five cubits long and five cubits wide – the altar is square – and its height three cubits.

Shemoth 27:2 "And you shall make its horns on its four corners, its horns are of the same. And you shall overlay it with bronze.

Shemoth 27:3 "And you shall make its pots to receive its ashes, and its shovels and its basins and its forks and its fire holders. Make all its utensils of bronze.

Shemoth 27:4 "And you shall make a grating for it, a bronze network, and shall make on the network four bronze rings at its four corners,

Shemoth 27:5 and shall put it under the rim of the altar beneath, so that the network is halfway up the altar.

Shemoth 27:6 "And you shall make poles for the altar, poles of acacia wood, and shall overlay them with bronze.

Shemoth 27:7 "And the poles shall be put in the rings, and the poles shall be on the two sides of the altar for lifting it.

Shemoth 27:8 "Make it hollow with boards. As it was shown to you on the mountain, so they are to make it.

Shemoth 27:9 "And you shall make the courtyard of the Dwelling Place: for the south side screens for the courtyard made of fine woven linen, one hundred cubits long for one side,

Shemoth 27:10 and its twenty columns and their twenty sockets of bronze, the hooks of the columns and their bands of silver,

Shemoth 27:11 and so for the north side in length, screens one hundred cubits long, with its twenty columns and their twenty sockets of bronze, and the hooks of the columns and their bands of silver.

Shemoth 27:12 "And the width of the courtyard on the west side screens of fifty cubits, with their ten columns and their ten sockets.

Shemoth 27:13 "And the width of the courtyard on the east side fifty cubits.

Shemoth 27:14 "And the screens on one side of the gate fifteen cubits, with their three columns and their three sockets.

Shemoth 27:15 "And on the other side screens of fifteen cubits, with their three columns and their three sockets.

Shemoth 27:16 "And for the gate of the courtyard a covering twenty cubits long, of blue and purple and scarlet material, and fine woven linen, made by a weaver – four columns and four sockets.

Shemoth 27:17 "All the columns around the courtyard have bands of silver, their hooks silver and their sockets bronze.

Shemoth 27:18 "The length of the courtyard is one hundred cubits, and the width fifty by fifty, and the height five cubits, woven of fine linen thread, and its sockets of bronze.

Shemoth 27:19 "All the utensils of the Dwelling Place for all its service, all its pegs, and all the pegs of the courtyard, are bronze.

Shemoth 27:20 "And you, you are to command the children of Yisra'el to bring you clear oil of pressed olives for the light, to cause the lamp to burn continually.

Shemoth 27:21 "In the Tent of Meeting, outside the veil which is before the Witness, Aharon and his sons are to tend it from evening until morning before **YĕHôVâH (יהוה)** – a law forever to their generations, from the children of Yisra'el.

Shemoth 28:1 "And you, bring near Aharon your brother and his sons with him, from among the children of Yisra'el, for serving as priest to Me: Aharon, Naḏab and Abihu, El'azar and Ithamar, the sons of Aharon.

Shemoth 28:2 "And you shall make Holy garments for Aharon your brother, for esteem and for comeliness.

Shemoth 28:3 "And you, speak to all the wise of heart, whom I have filled with a **Spirit [Ruach רוח]** of wisdom, and they shall make the garments of Aharon, to set him apart, for him to serve as priest to Me.

Shemoth 28:4 "And these are the garments which they make: a breastplate, a shoulder garment, a robe, an embroidered long shirt, a turban, and a girdle. And they shall make Holy garments for Aharon your brother and his sons, for him to serve as priest to Me.

Shemoth 28:5 "And they shall take the gold, and the blue and the purple and the scarlet material, and the fine linen,

Shemoth 28:6 and shall make the shoulder garment of gold, of blue and purple and scarlet material, and fine woven linen, the work of a skilled workman.

Shemoth 28:7 "It is to have two shoulder pieces joined at its two edges, and so it is joined together.

Shemoth 28:8 "And the embroidered band of the shoulder garment, which is on it, is of the same

workmanship, made of gold, of blue and purple and scarlet material, and fine woven linen.

Shemoth 28:9 "And you shall take two shoham stones and engrave on them the names of the sons of Yisra'el,

Shemoth 28:10 six of their names on one stone, and the remaining six names on the other stone, according to their birth.

Shemoth 28:11 "With the work of an engraver in stone, like the engravings of a signet, engrave the two stones with the names of the sons of Yisra'el. Set them in settings of gold.

Shemoth 28:12 "And you shall put the two stones on the shoulder pieces of the shoulder garment as stones of remembrance for the sons of Yisra'el.

And Aharon shall bear their names before **YĕHôVâH (יהוה)** on his two shoulders, for a remembrance.

Shemoth 28:13 "And you shall make settings of gold,

Shemoth 28:14 and two chains of clean gold like braided cords, and fasten the braided chains to the settings.

Shemoth 28:15 "And you shall make a breastplate of right-ruling, a work of a skilled workman, like the work of the shoulder garment. Make it of gold, of blue and purple and scarlet material, and fine woven linen.

Shemoth 28:16 "It is square, doubled, a span its length, and a span its width.

Shemoth 28:17 "And you shall put settings of stones in it, four rows of stones: The first row is a ruby, a topaz, and an emerald;

Shemoth 28:18 and the second row is a turquoise, a sapphire, and a diamond;

Shemoth 28:19 and the third row is a jacinth, an agate, and an amethyst;

Shemoth 28:20 and the fourth row is a beryl, and a shoham, and a jasper. They are set in gold settings.

Shemoth 28:21 "And the stones are according to the names of the sons of Yisra'el, twelve according to their names, like the engravings of a signet, each one with its own name, for the twelve tribes.

Shemoth 28:22 “And you shall make braided chains of corded work for the breastplate at the end, of clean gold.

Shemoth 28:23 “And you shall make two rings of gold for the breastplate, and shall put the two rings on the two ends of the breastplate.

Shemoth 28:24 “And you shall put the two cords of gold in the two rings which are on the ends of the breastplate,

Shemoth 28:25 and the other two ends of the two cords you fasten to the two settings, and put them on the shoulder pieces of the shoulder garment in the front.

Shemoth 28:26 “And you shall make two rings of gold, and shall put them on the two ends of the breastplate, on the edge of it, which is on the inner side of the shoulder garment.

Shemoth 28:27 “And you shall make two rings of gold, and put them on the two shoulder pieces, underneath the shoulder garment, on the front of it, close to the seam above the embroidered band of the shoulder garment,

Shemoth 28:28 and they bind the breastplate by means of its rings to the rings of the shoulder garment, using a blue cord, so that it is above the embroidered band of the shoulder garment, so that the breastplate does not come loose from the shoulder garment.

Shemoth 28:29 “And Aharon shall bear the names of the sons of Yisra'el on the breastplate of right-ruling over his heart, when he goes into the Holy place, for a remembrance before YĕHôVâH (יהוה), continually.

Shemoth 28:30 “And into the breastplate of right-ruling you shall put the Urim and the Tummim, and they shall be on the heart of Aharon when he goes in before YĕHôVâH (יהוה). And Aharon shall bear the right-ruling of the children of Yisra'el on his heart before YĕHôVâH (יהוה), continually.

Shemoth 28:31 “And you shall make the robe of the shoulder garment all of blue.

Shemoth 28:32 “And the opening for his head shall be in the middle of it, a woven binding all around its opening, like the opening in a scaled armour, so that it does not tear.

Shemoth 28:33 “And on its hem you shall make pomegranates of blue and purple and scarlet material, all around its hem, and bells of gold between them all around:

Shemoth 28:34 a golden bell and a pomegranate, a golden bell and a pomegranate, on the hem of the robe all around.

Shemoth 28:35 “And it shall be upon Aharon to attend in, and its sound shall be heard when he goes into the Holy place before YĕHôVâH (יהוה) and when he comes out, so that he does not die.

Shemoth 28:36 “And you shall make a plate of clean gold and engrave on it, like the engraving of a signet: HOLINESS TO YĕHôVâH (יהוה).

Shemoth 28:37 “And you shall put it on a blue cord, and it shall be on the turban – it is to be on the front of the turban.

Shemoth 28:38 “And it shall be on the forehead of Aharon, and Aharon shall bear the guilt of the Holy gifts which the children of Yisra'el set apart in all their Holy gifts. And it shall always be on his forehead, for acceptance for them before YĕHôVâH (יהוה).

Shemoth 28:39 “And you shall weave the long shirt of fine linen, and shall make the turban of fine linen, and you shall make the girdle of woven work.

Shemoth 28:40 “And make long shirts for Aharon's sons. And you shall make girdles for them, and you shall make turbans for them, for esteem and comeliness.

Shemoth 28:41 “And you shall put them on Aharon your brother and on his sons with him, and shall anoint them, and shall ordain them, and shall set them apart, and they shall serve as priests to Me.

Shemoth 28:42 “And make linen trousers for them, to cover their nakedness, reaching from the waist to the thighs.

Shemoth 28:43 “And they shall be on Aharon and on his sons when they come into the Tent of Meeting, or when they come near the altar to attend in the Set- apart Place, so that they do not bear crookedness and die – a law forever to him, and to his seed after him.

Shemoth 29:1 “And this is the task you shall do to them to set them apart to serve Me as priests:

Take one young bull and two rams, perfect ones, Shemoth 29:2 and unleavened bread, and unleavened cakes mixed with oil, and unleavened wafers anointed with oil – make these of wheat flour.

Shemoth 29:3 “And you shall put them in one basket and bring them in the basket, along with the bull and the two rams.

Shemoth 29:4 “Then you shall bring Aharon and his sons to the door of the Tent of Meeting, and wash them with water.

Shemoth 29:5 “And you shall take the garments, and shall put on Aharon the long shirt, and the robe of the shoulder garment, and the shoulder garment, and the breastplate, and shall gird him with the embroidered band of the shoulder garment,

Shemoth 29:6 and shall put the turban on his head, and shall put the Holy sign of dedication on the turban,

Shemoth 29:7 and shall take the anointing oil, and pour it on his head and anoint him.

Shemoth 29:8 “Then you shall bring his sons and put long shirts on them,

Shemoth 29:9 and shall gird them with girdles – Aharon and his sons – and put the turbans on them. And the priesthood shall be theirs for an everlasting law. So you shall ordain Aharon and his sons.

Shemoth 29:10 “And you shall bring near the bull before the Tent of Meeting, and Aharon and his sons shall lay their hands on the head of the bull.

Shemoth 29:11 “And you shall slaughter the bull before **YĕHôVâH (יהוה)**, by the door of the Tent of Meeting,

Shemoth 29:12 and take some of the blood of the bull and put it on the horns of the altar with your finger, and pour all the blood beside the base of the altar.

Shemoth 29:13 “And you shall take all the fat that covers the entrails, and the appendage on the liver, and the two kidneys and the fat that is on them, and burn them on the altar.

Shemoth 29:14 “But the flesh of the bull, and its skin and its dung, you shall burn with fire outside the camp. It is a sin offering.

Shemoth 29:15 “And take one ram, and Aharon and his sons shall lay their hands on the head of the ram,

Shemoth 29:16 and you shall slaughter the ram, and you shall take its blood and sprinkle it all around on the altar.

Shemoth 29:17 “And cut the ram in pieces, and wash its entrails and its legs, and place them upon its pieces and on its head.

Shemoth 29:18 “And you shall burn the entire ram on the altar. It is a burnt offering to **YĕHôVâH (יהוה)**, it is a sweet fragrance, an offering made by fire to **YĕHôVâH (יהוה)**.

Shemoth 29:19 “And you shall take the second ram, and Aharon and his sons shall lay their hands on the head of the ram,

Shemoth 29:20 and you shall slaughter the ram, and take some of its blood and put it on the tip of the right ear of Aharon and on the tip of the right ear of his sons, on the thumb of their right hand and on the big toe of their right foot, and sprinkle the blood all around on the altar.

Shemoth 29:21 “And you shall take some of the blood that is on the altar, and some of the anointing oil, and sprinkle it on Aharon and on his garments, on his sons and on the garments of his sons with him. And he and his garments shall be

Holy, and his sons and the garments of his sons with him.

Shemoth 29:22 “And you shall take the fat of the ram, and the fat tail, and the fat that covers the entrails, and the appendage on the liver, and the two kidneys and the fat on them, and the right thigh – it is for a ram of ordination –

Shemoth 29:23 and one loaf of bread, and one cake made with oil, and one thin cake from the basket of the unleavened bread that is before YĕHôVâH (יהוה).

Shemoth 29:24 “And you shall put all these in the hands of Aharon and in the hands of his sons, and you shall wave them – a wave offering before YĕHôVâH (יהוה).

Shemoth 29:25 “Then you shall take them from their hands and burn them on the altar as a burnt offering, as a sweet fragrance before YĕHôVâH (יהוה). It is an offering made by fire to YĕHôVâH (יהוה).

Shemoth 29:26 “And you shall take the breast of the ram of Aharon’s ordination and wave it – a wave offering before YĕHôVâH (יהוה), and it shall be your portion.

Shemoth 29:27 “And from the ram of ordination you shall set apart the breast of the wave offering which is waved, and the thigh of the contribution which is raised, of that which is for Aharon and of that which is for his sons.

Shemoth 29:28 “And it shall be from the children of Yisra’el for Aharon and his sons by a law forever, for it is a contribution. And it is a contribution from the children of Yisra’el from their peace offerings – their contribution to YĕHôVâH (יהוה).

Shemoth 29:29 “And the Holy garments of Aharon are for his sons after him, to be anointed in them and to be ordained in them.

Shemoth 29:30 “The priest from his sons in his place, puts them on for seven days, when he enters the Tent of Meeting to attend in the Holy place.

Shemoth 29:31 “And take the ram of ordination and cook its flesh in a Holy place.

Shemoth 29:32 “And Aharon and his sons shall eat the flesh of the ram, and the bread that is in the basket, by the door of the Tent of Meeting, Shemoth 29:33 and they shall eat those offerings with which the atonement was made, to ordain them, to set them apart. But let a stranger not eat them, because they are Holy.

Shemoth 29:34 “And if any of the flesh of the ordination offerings, or of the bread, be left over until the morning, then you shall burn up what is left over. It is not eaten, because it is Holy.

Shemoth 29:35 “And so you shall do to Aharon and his sons, according to all I have commanded you.

Seven days you shall ordain them, Shemoth 29:36 and prepare a bull each day as a sin offering for atonement. And you shall cleanse the altar when you make atonement for it, and you shall anoint it to set it apart.

Shemoth 29:37 “For seven days you shall make atonement for the altar, and set it apart. And the altar shall be most Holy – whatever touches the altar is to be Holy.

Shemoth 29:38 “And this is what you prepare on the altar: two lambs, a year old, daily, continually.

Shemoth 29:39 “Prepare the one lamb in the morning, and the other lamb you prepare between the evenings,

Shemoth 29:40 and one-tenth of an ëphah of flour mixed with one-fourth of a hin of pressed oil, and one-fourth of a hin of wine as a drink offering, with the one lamb.

Shemoth 29:41 “And prepare the other lamb between the evenings. And with it prepare the grain offering and the drink offering, as in the morning, for a sweet fragrance, an offering made by fire to YĕHôVâH (יהוה) –

Shemoth 29:42 a continual burnt offering for your generations at the door of the Tent of Meeting before YĕHôVâH (יהוה), where I shall meet with you to speak with you.

Shemoth 29:43 “And there I shall meet with the children of Yisra’ël, and it shall be set apart by My esteem.

Shemoth 29:44 “And I shall set apart the Tent of Meeting and the altar. And Aharon and his sons I set apart to serve as priests to Me.

Shemoth 29:45 “And I shall dwell in the midst of the children of Yisra’ël and shall be their **Elohim (אלהים)**.

Shemoth 29:46 “And they shall know that I am **YēHôVâH (יהוה)** their **Elohim (אלהים)**, who brought them up out of the land of Mitsrayim, to dwell in their midst. I am **YēHôVâH (יהוה)** their **Elohim (אלהים)**.

Shemoth 30:1 “And you shall make an altar to burn incense on, make it of acacia wood,

Shemoth 30:2 a cubit long and a cubit wide – it is a square – and two cubits high, its horns of the same.

Shemoth 30:3 “And you shall overlay its top, and its sides all around, and its horns with clean gold. And you shall make for it a moulding of gold all around.

Shemoth 30:4 “And make two gold rings for it, under the moulding on both its sides. Make them on its two sides, and they shall be holders for the poles to lift it with.

Shemoth 30:5 “And you shall make the poles of acacia wood, and overlay them with gold.

Shemoth 30:6 “And you shall put it before the veil that is before the ark of the Witness, before the lid of atonement that is over the Witness, where I am to meet with you.

Shemoth 30:7 “And Aharon shall burn on it sweet incense, morning by morning. As he tends the lamps, he shall burn incense on it.

Shemoth 30:8 “And when Aharon lights the lamps between the evenings, he shall burn incense on it – a continual incense before **YēHôVâH (יהוה)** throughout your generations.

Shemoth 30:9 “Do not offer strange incense on it, or a burnt offering, or a grain offering, and do not pour a drink offering on it.

Shemoth 30:10 “And Aharon shall make atonement upon its horns once a year with the blood of the sin offering of atonement – once a year he makes atonement upon it throughout your generations. It is most Holy to **YēHôVâH (יהוה)**.”

Shemoth 30:11 And **YēHôVâH (יהוה)** spoke to Mosheh, saying,

Shemoth 30:12 “When you take the census of the children of Yisra’ël, to register them, then each one shall give an atonement for his life to **YēHôVâH (יהוה)**, when you register them, so that there is no plague among them when you register them.

Shemoth 30:13 “Everyone among those who are registered is to give this: half a sheqel according to the sheqel of the Holy place, twenty gërâhs being a sheqel. The half-sheqel is the contribution to **YēHôVâH (יהוה)**.

Shemoth 30:14 “Everyone passing over to be registered, from twenty years old and above, gives a contribution to **YēHôVâH (יהוה)**.

Shemoth 30:15 “The rich does not give more and the poor does not give less than half a sheqel, when you give a contribution to **YēHôVâH (יהוה)**, to make atonement for yourselves.

Shemoth 30:16 “And you shall take the silver for the atonement from the children of Yisra’ël, and give it for the service of the Tent of Meeting. And it shall be to the children of Yisra’ël for a remembrance before **YēHôVâH (יהוה)**, to make atonement for yourselves.”

Shemoth 30:17 And **YēHôVâH (יהוה)** spoke to Mosheh, saying,

Shemoth 30:18 “And you shall make a basin of bronze, with its stand also of bronze, for washing. And you shall put it between the Tent of Meeting and the altar, and shall put water in it.

Shemoth 30:19 “And Aharon and his sons shall wash from it their hands and their feet.

Shemoth 30:20 “When they go into the Tent of Meeting, or when they come near the altar to attend, to burn an offering made by fire to

YēHôVâH (יְהוָה), they wash with water, lest they die.

Shemoth 30:21 “And they shall wash their hands and their feet, lest they die. And it shall be a law forever to them, to him and his seed throughout their generations.”

Shemoth 30:22 And YēHôVâH (יְהוָה) spoke to Mosheh, saying,

Shemoth 30:23 “And take for yourself choice spices, five hundred sheqels of liquid myrrh, and half as much – two hundred and fifty – of sweet-smelling cinnamon, and two hundred and fifty of sweet-smelling cane,

Shemoth 30:24 and five hundred of cassia, according to the sheqel of the set- apart place, and a hin of olive oil.

Shemoth 30:25 “And you shall make from these a Holy anointing oil, a compound, blended, the work of a perfumer. It is a Holy anointing oil.

Shemoth 30:26 “And with it you shall anoint the Tent of Meeting and the ark of the Witness,

Shemoth 30:27 and the table and all its utensils, and the lampstand and its utensils, and the altar of incense,

Shemoth 30:28 and the altar of burnt offering with all its utensils, and the basin and its stand.

Shemoth 30:29 “And you shall set them apart, and they shall be most Holy. Whatever touches them is to be Holy.

Shemoth 30:30 “And you shall anoint Aharon and his sons, and set them apart, to serve as priests to Me.

Shemoth 30:31 “And speak to the children of Yisra'el, saying, ‘This is a set- apart anointing oil to Me throughout your generations.

Shemoth 30:32 ‘It shall not be poured on the flesh of a man, and make no other like it, according to its composition. It is Holy, it is Holy to you.

Shemoth 30:33 ‘Whoever compounds any like it, or whoever puts any of it on a stranger, shall be cut off from his people.’ ”

Shemoth 30:34 And YēHôVâH (יְהוָה) said to Mosheh, “Take sweet spices, fragrant gum and cinnamon and galbanam, and clear frankincense with these sweet spices, all in equal amounts.

Shemoth 30:35 “Then you shall make of these an incense, a compound, work of a perfumer, salted, clean, Holy.

Shemoth 30:36 “And you shall beat some of it very fine, and put some of it before the Witness in the Tent of Meeting where I meet with you, it is most Holy to you.

Shemoth 30:37 “And the incense which you make, do not make any for yourselves, according to its composition, it is Holy to you for YēHôVâH (יְהוָה).

Shemoth 30:38 “Whoever makes any like it, to smell it, he shall be cut off from his people.”

Shemoth 31:1 And YēHôVâH (יְהוָה) spoke to Mosheh, saying,

Shemoth 31:2 “See, I have called by name Betsal'el son of Uri, son of Hur, of the tribe of Yehudaḥ,

Shemoth 31:3 and I have filled him with the Spirit [Ruach רוח] of Elohim (אֱלֹהִים) in wisdom, and in understanding, and in knowledge, and in all work,

Shemoth 31:4 to make designs for work in gold, and in silver, and in bronze,

Shemoth 31:5 and in cutting stones for setting, and in carving wood, and to work in all work.

Shemoth 31:6 “And I, look I have appointed with him Oholiaḅ son of Aḥisamaḳ, of the tribe of Dan. And I have put wisdom in the hearts of everyone who is wise-hearted, and they shall make all that I have commanded you:

Shemoth 31:7 the Tent of Meeting, and the ark of the Witness and the lid of atonement that is on it, and all the utensils of the Tent,

Shemoth 31:8 and the table and its utensils, and the clean gold lampstand with all its utensils, and the altar of incense,

Shemoth 31:9 and the altar of burnt offering with all its utensils, and the basin and its stand,

Shemoth 31:10 and the woven garments, and the Holy garments for Aharon the priest and the garments of his sons, for serving as priests, Shemoth 31:11 and the anointing oil and sweet incense for the Holy Place. According to all that I have commanded you, they are to do.”

Shemoth 31:12 And YēHôVâH (יהוה) spoke to Mosheh, saying,

Shemoth 31:13 “And you, speak to the children of Yisra’el, saying, ‘My Sabbaths you are to guard, by all means, for it is a sign between Me and you throughout your generations, to know that I, YēHôVâH (יהוה), am setting you apart.

Shemoth 31:14 ‘And you shall guard the Sabbath, for it is Holy to you. Everyone who profanes it shall certainly be put to death, for anyone who does work on it, that being shall be cut off from among his people.

Shemoth 31:15 ‘Six days work is done, and on the seventh is a Sabbath of rest, Holy to YēHôVâH (יהוה). Everyone doing work on the Sabbath day shall certainly be put to death.

Shemoth 31:16 ‘And the children of Yisra’el shall guard the Sabbath, to observe the Sabbath throughout their generations as an everlasting covenant.

Shemoth 31:17 ‘Between Me and the children of Yisra’el it is a sign forever. For in six days YēHôVâH (יהוה) made the heavens and the earth, and on the seventh day He rested and was refreshed.’ ”

Shemoth 31:18 And when He had ended speaking with him on Mount Sinai, He gave Mosheh two tablets of the Witness, tablets of stone, written with the finger of Elohim (אלהים).

Shemoth 32:1 And when the people saw that Mosheh was so long in coming down from the mountain, the people gathered together to Aharon, and said to him, “Arise, make us mighty ones who go before us. For this Mosheh, the man who brought us up out of the land of Mitsrayim, we do not know what has become of him.”

Shemoth 32:2 And Aharon said to them, “Take off the golden earrings which are in the ears of your wives, your sons, and your daughters, and bring them to me.”

Shemoth 32:3 “And all the people took off the golden earrings which were in their ears, and brought them to Aharon.

Shemoth 32:4 And he took this from their hand, and he formed it with an engraving tool, and made a moulded calf. And they said, “This is your mighty one, O Yisra’el, that brought you out of the land of Mitsrayim!”

Shemoth 32:5 And Aharon saw and built an altar before it. And Aharon called out and said, “Tomorrow is a festival to YēHôVâH (יהוה).”

Shemoth 32:6 And they rose early on the next day, and offered burnt offerings, and brought peace offerings. And the people sat down to eat and drink, and rose up to play.

Shemoth 32:7 And YēHôVâH (יהוה) said to Mosheh, “Go, get down! For your people whom you brought out of the land of Mitsrayim have corrupted themselves.

Shemoth 32:8 “They have turned aside quickly out of the way which I commanded them. They have made themselves a moulded calf, and have bowed themselves to it and slaughtered to it, and said, ‘This is your mighty one, O Yisra’el, who brought you out of the land of Mitsrayim!’ ”

Shemoth 32:9 And YēHôVâH (יהוה) said to Mosheh, “I have seen this people, and see, it is a stiff-necked people!

Shemoth 32:10 “And now, let Me alone, that My wrath might burn against them and I consume them and I make of you a great nation.”

Shemoth 32:11 But Mosheh pleaded with YēHôVâH (יהוה) his Elohim (אלהים), and said, “YēHôVâH (יהוה), why does Your wrath burn against Your people whom You have brought out of the land of Mitsrayim with great power and with a strong hand?

Shemoth 32:12 “Why should the Mitsrites speak, and say, ‘For evil He brought them out to kill them in the mountains, and to consume them from the face of the earth’? Turn from the heat of Your wrath, and relent from this evil to Your people.

Shemoth 32:13 “Remember ‘Ab·rā·hām (אַבְרָהָם), Yiş·hāq, and Yisra’el, Your servants, to whom You swore by Yourself, and said to them, ‘I increase your seed like the stars of the heavens. And all this land that I have spoken of I give to your seed, and they shall inherit it forever.’ ”

Shemoth 32:14 And YēHôVâH (יְהוָה) relented from the evil which He said He would do to His people.

Shemoth 32:15 And Mosheh turned and went down from the mountain, and in his hand were the two tablets of the Witness, tablets written on both their sides, written on the one and on the other.

Shemoth 32:16 And the tablets were the work of Elohim (אֱלֹהִים), and the writing was the writing of Elohim (אֱלֹהִים) engraved on the tablets.

Shemoth 32:17 And Yehoshua heard the noise of the people as they shouted and he said to Mosheh, “A noise of battle in the camp!”

Shemoth 32:18 But he said, “It is not the sound of those who shout of might, nor is it the sound of those who cry out in weakness, but the sound of singing that I hear.”

Shemoth 32:19 And it came to be, as soon as he came near the camp, that he saw the calf and the dancing. And Mosheh’s displeasure burned, and he threw the tablets out of his hands and broke them at the foot of the mountain.

Shemoth 32:20 And he took the calf which they had made, and burned it in the fire, and ground it into powder, and scattered it on the face of the water and made the children of Yisra’el drink it.

Shemoth 32:21 And Mosheh said to Aharon, “What did this people do to you that you have brought so great a sin upon them?”

Shemoth 32:22 And Aharon said, “Do not let the displeasure of my master burn. You know the people, that it is in evil.

Shemoth 32:23 “And they said to me, ‘Make us mighty ones who go before us. For this Mosheh, the man who brought us out of the land of Mitsrayim, we do not know what has become of him.’

Shemoth 32:24 “And I said to them, ‘Whoever has gold, let them take it off.’ And they gave it to me, and I threw it into the fire, and this calf came out.”

Shemoth 32:25 And Mosheh saw that the people were let loose, for Aharon had let them loose, to their shame among their enemies.

Shemoth 32:26 And Mosheh stood in the entrance of the camp, and said, “Who is for YēHôVâH (יְהוָה) ? Come to me.” And all the sons of Lëwi gathered themselves to him.

Shemoth 32:27 And he said to them, “Thus said YēHôVâH (יְהוָה) Elohim (אֱלֹהִים) of Yisra’el: ‘Each one put his sword on his side, pass over to and fro from gate to gate in the camp, and each one slay his brother, and each one his friend, and each one his relative.’ ”

Shemoth 32:28 And the sons of Lëwi did according to the word of Mosheh. And about three thousand men of the people fell that day.

Shemoth 32:29 And Mosheh said, “You are ordained for YēHôVâH (יְהוָה) today – since each one has been against his son and his brother – so as to bring upon you a blessing today.”

Shemoth 32:30 And it came to be on the next day that Mosheh said to the people, “You, you have sinned a great sin. And now I am going up to YēHôVâH (יְהוָה) – if I might atone for your sin.”

Shemoth 32:31 And Mosheh returned to YēHôVâH (יְהוָה) and said, “Oh, these people have sinned a great sin, and have made for themselves a mighty one of gold!

Shemoth 32:32 “And now, if You would forgive their sin, but if not, please blot me out of Your book which You have written.”

Shemoth 32:33 And YēHôVâH (יְהוָה) said to Mosheh, “Whoever has sinned against Me, I blot him out of My book.

Shemoth 32:34 “And now, go, lead the people to the place of which I have spoken to you. See, My Messenger goes before you. And in the day of My visitation I shall visit their sin upon them.”

Shemoth 32:35 And **YēHôVâH (יהוה)** plagued the people because they made the calf, which Aharon made.

Shemoth 33:1 And **YēHôVâH (יהוה)** said to Mosheh, “Come, go up from here, you and the people whom you have brought out of the land of Mitsrayim, to the land of which I swore to ‘Ab-râ-hâm (אַבְרָהָם), to Yiṣ-ḥâq, and to Ya’aqob, saying, ‘To your seed I give it.’

Shemoth 33:2 “And I shall send My Messenger before you, and I shall drive out the Kena’anite and the Amorite and the Hittite and the Perizzite and the Hivvite and the Yebusite,

Shemoth 33:3 to a land flowing with milk and honey. For I do not go up in your midst because you are a stiff-necked people, lest I consume you on the way.”

Shemoth 33:4 And when the people heard this evil word, they mourned, and no one put on his ornaments.

Shemoth 33:5 And **YēHôVâH (יהוה)** said to Mosheh, “Say to the children of Yisra’el, ‘You are a stiff-necked people. Should I go up in your midst for one moment I shall consume you. And now, take off your ornaments, and I shall know what to do to you.’ ”

Shemoth 33:6 So the children of Yisra’el took off their ornaments at Mount Horeb.

Shemoth 33:7 And Mosheh took his tent and pitched it outside the camp, far from the camp, and called it the Tent of Meeting. And it came to be that everyone who sought **YēHôVâH (יהוה)** went out to the Tent of Meeting which was outside the camp.

Shemoth 33:8 And it came to be, whenever Mosheh went out to the Tent, that all the people rose, and each man stood at his tent door and watched Mosheh until he entered the Tent.

Shemoth 33:9 And it came to be, when Mosheh entered the Tent, that the column of cloud descended and stood at the door of the Tent, and He spoke with Mosheh.

Shemoth 33:10 And all the people saw the column of cloud standing at the Tent door, and all the people rose and bowed themselves, each one at the door of his tent.

Shemoth 33:11 Thus **YēHôVâH (יהוה)** spoke to Mosheh face to face, as a man speaks to his friend. And he would return to the camp, but his servant Yehoshua son of Nun, a young man, did not leave the Tent.

Shemoth 33:12 And Mosheh said to **YēHôVâH (יהוה)**, “See, You are saying to me, ‘Bring up this people.’ But You have not made known to me whom You would send with me, though You have said, ‘I know you by name, and you have also found favour in My eyes.’

Shemoth 33:13 “And now, please, if I have found favour in Your eyes, please show me Your way, and let me know You, so that I find favour in Your eyes. And consider that this nation is Your people.”

Shemoth 33:14 And He said, “My Presence does go, and I shall give you rest.”

Shemoth 33:15 And he said to Him, “If Your Presence is not going, do not lead us up from here.

Shemoth 33:16 “For how then shall it be known that I have found favour in Your eyes, I and Your people, except You go with us? Then we shall be distinguished, I and Your people, from all the people who are upon the face of the earth.”

Shemoth 33:17 And **YēHôVâH (יהוה)** said to Mosheh, “Even this word you have spoken I shall do, for you have found favour in My eyes, and I know you by name.”

Shemoth 33:18 Then he said, “Please, show me Your esteem.”

Shemoth 33:19 And He said, “I shall cause all My goodness to pass before you, and I shall proclaim the Name of **YēHôVâH (יהוה)** before you. And I shall

favour him whom I favour, and shall have compassion on him whom I have compassion.”
 Shemoth 33:20 But He said, “You are unable to see My face, for no man does see Me and live.”
 Shemoth 33:21 And YĕHôVâH (יהוה) said, “See, there is a place with Me! And you shall stand on the rock.
 Shemoth 33:22 “And it shall be, while My esteem passes by, that I shall put you in the cleft of the rock and cover you with My hand while I pass by.
 Shemoth 33:23 “Then I shall take away My hand and you shall see My back, but My face shall not be seen.”
 Shemoth 34:1 And YĕHôVâH (יהוה) said to Mosheh, “Cut two tablets of stone like the first ones, and I shall write on these tablets the Words that were on the first tablets which you broke.
 Shemoth 34:2 “And be ready in the morning. Then you shall come up in the morning to Mount Sinai, and present yourself to Me there on the top of the mountain.
 Shemoth 34:3 “And let no man come up with you, and let no man be seen in all the mountain, and let not even the flock or the herd feed in front of that mountain.”
 Shemoth 34:4 And he cut two tablets of stone like the first ones. Then Mosheh rose early in the morning and went up Mount Sinai, as YĕHôVâH (יהוה) had commanded him, and he took two tablets of stone in his hand.
 Shemoth 34:5 And YĕHôVâH (יהוה) came down in the cloud and stood with him there, and proclaimed the Name, YĕHôVâH (יהוה).
 Shemoth 34:6 And YĕHôVâH (יהוה) passed before him and proclaimed, “YĕHôVâH (יהוה), YĕHôVâH (יהוה), an Ēl compassionate and showing favour, patient, and great in kindness and truth,
 Shemoth 34:7 watching over kindness for thousands, forgiving crookedness and transgression and sin, but by no means leaving unpunished, visiting the crookedness of the fathers

upon the children and the children’s children to the third and the fourth generation.”
 Shemoth 34:8 And Mosheh hurried and bowed himself toward the earth, and did obeisance,
 Shemoth 34:9 and said, “If, now, I have found favour in Your eyes, O YĕHôVâH (יהוה), I pray, let YĕHôVâH (יהוה) go on in our midst, even though we are a stiff-necked people. And forgive our crookedness and our sin, and take us as Your inheritance.”
 Shemoth 34:10 And He said, “See, I am making a covenant. Before all your people I am going to do wonders such as have not been done in all the earth, nor in any nation. And all the people among whom you are shall see the work of YĕHôVâH (יהוה). For what I am doing with you is awesome.
 Shemoth 34:11 “Guard what I command you today. See, I am driving out from before you the Amorite and the Kena’anite and the Hittite and the Perizzite and the Hivvite and the Yebusite.
 Shemoth 34:12 “Guard yourself, lest you make a covenant with the inhabitants of the land where you are going, lest it be a snare in your midst.
 Shemoth 34:13 “But break down their altars, and smash their pillars, and cut down their Ashërim –
 Shemoth 34:14 for you do not bow yourselves to another mighty one, for YĕHôVâH (יהוה), whose Name is jealous, is a jealous Ēl –
 Shemoth 34:15 lest you make a covenant with the inhabitants of the land, and they whore after their mighty ones, and slaughter to their mighty ones, and one of them invites you and you eat of his slaughterings,
 Shemoth 34:16 and you take of his daughters for your sons, and his daughters whore after their mighty ones, and make your sons whore after their mighty ones.
 Shemoth 34:17 “Do not make a moulded mighty one for yourselves.
 Shemoth 34:18 “Guard the Festival of Unleavened Bread. For seven days you eat unleavened bread, as I commanded you, in the appointed time of the

month of Abib, because in the month of Abib you came out from Mitsrayim.

Shemoth 34:19 "Everyone opening the womb is Mine, and every male first-born among your livestock, whether bull or sheep.

Shemoth 34:20 "But the first-born of a donkey you ransom with a lamb. And if you do not ransom, then you shall break his neck. Every first-born of your sons you shall ransom. And they shall not appear before Me empty-handed.

Shemoth 34:21 "Six days you work, but on the seventh day you rest – in ploughing time and in harvest you rest.

Shemoth 34:22 "And perform the Festival of Weeks for yourself, of the first- fruits of wheat harvest, and the Festival of Ingathering at the turn of the year.

Shemoth 34:23 "Three times in the year all your men are to appear before the Master, YēHôVâH (יהוה), the Elohim (אלהים) of Yisra'el,

Shemoth 34:24 for I dispossess nations before you, and shall enlarge your borders, and let no one covet your land when you go up to appear before YēHôVâH (יהוה) your Elohim (אלהים) three times in the year.

Shemoth 34:25 "Do not offer the blood of My slaughtering with leaven, and do not let the slaughtering of the Festival of the Passover remain until morning.

Shemoth 34:26 "Bring the first of the first-fruits of your land to the House of YēHôVâH (יהוה) your Elohim (אלהים). Do not cook a young goat in its mother's milk."

Shemoth 34:27 And YēHôVâH (יהוה) said to Mosheh, "Write these Words, for according to the mouth of these Words I have made a covenant with you and with Yisra'el."

Shemoth 34:28 And he was there with YēHôVâH (יהוה) forty days and forty nights. He did not eat bread and he did not drink water. And He wrote on the tablets the Words of the covenant, the Ten Words.

Shemoth 34:29 And it came to be, when Mosheh came down from Mount Sinai, while the two tablets of the Witness were in Mosheh's hand when he came down from the mountain, that Mosheh did not know that the skin of his face shone since he had spoken with Him.

Shemoth 34:30 And Aharon and all the children of Yisra'el looked at Mosheh and saw the skin of his face shone, and they were afraid to come near him.

Shemoth 34:31 But Mosheh called out to them, and Aharon and all the rulers of the congregation returned to him, and Mosheh spoke to them.

Shemoth 34:32 And afterward all the children of Yisra'el came near, and he commanded them all that YēHôVâH (יהוה) had spoken with him on Mount Sinai.

Shemoth 34:33 And when Mosheh ended speaking with them, he put a veil on his face.

Shemoth 34:34 But whenever Mosheh went in before YēHôVâH (יהוה) to speak with Him, he would remove the veil until he came out. And when he came out he spoke to the children of Yisra'el what he had been commanded,

Shemoth 34:35 and the children of Yisra'el would see the face of Mosheh, that the skin of Mosheh's face shone, and Mosheh would put the veil on his face again, until he went in to speak with Him.

Shemoth 35:1 And Mosheh assembled all the congregation of the children of Yisra'el, and said to them, "These are the Words which YēHôVâH (יהוה) has commanded you to do:

Shemoth 35:2 "Work is done for six days, but on the seventh day it shall be set- apart to you, a Sabbath of rest to YēHôVâH (יהוה). Anyone doing work on it is put to death.

Shemoth 35:3 "Do not kindle a fire in any of your dwellings on the Sabbath day."

Shemoth 35:4 And Mosheh spoke to all the congregation of the children of Yisra'el, saying, "This is the word which YēHôVâH (יהוה) commanded, saying,

Shemoth 35:5 'Take from among you a contribution to **YēHôVâH (יהוה)**. Everyone whose heart so moves him, let him bring it as a contribution to **YēHôVâH (יהוה)** : gold, and silver, and bronze,
Shemoth 35:6 and blue, and purple, and scarlet material, and fine linen, and goats' hair,
Shemoth 35:7 and ram skins dyed red, and fine leather, and acacia wood,
Shemoth 35:8 and oil for the light, and spices for the anointing oil and for the sweet incense,
Shemoth 35:9 and shoham stones, and stones to be set in the shoulder garment and in the breastplate.
Shemoth 35:10 'And let all the wise-hearted among you come and make all that **YēHôVâH (יהוה)** has commanded:
Shemoth 35:11 the Dwelling Place, its tent and its covering, its hooks and its boards, its bars, its columns, and its sockets,
Shemoth 35:12 the ark and its poles, the lid of atonement and the veil of the covering,
Shemoth 35:13 the table and its poles, and all its utensils, and the showbread, Shemoth 35:14 and the lampstand for the light, and its utensils, and its lamps, and the oil for the light,
Shemoth 35:15 and the incense altar, and its poles, and the anointing oil, and the sweet incense, and the covering for the door at the entrance of the Dwelling Place,
Shemoth 35:16 the altar of burnt offering with its bronze grating, its poles, and all its utensils, the basin and its stand,
Shemoth 35:17 the screens of the courtyard, its columns, and their sockets, and the covering for the gate of the courtyard,
Shemoth 35:18 the pegs of the Dwelling Place, and the pegs of the courtyard, and their cords,
Shemoth 35:19 the woven garments to do service in the Holy place, the set- apart garments for Aharon the priest and the garments of his sons to serve as priests.' "

Shemoth 35:20 And all the congregation of the children of Yisra'el withdrew from the presence of Mosheh.
Shemoth 35:21 And everyone whose heart lifted him up and everyone whose **Spirit [Ruach רוח]** moved him came, and they brought the contribution to **YēHôVâH (יהוה)** for the work of the Tent of Meeting, and for all its service, and for the Holy garments.
Shemoth 35:22 And they came, both men and women, all whose hearts moved them, and brought earrings and nose rings, and rings and necklaces, all golden goods, even every one who made a wave offering of gold to **YēHôVâH (יהוה)**.
Shemoth 35:23 And every man, with whom was found blue and purple and scarlet material, and fine linen, and goats' hair, and rams' skins dyed red, and fine leather, brought them.
Shemoth 35:24 Everyone who would make a contribution to **YēHôVâH (יהוה)** of silver or bronze, brought it. And everyone with whom was found acacia wood for any work of the service, brought it.
Shemoth 35:25 And all the wise-hearted women spun yarn with their hands, and brought what they had spun, the blue and the purple, the scarlet material, and the fine linen.
Shemoth 35:26 And all the women whose hearts lifted them up in wisdom spun the goats' hair.
Shemoth 35:27 And the rulers brought shoham stones, and the stones to be set in the shoulder garment and in the breastplate,
Shemoth 35:28 and the spices and the oil for the light, and for the anointing oil, and for the sweet incense.
Shemoth 35:29 The children of Yisra'el brought a voluntary offering to **YēHôVâH (יהוה)**, all the men and women whose hearts moved them to bring all kinds of work which **YēHôVâH (יהוה)**, by the hand of Mosheh, had commanded to be done.
Shemoth 35:30 And Mosheh said to the children of Yisra'el, "See, **YēHôVâH (יהוה)** has called by name

Betsal'el son of Uri, son of Hur, of the tribe of Yehudah,
Shemoth 35:31 and He has filled him with the Spirit [Ruach רוח] of Elohim (אלהים), in wisdom, in understanding, and in knowledge, and in all work, Shemoth 35:32 to make designs, to work in gold and in silver and in bronze, Shemoth 35:33 and in cutting of stones for setting, and in carving wood, and to work in all workmanship of design.
Shemoth 35:34 "And He has put in his heart the ability to teach, in him and Oholiab son of Aḥisamak, of the tribe of Dan.
Shemoth 35:35 "He has filled them with skill to do all work of the engraver and the designer and embroiderer, in blue and in purple, in scarlet material, and in fine linen, and a weaver, doing any work, and makers of designs.
Shemoth 36:1 "And Betsal'el and Oholiab, and every wise-hearted man in whom YEHôVâH (יהוה) has given wisdom and understanding, to know how to do all work for the service of the Holy place, shall do according to all that YEHôVâH (יהוה) has commanded."
Shemoth 36:2 And Mosheh called Betsal'el and Oholiab, and every wise-hearted man in whose heart YEHôVâH (יהוה) had given wisdom, everyone whose heart lifted him up, to come and do the work.
Shemoth 36:3 And they received from Mosheh all the contribution which the children of Yisra'el had brought for the work of the service of making the Holy place. But they still brought to him voluntary offerings every morning,
Shemoth 36:4 so all the craftsmen who were doing all the work of the Holy place came, each from the work he was doing,
Shemoth 36:5 and they spoke to Mosheh, saying, "The people bring much more than enough for the service of the work which YEHôVâH (יהוה) commanded us to do."

Shemoth 36:6 Then Mosheh commanded and they sent this word throughout the camp, saying, "Let neither man nor woman do any more work for the contribution of the Holy place." And the people were withheld from bringing,
Shemoth 36:7 for what they had was enough for all the work to be done, more than enough.
Shemoth 36:8 Then all the wise-hearted ones among them who worked on the Dwelling Place made ten curtains woven of fine linen and blue and purple and scarlet material. They made them with kerubim, the work of a skilled workman.
Shemoth 36:9 The length of each curtain was twenty-eight cubits, and the width of each curtain four cubits, all the curtains having one measure.
Shemoth 36:10 And he joined five curtains, one to another; and the other five curtains he joined, one to another.
Shemoth 36:11 And he made loops of blue on the edge of the end curtain of one set, the same he did on the edge of the end curtain of the other set.
Shemoth 36:12 Fifty loops he made on one curtain, and fifty loops he made on the edge of the end curtain of the second set; the loops held one curtain to another.
Shemoth 36:13 And he made fifty hooks of gold, and joined the curtains to each other with the hooks, and the Dwelling Place became one.
Shemoth 36:14 And he made curtains of goats' hair for the tent over the Dwelling Place, he made eleven curtains.
Shemoth 36:15 The length of each curtain was thirty cubits, and the width of each curtain four cubits, the eleven curtains having one measure.
Shemoth 36:16 And he joined five curtains by themselves and six curtains by themselves.
Shemoth 36:17 And he made fifty loops on the edge of the end curtain in one set, and fifty loops he made on the edge of the curtain of the second set.
Shemoth 36:18 And he made fifty bronze hooks to join the tent, to be one.

Shemoth 36:19 And he made a covering for the tent of rams' skins, dyed red, and a covering of fine leather above that.

Shemoth 36:20 And for the Dwelling Place he made boards of acacia wood, standing up.

Shemoth 36:21 The length of each board was ten cubits, and the width of each board a cubit and a half.

Shemoth 36:22 Each board had two tenons for binding one to another. So he did to all the boards of the Dwelling Place.

Shemoth 36:23 And he made boards for the Dwelling Place, twenty boards for the south side.

Shemoth 36:24 And he made forty sockets of silver to go under the twenty boards, and two sockets under each of the boards for its two tenons.

Shemoth 36:25 And for the other side of the Dwelling Place, for the north side, he made twenty boards,

Shemoth 36:26 and their forty sockets of silver, two sockets under the one board, and two sockets under the other board.

Shemoth 36:27 And he made six boards for the west side of the Dwelling Place.

Shemoth 36:28 And he made two boards for the two back corners of the Dwelling Place.

Shemoth 36:29 And they were double beneath, and similarly they were complete to the top by one ring. So he did to both of them for the two corners.

Shemoth 36:30 And there were eight boards, and their silver sockets, sixteen sockets, two sockets under each of the boards.

Shemoth 36:31 And he made bars of acacia wood, five for the boards on one side of the Dwelling Place,

Shemoth 36:32 and five bars for the boards on the other side of the Dwelling Place, and five bars for the boards of the Dwelling Place at the rear, westward.

Shemoth 36:33 And he made the middle bar to pass through the boards from one end to the other.

Shemoth 36:34 And he overlaid the boards with gold, and their rings he made of gold to be holders for the bars, and overlaid the bars with gold.

Shemoth 36:35 And he made a veil of blue and purple and scarlet material, and fine worked linen. It was made with keruḇim, the work of a skilled workman.

Shemoth 36:36 And he made four columns of acacia wood for it, and overlaid them with gold, with their hooks of gold. And he cast four sockets of silver for them.

Shemoth 36:37 And he made a covering for the Tent door of blue and purple and scarlet material and fine woven linen, made by a weaver,

Shemoth 36:38 and its five columns with their hooks. And he overlaid their tops and their rings with gold, but their five sockets were of bronze.

Shemoth 37:1 And Betsal'el made the ark of acacia wood, two and a half cubits long, and a cubit and a half wide, and a cubit and a half high.

Shemoth 37:2 And he overlaid it with clean gold inside and outside, and made a moulding of gold all around it.

Shemoth 37:3 And he cast four rings of gold for it, for its four feet, two rings on its one side, and two rings on its other side.

Shemoth 37:4 And he made poles of acacia wood, and overlaid them with gold.

Shemoth 37:5 And he put the poles into the rings at the sides of the ark, to lift the ark.

Shemoth 37:6 And he made a lid of atonement of clean gold, two and a half cubits long and a cubit and a half wide.

Shemoth 37:7 And he made two keruḇim of beaten gold. He made them from the two ends of the lid of atonement,

Shemoth 37:8 one keruḇ at one end on this side, and the other keruḇ at the other end on that side. He made the keruḇim from the lid of atonement, from the two ends.

Shemoth 37:9 And the keruḇim spread out their wings above, and covered the lid of atonement

with their wings, with their faces toward each other, the faces of the keruḇim were turned toward the lid of atonement.

Shemoth 37:10 And he made the table of acacia wood, two cubits long, and a cubit wide, and a cubit and a half high.

Shemoth 37:11 And he overlaid it with clean gold, and made a moulding of gold all around it.

Shemoth 37:12 And he made a rim of a handbreadth all around it, and made a moulding of gold for the rim all around it.

Shemoth 37:13 And he cast four rings of gold for it, and put the rings on the four corners that were at its four legs.

Shemoth 37:14 The rings were next to the rim, as holders for the poles to lift the table.

Shemoth 37:15 And he made the poles of acacia wood to lift the table, and overlaid them with gold.

Shemoth 37:16 And he made the utensils which were on the table, its dishes, and its cups, and its bowls, and its jars for pouring, of clean gold.

Shemoth 37:17 And he made the lampstand of clean gold. He made the lampstand of beaten work, its base, and its shaft, its cups, its ornamental knobs, and its blossoms were from it.

Shemoth 37:18 And six branches came out of its sides: three branches of the lampstand out of one side, and three branches of the lampstand out of the other side.

Shemoth 37:19 There were three cups like almond flowers on one branch, with ornamental knob and blossom, and three cups like almond flowers on the other branch, a knob and a blossom – so for the six branches coming out of the lampstand.

Shemoth 37:20 And on the lampstand were four cups like almond flowers, its knobs and blossoms,

Shemoth 37:21 and a knob under the first two branches of the same, and a knob under the second two branches of the same, and a knob under the third two branches of the same, for the six branches coming out of it.

Shemoth 37:22 Their knobs and their branches were of it, all of it was one beaten work of clean gold.

Shemoth 37:23 And he made its seven lamps, and its snuffers, and its trays, of clean gold.

Shemoth 37:24 He made it of a talent of clean gold, and all its utensils.

Shemoth 37:25 And he made the incense altar of acacia wood, a cubit long and a cubit wide, square, and two cubits high. Its horns were of it.

Shemoth 37:26 And he overlaid it with clean gold, its top and its sides all around, and its horns. And he made a moulding for it of gold all around it.

Shemoth 37:27 And he made two rings of gold for it under its moulding, at its two corners on both sides, as holders for the poles with which to lift it.

Shemoth 37:28 And he made the poles of acacia wood, and overlaid them with gold.

Shemoth 37:29 And he made the Holy anointing oil and the clean incense of sweet spices, according to the work of the perfumer.

Shemoth 38:1 And he made the altar of burnt offering of acacia wood, five cubits long and five cubits wide, square, and three cubits high.

Shemoth 38:2 And he made its horns on its four corners, the horns were of it. And he overlaid it with bronze.

Shemoth 38:3 And he made all the utensils for the altar: the pots, and the shovels, and the basins, and the forks, and the fire holders. He made all its utensils of bronze.

Shemoth 38:4 And he made a grating for the altar, a bronze network, under its rim, midway from the bottom.

Shemoth 38:5 And he cast four rings for the four corners of the bronze grating, as holders for the poles.

Shemoth 38:6 And he made the poles of acacia wood, and overlaid them with bronze.

Shemoth 38:7 And he put the poles into the rings on the sides of the altar, with which to lift it. He made the altar hollow with boards.

Shemoth 38:8 And he made the basin of bronze and its stand of bronze, from the bronze mirrors of the serving women who did service at the door of the Tent of Meeting.

Shemoth 38:9 And he made the courtyard: for the south side the screens of the courtyard were of fine woven linen, one hundred cubits long,

Shemoth 38:10 their twenty columns and their twenty sockets, of bronze. The hooks of the columns and their bands were of silver.

Shemoth 38:11 And for the north side the screens were one hundred cubits long, their twenty columns and their twenty sockets, of bronze. The hooks of the columns and their bands were of silver.

Shemoth 38:12 And for the west side there were screens of fifty cubits, their ten columns and their ten sockets. The hooks of the columns and their bands were of silver.

Shemoth 38:13 And for the east side eastward, fifty cubits:

Shemoth 38:14 fifteen cubits of screens on the one side, with their three columns and their three sockets,

Shemoth 38:15 and fifteen cubits of screens the other side of the courtyard gate, on this side and that side, with their three columns and their three sockets.

Shemoth 38:16 All the screens of the courtyard all around were of fine woven linen.

Shemoth 38:17 And the sockets for the columns were of bronze, the hooks of the columns and their bands were of silver, and the overlay of their tops was of silver. And all the columns of the courtyard had bands of silver.

Shemoth 38:18 And the covering for the gate of the courtyard was the work of an embroiderer, of blue and purple and scarlet material, and of fine woven linen, and twenty cubits long, and the height along its width was five cubits, corresponding to the screens of the courtyard.

Shemoth 38:19 And the columns were four, and their sockets of bronze four, their hooks were of silver, and the overlay of their tops and their bands was of silver.

Shemoth 38:20 And all the pegs of the Dwelling Place, and of the courtyard all around, were of bronze.

Shemoth 38:21 These were the appointments of the Dwelling Place, the Dwelling Place of the Witness, which was appointed by the command of Mosheh, for the service of the Lëwites, by the hand of Ithamar, son of Aharon the priest.

Shemoth 38:22 And Betsal'ël son of Uri, son of Ḥur, of the tribe of Yehuḏah, made all that YĕHôVâH (יהוה) had commanded Mosheh.

Shemoth 38:23 And with him: Oholiaḅ son of Aḥisamaḳ, of the tribe of Dan, an engraver and designer, an embroiderer in blue and purple and scarlet material, and in fine linen.

Shemoth 38:24 All the gold prepared for the work, in all the work of the set- apart place – and it was the gold of the wave offering – came to be twenty-nine talents and seven hundred and thirty sheqels, according to the sheqel of the Holy place.

Shemoth 38:25 And the silver from the ones counted of the congregation was one hundred talents and one thousand seven hundred and seventy-five sheqels, according to the sheqel of the Holy place:

Shemoth 38:26 a beqa, half a sheqel for a head, according to the sheqel of the Holy place, for everyone passing over to those counted, from twenty years old and above, for six hundred and three thousand, five hundred and fifty men.

Shemoth 38:27 And the hundred talents of silver were for casting the sockets of the Holy place and the bases of the veil: one hundred sockets from the hundred talents, a talent for each socket.

Shemoth 38:28 And of the one thousand seven hundred and seventy-five sheqels he made hooks for the columns, and overlaid their tops, and made bands for them.

Shemoth 38:29 And the bronze of the wave offering was seventy talents and two thousand four hundred sheqels.

Shemoth 38:30 And with it he made the sockets for the door of the Tent of Meeting, and the bronze altar, and the bronze grating for it, and all the utensils for the altar,

Shemoth 38:31 and the sockets for the courtyard all around, and the bases for the courtyard gate, and all the pegs for the Dwelling Place, and all the pegs for the courtyard all around.

Shemoth 39:1 And of the blue and purple and scarlet material they made woven garments, to do service in the Holy place. And they made the Holy garments which were for Aharon, as **YĕHôVâH (יהוה)** had commanded Mosheh.

Shemoth 39:2 And he made the shoulder garment of gold, of blue and purple and scarlet material, and of fine woven linen.

Shemoth 39:3 And they beat out sheets of gold and cut it into threads, to work it in with the blue and purple and scarlet material, and the fine linen, the work of a skilled workman.

Shemoth 39:4 They made shoulder pieces for it to join it, it was joined at its two edges.

Shemoth 39:5 And the embroidered band of his shoulder garment that was on it was of the same work of gold, and blue and purple and scarlet material, and of fine woven linen, as **YĕHôVâH (יהוה)** had commanded Mosheh.

Shemoth 39:6 And they made the shoham stones, set in plated work of gold, engraved as signets are engraved, according to the names of the sons of Yisra'el.

Shemoth 39:7 And he put them on the shoulders of the shoulder garment, stones of remembrance for the sons of Yisra'el, as **YĕHôVâH (יהוה)** had commanded Mosheh.

Shemoth 39:8 And he made the breastplate, a work of a skilled workman, like the work of the shoulder garment, of gold, of blue and purple and scarlet material, and of fine woven linen.

Shemoth 39:9 It was square, they made the breastplate double, its length a span, its width a span, doubled.

Shemoth 39:10 And they filled it with four rows of stones: a row of ruby, a topaz, and an emerald was the first row;

Shemoth 39:11 and the second row a turquoise, a sapphire, and a diamond;

Shemoth 39:12 and the third row a jacinth, an agate, and an amethyst;

Shemoth 39:13 and the fourth row a beryl, a shoham, and a jasper – set in plated work of gold in their settings.

Shemoth 39:14 And the stones were according to the names of the sons of Yisra'el, twelve according to their names, engraved like a signet, each one with its own name according to the twelve tribes.

Shemoth 39:15 And they made braided chains of corded work for the breastplate at the ends, of clean gold.

Shemoth 39:16 And they made two settings of gold and two gold rings, and put the two rings on the two ends of the breastplate.

Shemoth 39:17 And they put the two cords of gold in the two rings on the ends of the breastplate.

Shemoth 39:18 And the two ends of the two cords they fastened in the two settings, and put them on the shoulder pieces of the shoulder garment in the front.

Shemoth 39:19 And they made two rings of gold and put them on the two ends of the breastplate, on the edge of it, which was on the inward side of the shoulder garment.

Shemoth 39:20 And they made two gold rings and put them on the two shoulder pieces, underneath the shoulder garment, on the front of it, close to its seam above the embroidered band of the shoulder garment.

Shemoth 39:21 And they bound the breastplate by means of its rings to the rings of the shoulder garment with a blue cord, so that it would be above the embroidered band of the shoulder

garment, and that the breastplate would not come loose from the shoulder garment, as YĕHôVâH (יהוה) had commanded Mosheh.

Shemoth 39:22 And he made the robe of the shoulder garment of woven work, all of blue.

Shemoth 39:23 And the opening of the robe was in the middle, like the opening in a scaled armour, with a woven binding all around the opening, so that it would not tear.

Shemoth 39:24 And they made on the hem of the robe pomegranates of blue and purple and scarlet material, twined.

Shemoth 39:25 And they made bells of clean gold, and put the bells between the pomegranates on the hem of the robe all around between the pomegranates:

Shemoth 39:26 a bell and a pomegranate, a bell and a pomegranate, all around the hem of the robe, for the service, as YĕHôVâH (יהוה) had commanded Mosheh.

Shemoth 39:27 And they made the long shirt of fine linen, the work of a weaver, for Aharon and his sons,

Shemoth 39:28 and a turban of fine linen, and the turban ornaments of fine linen, and short trousers of fine woven linen,

Shemoth 39:29 and a girdle of fine woven linen with blue and purple and scarlet material, the work of an embroiderer, as YĕHôVâH (יהוה) had commanded Mosheh.

Shemoth 39:30 And they made the plate of the Holy sign of dedication of clean gold, and wrote on it an inscription like the engraving of a signet: SET-APARTNESS TO YĕHôVâH (יהוה).

Shemoth 39:31 And they put on it a blue cord, to fasten it above on the turban, as YĕHôVâH (יהוה) had commanded Mosheh.

Shemoth 39:32 And all the work of the Dwelling Place of the Tent of Meeting was completed. And the children of Yisra'el did according to all that YĕHôVâH (יהוה) had commanded Mosheh, so they did.

Shemoth 39:33 And they brought the Dwelling Place to Mosheh, the tent and all its furnishings, its hooks, its boards, its bars, and its columns, and its sockets,

Shemoth 39:34 and the covering of rams' skins dyed red, and the covering of fine leather, and the veil of the covering,

Shemoth 39:35 the ark of the Witness with its poles, and the lid of atonement,

Shemoth 39:36 the table, and all its utensils, and the showbread,

Shemoth 39:37 the clean lampstand with its lamps, the lamps to be put in order, and all its utensils, and the oil for light,

Shemoth 39:38 and the altar of gold, and the anointing oil, and the sweet incense, and the covering for the Tent door,

Shemoth 39:39 the bronze altar and its bronze grating, its poles, and all its utensils, the basin with its stand,

Shemoth 39:40 the screens of the courtyard, its columns and its sockets, the covering for the courtyard gate, its cords, and its pegs, and all the utensils for the service of the Dwelling Place, for the Tent of Meeting,

Shemoth 39:41 the woven garments, to do service in the Holy place: the set- apart garments for Aharon the priest, and his sons' garments, to serve as priests.

Shemoth 39:42 According to all that YĕHôVâH (יהוה) had commanded Mosheh, so the children of Yisra'el did all the work.

Shemoth 39:43 And Mosheh looked over all the work and saw they did it as YĕHôVâH (יהוה) had commanded, so they had done. And Mosheh blessed them.

Shemoth 40:1 And YĕHôVâH (יהוה) spoke to Mosheh, saying,

Shemoth 40:2 "On the first day of the first month, you are to raise up the Dwelling Place of the Tent of Meeting,

Shemoth 40:3 and shall put in it the ark of the Witness, and screen the ark with the veil.
Shemoth 40:4 "And you shall bring in the table and arrange what belongs on it, and bring in the lampstand and light its lamps.
Shemoth 40:5 "And you shall set the altar of gold for the incense before the ark of the Witness, and put up the covering of the door to the Dwelling Place.
Shemoth 40:6 "And you shall set the altar of the burnt offering before the door of the Dwelling Place of the Tent of Meeting,
Shemoth 40:7 and shall set the basin between the Tent of Meeting and the altar, and shall put water therein.
Shemoth 40:8 "And you shall set up the courtyard all around, and shall place the covering of the courtyard gate,
Shemoth 40:9 and shall take the anointing oil, and anoint the Dwelling Place and all that is in it, and shall set it and all its utensils apart, and it shall be Holy.
Shemoth 40:10 "And you shall anoint the altar of the burnt offering and all its utensils, and set the altar apart, and the altar shall be most Holy.
Shemoth 40:11 "And you shall anoint the basin and its stand, and set it apart.
Shemoth 40:12 "And you shall bring Aharon and his sons to the door of the Tent of Meeting and wash them with water.
Shemoth 40:13 "And you shall put the Holy garments on Aharon, and anoint him and set him apart to serve as priest to Me.
Shemoth 40:14 "And you shall bring his sons and put long shirts on them,
Shemoth 40:15 and shall anoint them, as you anointed their father, and they shall serve as priests to Me. And their anointing shall be for them an everlasting priesthood throughout their generations."

Shemoth 40:16 And Mosheh did according to all that YēHôVâH (יהוה) had commanded him, so he did.
Shemoth 40:17 And it came to be in the first month of the second year, on the first day of the month, that the Dwelling Place was raised up.
Shemoth 40:18 And Mosheh raised up the Dwelling Place and placed its sockets, and set up its boards, and put in its bars, and raised up its columns,
Shemoth 40:19 and spread the tent over the Dwelling Place and put the covering of the tent on top of it, as YēHôVâH (יהוה) had commanded Mosheh.
Shemoth 40:20 And he took the Witness and put it into the ark, and he put the poles through the rings of the ark, and put the lid of atonement on top of the ark,
Shemoth 40:21 and brought the ark into the Dwelling Place, and placed the veil of the covering to screen off the ark of the Witness, as YēHôVâH (יהוה) had commanded Mosheh.
Shemoth 40:22 And he put the table in the Tent of Meeting, on the north side of the Dwelling Place, outside the veil,
Shemoth 40:23 and set the bread in order upon it before YēHôVâH (יהוה), as YēHôVâH (יהוה) had commanded Mosheh.
Shemoth 40:24 And he put the lampstand in the Tent of Meeting, opposite the table, on the south side of the Dwelling Place,
Shemoth 40:25 and lit the lamps before YēHôVâH (יהוה), as YēHôVâH (יהוה) had commanded Mosheh.
Shemoth 40:26 And he put the gold altar in the Tent of Meeting in front of the veil,
Shemoth 40:27 and burned sweet incense on it, as YēHôVâH (יהוה) had commanded Mosheh.
Shemoth 40:28 And he set up the covering to the door of the Dwelling Place.
Shemoth 40:29 And he put the altar of burnt offering before the door of the Dwelling Place of the Tent of Meeting, and offered upon it the burnt

offering and the grain offering, as YēHôVâH (יהוה) had commanded Mosheh.

Shemoth 40:30 And he put the basin between the Tent of Meeting and the altar, and put water therein for washing.

Shemoth 40:31 And Mosheh, and Aharon, and his sons washed their hands and their feet with water from it,

Shemoth 40:32 as they went into the Tent of Meeting, and as they came near the altar. They would wash, as YēHôVâH (יהוה) had commanded Mosheh.

Shemoth 40:33 And he raised up the courtyard all around the Dwelling Place and the altar, and placed the covering of the courtyard gate. And Mosheh completed the work.

Shemoth 40:34 And the cloud covered the Tent of Meeting, and the esteem of YēHôVâH (יהוה) filled the Dwelling Place.

Shemoth 40:35 And Mosheh was not able to come into the Tent of Meeting, because the cloud dwelt on it, and the esteem of YēHôVâH (יהוה) filled the Dwelling Place.

Shemoth 40:36 And when the cloud was taken up from above the Dwelling Place, the children of Yisra'el went onward in all their journeys.

Shemoth 40:37 But if the cloud was not taken up, then they did not set out till the day that it was taken up.

Shemoth 40:38 For the cloud of YēHôVâH (יהוה) was on the Dwelling Place by day, and fire was on it by night, before the eyes of all the house of Yisra'el, in all their journeys.

Leviticus - Outline

1. The Five Major Offerings (1:1 - 7:38)

a. Laws for the People (1:1 - 6:7)

i. The Burnt Offering (1:1 - 17)

ii. The Grain Offering (2:1 - 16)

iii. The Peace Offering (3:1 - 17)

iv. The Sin Offering (4:1 - 5:13)

v. The Guilt Offering (5:14 - 6:7)

b. Laws for the Aaronic Priesthood (6:8 - 7:38)

i. The Burnt Offering (6:8 - 13)

ii. The Grain Offering (6:14 - 23)

iii. The Sin Offering (6:24 - 30)

iv. The Guilt Offering (7:1 - 10)

v. The Peace Offering (7:11 - 36)

vi. Conclusion of Offerings (7:37 - 38)

2. The Aaronic Priesthood (8:1 - 10:20)

a. Moses Consecrates Aaron and His Sons (8:1 - 36)

b. First Service of Aaron (9:1 - 24)

c. Nadab and Abihu (10:1 - 20)

i. Sin of Nadab and Abihu (10:1 - 7)

ii. Restrictions for Priests (10:8 - 20)

3. Uncleaness and Purification (11:1 - 15:33)

a. Clean and Unclean Animals (11:1 - 47)

b. Purification after Childbirth (12:1 - 8)

c. Laws of Tzaraath (13:1 - 14:57)

i. Skin Disease (13:1 - 46)

ii. Mildew (13:47 - 59)

iii. Cleansing of Skin Disease (14:1 - 32)

iv. Cleansing of Mildew (14:33 - 57)

d. Unclean Discharges (15:1 - 33)

i. Men (15:1 - 18)

1. Uncleaness (15:1 - 12)

2. Cleansing (15:13 - 18)

ii. Women (15:19 - 33)

1. Uncleaness (15:19 - 27)

2. Cleansing (15:28 - 33)

4. The Day of Atonement (16:1 - 17:16)

a. Purification of the Priesthood (16:1 - 15)

b. Purification of the Tabernacle (16:16 - 19)

c. Purification of the Nation (16:20 - 28)

d. Laws for Annual Day of Atonement (16:29 - 34)

- e. The Place of Sacrifice (17:1 - 9)
- f. The Life is in the Blood (17:10 - 16)
- 5. Laws for Holy Living (18:1 - 20:27)
 - a. Unlawful Sexual Relations (18:1 - 30)
 - b. Commandments for Holiness (19:1 - 37)
 - c. Punishments for Disobedience (20:1 - 27)
 - i. Capitol Offenses (20:1 - 9)
 - ii. Punishments for Sexual Immorality (20:10 - 21)
 - iii. Distinguish Between Clean and Unclean (20:22 - 27)
- 6. Holiness Required of Priests (21:1 - 22:33)
 - a. Requirements for Priests (21 - 22:16)
 - i. Behavioral Requirements (21:1 - 15)
 - ii. Physical Requirements (21:16 - 24)
 - iii. Restrictions against Uncleaness (22:1 - 16)
 - b. Requirements for the Offerings (22:17 - 33)
- 7. The Biblical Calendar (23:1 - 25:55)
 - a. The Festivals (23:1 - 44)
 - i. The Sabbath (23:1 - 3)
 - ii. Passover (23:4 - 5)
 - iii. The Feast of Unleavened Bread (23:6 - 8)
 - iv. The Feast of Firstfruits (23:9 - 14)
 - v. The Feast of Weeks (23:15 - 22)
 - vi. The Feast of Trumpets (23:23 - 25)
 - vii. The Day of Atonement (23:26 - 32)
 - viii. The Feast of Tabernacles (23:33 - 44)
 - b. The Tabernacle (24:1 - 9)
 - i. The Oil for the Lamps (24:1 - 4)
 - ii. The Showbread (24:5 - 9)
 - c. Blasphemy of the Name (24:10 - 23)
 - d. The Sabbatical Year and the Year of Jubilee (25:1 - 55)
- 8. Epilogue (26:1 - 27:34)
 - i. Blessings of Obedience (26:1 - 13)
 - ii. Punishments for Disobedience (26:14 - 39)
 - iii. Repentance (26:40 - 46)
 - iv. Voluntary Contributions (27:1 - 34)

Wayyiqra/Leviticus

Wayyiqra 1:1 And **YĕHôVâH (יהוה)** called to Mosheh, and spoke to him from the Tent of Meeting, saying,

Wayyiqra 1:2 "Speak to the children of Yisra'el, and say to them, 'When anyone of you brings an offering to **YĕHôVâH (יהוה)**, you bring your offering of the livestock, of the herd or of the flock.

Wayyiqra 1:3 'If his offering is a burnt offering of the herd, let him bring a male, a perfect one. Let him bring it at the door of the Tent of Meeting, for his acceptance before **YĕHôVâH (יהוה)**.

Wayyiqra 1:4 'And he shall lay his hand on the head of the burnt offering, and it shall be accepted on his behalf to make atonement for him.

Wayyiqra 1:5 'And he shall slaughter the bull before **YĕHôVâH (יהוה)**. And the sons of Aharon, the priests, shall bring the blood and sprinkle the blood all around on the altar which is at the door of the Tent of Meeting.

Wayyiqra 1:6 'And he shall skin the burnt offering and cut it into its pieces.

Wayyiqra 1:7 'And the sons of Aharon the priest shall put fire on the altar, and lay the wood in order on the fire.

Wayyiqra 1:8 'And the sons of Aharon, the priests, shall arrange the pieces, with the head and the fat on the wood which is on the fire on the altar.

Wayyiqra 1:9 'But its entrails and its legs he washes with water. And the priest shall burn all of it on the altar as a burnt offering, an offering made by fire, a sweet fragrance to **YĕHôVâH (יהוה)**.

Wayyiqra 1:10 'And if his offering is from the flock, from the sheep or from the goats as a burnt offering, let him bring a male, a perfect one.

Wayyiqra 1:11 'And he shall slaughter it on the north side of the altar before **YĕHôVâH (יהוה)**. And the sons of Aharon, the priests, shall sprinkle its blood on the altar all around.

Wayyiqra 1:12 'And he shall cut it into its pieces, with its head and its fat, and the priest shall arrange them on the wood which is on the fire on the altar.

Wayyiqra 1:13 'But the entrails and the legs he washes with water. And the priest shall bring it all and burn it on the altar. It is a burnt offering, an offering made by fire, a sweet fragrance to **YĕHôVâH (יהוה)**.

Wayyiqra 1:14 'And if the burnt offering of his offering to **YĕHôVâH (יהוה)** is of birds, then he shall bring his offering of turtledoves or young pigeons.

Wayyiqra 1:15 'And the priest shall bring it to the altar, and shall wring off its head, and burn it on the altar, and its blood shall be drained out at the side of the altar.

Wayyiqra 1:16 'And he shall remove its crop with its feathers and throw it beside the altar on the east side, into the place for ashes.

Wayyiqra 1:17 'And he shall split it at its wings, but not sever it. And the priest shall burn it on the altar, on the wood that is on the fire. It is a burnt offering, an offering made by fire, a sweet fragrance to **YĕHôVâH (יהוה)**.

Wayyiqra 2:1 'And when anyone brings a grain offering to **YĕHôVâH (יהוה)**, his offering is to be of fine flour. And he shall pour oil on it, and put frankincense on it,

Wayyiqra 2:2 and he shall bring it to the sons of Aharon, the priests, and he shall take from it his hand filled with fine flour and oil with all the frankincense. And the priest shall burn it as a remembrance portion on the altar, an offering made by fire, a sweet fragrance to **YĕHôVâH (יהוה)**.

Wayyiqra 2:3 'And the rest of the grain offering is for Aharon and his sons, most Holy of the offerings to **YĕHôVâH (יהוה)** by fire.

Wayyiqra 2:4 'And when you bring as an offering a grain offering baked in the oven, it is of unleavened cakes of fine flour mixed with oil, or unleavened thin cakes anointed with oil.

Wayyiqra 2:5 'But if your offering is a grain offering on the griddle, it is of fine flour, unleavened, mixed with oil.

Wayyiqra 2:6 'Divide it into bits and pour oil on it, it is a grain offering.

Wayyiqra 2:7 'And if your offering is a grain offering, in a stewing-pot, it is made of fine flour with oil.

Wayyiqra 2:8 'And you shall bring to **YēHôVâH (יהוה)** the grain offering that is made of these, and shall present it to the priest, and he shall bring it to the altar.

Wayyiqra 2:9 'And the priest shall take from the grain offering a remembrance portion, and burn it on the altar, an offering made by fire, a sweet fragrance to **YēHôVâH (יהוה)**.

Wayyiqra 2:10 'And the rest of the grain offering is for Aharon and his sons, most Holy of the offerings to **YēHôVâH (יהוה)** made by fire.

Wayyiqra 2:11 'No grain offering which you bring to **YēHôVâH (יהוה)** is made with leaven, for you do not burn any leaven or any honey in an offering to **YēHôVâH (יהוה)** made by fire.

Wayyiqra 2:12 'Bring them to **YēHôVâH (יהוה)** as an offering of the first-fruits, but they are not burned on the altar for a sweet fragrance.

Wayyiqra 2:13 'And season with salt every offering of your grain offering, and do not allow the salt of the covenant of your **Elohim (אלהים)** to be lacking from your grain offering. With all your offerings you bring salt.

Wayyiqra 2:14 'And if you bring a grain offering of your first-fruits to **YēHôVâH (יהוה)**, bring for the grain offering of your first-fruits green heads of grain roasted on the fire, crushed heads of new grain.

Wayyiqra 2:15 'And you shall put oil on it, and lay frankincense on it. It is a grain offering.

Wayyiqra 2:16 'And the priest shall burn the remembrance portion, from its crushed grain and from its oil, with all the frankincense, an offering made by fire to **YēHôVâH (יהוה)**.

Wayyiqra 3:1 'And if that which he presents is a peace offering, if he is bringing it of the herd, whether male or female, he brings a perfect one before **YēHôVâH (יהוה)**.

Wayyiqra 3:2 'And he shall lay his hand on the head of his offering, and slaughter it at the door of the Tent of Meeting. And the sons of Aharon, the priests, shall sprinkle the blood on the altar all around.

Wayyiqra 3:3 'And from the peace offering he shall bring an offering made by fire to **YēHôVâH (יהוה)**, the fat that covers the entrails and all the fat that is on the entrails,

Wayyiqra 3:4 and the two kidneys, and the fat that is on them by the loins, and the appendage on the liver which he removes with the kidneys.

Wayyiqra 3:5 'And the sons of Aharon shall burn it on the altar upon the burnt offering, which is on the wood, which is on the fire, as an offering made by fire, a sweet fragrance to **YēHôVâH (יהוה)**.

Wayyiqra 3:6 'And if that which he presents is from the flock, for a peace offering to **YēHôVâH (יהוה)**, male or female, he brings a perfect one.

Wayyiqra 3:7 'If he is bringing a lamb as his offering, then he shall bring it before **YēHôVâH (יהוה)**,

Wayyiqra 3:8 and shall lay his hand on the head of his offering, and slaughter it in front of the Tent of Meeting, and the sons of Aharon shall sprinkle its blood on the altar round about.

Wayyiqra 3:9 'And from the peace offering he shall bring near – as an offering made by fire to **YēHôVâH (יהוה)** – its fat, all the fat tail which he removes

close to the backbone, and the fat that covers the entrails and all the fat that is on the entrails,

Wayyiqra 3:10 and the two kidneys and the fat that is on them by the loins, and the appendage on the liver, which he removes with the kidneys.

Wayyiqra 3:11 'And the priest shall burn them on the altar as food, an offering made by fire to **YēHôVâH (יהוה)**.

Wayyiqra 3:12 'And if his offering is a goat, then he shall bring it before **YĕHôVâH (יהוה)**,

Wayyiqra 3:13 and shall lay his hand on its head and slaughter it before the Tent of Meeting. And the sons of Aharon shall sprinkle its blood on the altar all around.

Wayyiqra 3:14 'And from it he shall bring his offering, as an offering made by fire to **YĕHôVâH (יהוה)**, the fat that covers the entrails and all the fat that is on the entrails,

Wayyiqra 3:15 and the two kidneys and the fat that is on them by the loins, and the appendage on the liver, which he removes with the kidneys.

Wayyiqra 3:16 'And the priest shall burn them on the altar as food, an offering made by fire for a sweet fragrance. All the fat belongs to **YĕHôVâH (יהוה)**.

Wayyiqra 3:17 'An everlasting law throughout your generations in all your dwellings: you do not eat any fat or any blood.' "

Wayyiqra 4:1 And **YĕHôVâH (יהוה)** spoke to Mosheh, saying,

Wayyiqra 4:2 "Speak to the children of Yisra'el, saying, 'When a being sins by mistake against any of the commands of **YĕHôVâH (יהוה)**, which are not to be done, and shall do any of them:

Wayyiqra 4:3 'If the anointed priest sins, bringing guilt on the people, then he shall bring to **YĕHôVâH (יהוה)** for his sin which he has sinned a young bull, a perfect one, as a sin offering,

Wayyiqra 4:4 and he shall bring the bull to the door of the Tent of Meeting before **YĕHôVâH (יהוה)**, and shall lay his hand on the bull's head, and slaughter the bull before **YĕHôVâH (יהוה)**.

Wayyiqra 4:5 'And the anointed priest shall take some of the bull's blood and bring it to the Tent of Meeting,

Wayyiqra 4:6 and the priest shall dip his finger in the blood and sprinkle some of the blood seven times before **YĕHôVâH (יהוה)**, in front of the veil of the Holy place.

Wayyiqra 4:7 'And the priest shall put some of the blood on the horns of the altar of sweet incense before **YĕHôVâH (יהוה)**, which is in the Tent of Meeting, and pour all the blood of the bull at the base of the altar of the burnt offering, which is at the door of the Tent of Meeting.

Wayyiqra 4:8 'Then he takes all the fat of the bull as the sin offering, the fat that covers the entrails and all the fat which is on the entrails,

Wayyiqra 4:9 and the two kidneys and the fat that is on them by the loins, and the appendage on the liver, which he removes with the kidneys,

Wayyiqra 4:10 as it was taken from the bull of the peace offering. And the priest shall burn them on the altar of the burnt offering.

Wayyiqra 4:11 'But the skin of the bull, and all its flesh, with its head and legs, its entrails and dung – Wayyiqra 4:12 all of the bull – he shall bring outside the camp to a clean place, where the ashes are poured out, and burn it on wood with fire.

Where the ashes are poured out it is burned.

Wayyiqra 4:13 'And if the entire congregation of Yisra'el strays by mistake, and the matter has been hidden from the eyes of the assembly, and they have done against any of the commands of **YĕHôVâH (יהוה)**, which are not to be done, and shall be guilty,

Wayyiqra 4:14 when the sin which they have sinned becomes known, then the assembly shall bring a young bull for the sin, and bring it before the Tent of Meeting.

Wayyiqra 4:15 'And the elders of the congregation shall lay their hands on the head of the bull before **YĕHôVâH (יהוה)**, and the bull shall be slaughtered before **YĕHôVâH (יהוה)**.

Wayyiqra 4:16 'And the anointed priest shall bring some of the bull's blood to the Tent of Meeting,

Wayyiqra 4:17 and the priest shall dip his finger in the blood and sprinkle it seven times before **YĕHôVâH (יהוה)**, in front of the veil,

Wayyiqra 4:18 and put some of the blood on the horns of the altar which is before **YĕHôVâH (יהוה)**,

which is in the Tent of Meeting, and pour all the blood at the base of the altar of burnt offering, which is at the door of the Tent of Meeting.

Wayyiqra 4:19 'Then he takes all the fat from it and shall burn it on the altar.

Wayyiqra 4:20 'And he shall do with the bull as he did with the bull as a sin offering – so shall he do it. And the priest shall make atonement for them, and it shall be forgiven them.

Wayyiqra 4:21 'And he shall bring the bull outside the camp, and burn it as he burned the first bull. It is a sin offering for the assembly.

Wayyiqra 4:22 'When a ruler sins, and by mistake has done against any of the commands of YĕHôVâH (יְהוָה) his Elohim (אֱלֹהִים) which are not to be done, and shall be guilty,

Wayyiqra 4:23 or if his sin which he has sinned is made known to him, then he shall bring as his offering a buck of the goats, a male, a perfect one.

Wayyiqra 4:24 'And he shall lay his hand on the head of the goat, and slaughter it at the place where they slaughter the burnt offering before YĕHôVâH (יְהוָה). It is a sin offering.

Wayyiqra 4:25 'And the priest shall take some of the blood of the sin offering with his finger, and shall put it on the horns of the altar of burnt offering, and pour its blood at the base of the altar of burnt offering,

Wayyiqra 4:26 and burn all its fat on the altar, like the fat of the slaughtering of the peace offering. And the priest shall make atonement for him for his sin, and it shall be forgiven him.

Wayyiqra 4:27 'And if any being of the people of the land sins by mistake by doing against any of the commands of YĕHôVâH (יְהוָה) which are not to be done, and shall be guilty,

Wayyiqra 4:28 or if his sin which he has sinned shall be made known to him, then he shall bring as his offering a female goat, a perfect one, for his sin which he has sinned.

Wayyiqra 4:29 'And he shall lay his hand on the head of the sin offering, and slaughter the sin offering at the place of the burnt offering.

Wayyiqra 4:30 'And the priest shall take some of its blood with his finger, and shall put it on the horns of the altar of burnt offering, and pour all the blood at the base of the altar,

Wayyiqra 4:31 then remove all its fat, as fat is removed from the slaughtering of the peace offering. And the priest shall burn it on the altar for a sweet fragrance to YĕHôVâH (יְהוָה). And the priest shall make atonement for him, and it shall be forgiven him.

Wayyiqra 4:32 'And if he brings a lamb as his sin offering, he brings a female, a perfect one.

Wayyiqra 4:33 'And he shall lay his hand on the head of the sin offering, and slaughter it as a sin offering at the place where they slaughter the burnt offering.

Wayyiqra 4:34 'And the priest shall take some of the blood of the sin offering with his finger, and shall put it on the horns of the altar of burnt offering, and pour all the blood at the base of the altar.

Wayyiqra 4:35 'Then he removes all its fat, as the fat of the lamb is removed from the slaughtering of the peace offering. And the priest shall burn it on the altar, according to the offerings made by fire to YĕHôVâH (יְהוָה). So the priest shall make atonement for his sin that he has sinned, and it shall be forgiven him.

Wayyiqra 5:1 'And when a being sins in that he has heard the voice of swearing, and is a witness, or has seen, or has known, but does not reveal it, he shall bear his crookedness.

Wayyiqra 5:2 'Or when a being touches any unclean matter, or the carcass of an unclean beast, or the carcass of unclean livestock, or the carcass of unclean creeping creatures, and it has been hidden from him, he is unclean and guilty.

Wayyiqra 5:3 'Or when he touches uncleanness of man, any of his uncleanness by which he is

unclean, and it has been hidden from him, when he shall know it, then he shall be guilty.

Wayyiqra 5:4 'Or when a being swears, speaking rashly with his lips to do evil or to do good, whatever it is that a man swears rashly with an oath, and it has been hidden from him, when he shall know it, then he shall be guilty of one of these.

Wayyiqra 5:5 'And it shall be, when he is guilty of one of these, that he shall confess that in which he has sinned,

Wayyiqra 5:6 and shall bring his guilt offering to YĕHôVâH (יהוה) for his sin which he has sinned, a female from the flock, a lamb or a female goat as a sin offering. And the priest shall make atonement for him, for his sin.

Wayyiqra 5:7 'And if he is unable to bring a lamb, then he shall bring to YĕHôVâH (יהוה), he who has sinned, two turtledoves or two young pigeons, one for a sin offering and the other for a burnt offering. Wayyiqra 5:8 'And he shall bring them to the priest, who shall bring near that which is for the sin offering first, and wring off its head from its neck, but not sever it.

Wayyiqra 5:9 'And he shall sprinkle some of the blood of the sin offering on the side of the altar, and the rest of the blood shall be drained out at the base of the altar. It is a sin offering.

Wayyiqra 5:10 'And he shall prepare the second as a burnt offering according to the right-ruling, and the priest shall make atonement for him, for his sin which he has sinned, and it shall be forgiven him.

Wayyiqra 5:11 'But if he is unable to bring two turtledoves or two young pigeons, then he who sinned shall bring for his offering one-tenth of an ëphah of fine flour as a sin offering. He puts no oil on it, nor does he put any frankincense on it, for it is a sin offering.

Wayyiqra 5:12 'And he shall bring it to the priest, and the priest shall take his hand filled with it as a remembrance portion, and burn it on the altar

according to the offerings made by fire to YĕHôVâH (יהוה). It is a sin offering.

Wayyiqra 5:13 'And the priest shall make atonement for him, for his sin that he has sinned in any of these, and it shall be forgiven him. And it shall be the priest's, like a grain offering.' "

Wayyiqra 5:14 And YĕHôVâH (יהוה) spoke to Mosheh, saying,

Wayyiqra 5:15 "When a being commits a trespass, and has sinned by mistake against the Holy matters of YĕHôVâH (יהוה), then he shall bring to YĕHôVâH (יהוה) as his guilt offering a ram, a perfect one, from the flock, with your valuation in sheqels of silver according to the sheqel of the Holy place, as a guilt offering.

Wayyiqra 5:16 "And he shall make good for the sin that he has done against that which is Holy, and shall add one-fifth to it and give it to the priest. And the priest shall make atonement for him with the ram of the guilt offering, and it shall be forgiven him.

Wayyiqra 5:17 "And when any being sins, and has done what is not to be done, against any of the commands of YĕHôVâH (יהוה), though he knew it not, yet he shall be guilty and shall bear his crookedness.

Wayyiqra 5:18 "Then he shall bring to the priest a ram, a perfect one, from the flock, with your valuation, as a guilt offering. And the priest shall make atonement for his mistake he committed unintentionally, though he did not know it, and it shall be forgiven him –

Wayyiqra 5:19 it is a guilt offering, he was truly guilty before YĕHôVâH (יהוה)."

Wayyiqra 6:1 And YĕHôVâH (יהוה) spoke to Mosheh, saying,

Wayyiqra 6:2 "When any being sins, and committed a trespass against YĕHôVâH (יהוה), and has lied to his neighbour about a deposit, or about a pledge, or about a robbery, or shall extort from his neighbour,

Wayyiqra 6:3 or has found what was lost and has lied concerning it, or did swear falsely, so that he sins in regard to any one of all these that a man does,
Wayyiqra 6:4 then it shall be, when he sins, and shall be guilty, that he shall return what he took by robbery, or what he has extorted, or the deposit which was deposited with him, or the lost item which he found,
Wayyiqra 6:5 or all that about which he swore falsely. He shall repay its total value, add one-fifth more to it, and give it to whom it belongs, on the day of his guilt offering.
Wayyiqra 6:6 “Then he brings his guilt offering to YĕHôVâH (יהוה), a ram, a perfect one, from the flock, with your valuation, as a guilt offering, to the priest.
Wayyiqra 6:7 “And the priest shall make atonement for him before YĕHôVâH (יהוה), and he shall be forgiven for whatever he did that made him guilty.”
Wayyiqra 6:8 And YĕHôVâH (יהוה) spoke to Mosheh, saying,
Wayyiqra 6:9 “Command Aharon and his sons, saying, ‘This is the Law of the burnt offering: This is the burnt offering, because it is burned on the altar all night until morning, and the fire of the altar is kept burning on it.
Wayyiqra 6:10 ‘And the priest shall put on his linen garment, and put his linen trousers on his body, and shall take up the ashes of the burnt offering which the fire has consumed on the altar, and shall put them beside the altar.
Wayyiqra 6:11 ‘And he shall take off his garments, and put on other garments, and shall bring the ashes outside the camp to a clean place.
Wayyiqra 6:12 ‘And the fire on the altar is kept burning on it, it is not put out. And the priest shall burn wood on it every morning, and arrange the burnt offering on it, and shall burn on it the fat of the peace offerings –

Wayyiqra 6:13 fire is continually kept burning on the altar, it is not put out.
Wayyiqra 6:14 ‘And this is the Law of the grain offering: The sons of Aharon shall bring it near before YĕHôVâH (יהוה), in front of the altar,
Wayyiqra 6:15 and shall take from it with his hand from the fine flour of the grain offering, and from its oil, and all the frankincense which is on the grain offering, and shall burn it on the altar for a sweet fragrance, as its remembrance portion to YĕHôVâH (יהוה).
Wayyiqra 6:16 ‘Then Aharon and his sons eat the rest of it. It is eaten with unleavened bread, in the Holy place. They eat it in the courtyard of the Tent of Meeting.
Wayyiqra 6:17 ‘It is not baked with leaven. I have given it to them as their portion of My offerings made by fire, it is most Holy, like the sin offering and the guilt offering.
Wayyiqra 6:18 ‘All the males among the children of Aharon eat it – a law forever in your generations concerning the offerings made by fire to YĕHôVâH (יהוה). All that touches them is to be Holy.’ ”
Wayyiqra 6:19 And YĕHôVâH (יהוה) spoke to Mosheh, saying,
Wayyiqra 6:20 “This is the offering of Aharon and his sons, which they bring near to YĕHôVâH (יהוה), beginning on the day when he is anointed: one-tenth of an ephah of fine flour as a daily grain offering, half of it in the morning and half of it at night.
Wayyiqra 6:21 “It is made on a griddle with oil. Bring it in mixed, bring the baked portions of the grain offering near, a sweet fragrance to YĕHôVâH (יהוה).
Wayyiqra 6:22 “And the anointed priest from among his sons, who is in his place, prepares it – a law forever to YĕHôVâH (יהוה). All of it has to be burned,
Wayyiqra 6:23 and every grain offering for the priest is completely burned, it is not eaten.”

Wayyiqra 6:24 And YĕHôVâH (יהוה) spoke to Mosheh, saying,
Wayyiqra 6:25 "Speak to Aharon and to his sons, saying, 'This is the Law of the sin offering: In the place where the burnt offering is slaughtered, the sin offering is slaughtered before YĕHôVâH (יהוה), it is most Holy.
Wayyiqra 6:26 'The priest who is making atonement eats it, in the Holy place it is eaten, in the courtyard of the Tent of Meeting.
Wayyiqra 6:27 'All that touches its flesh is to be Holy. And when its blood is sprinkled on any garment, you wash that on which it was sprinkled, in a set- apart place.
Wayyiqra 6:28 'But the earthen vessel in which it is cooked is to be broken. And if it is cooked in a bronze pot, then it is scoured and rinsed in water.
Wayyiqra 6:29 'Every male among the priests eats it, it is most Holy.
Wayyiqra 6:30 'And no sin offering from which any of the blood is brought into the Tent of Meeting, to make atonement in the Holy place, is eaten, it is burned with fire.
Wayyiqra 7:1 'And this is the Law of the guilt offering – it is most Holy.
Wayyiqra 7:2 'The guilt offering is slaughtered in the place where they slaughter the burnt offering, and its blood is sprinkled on the altar all around.
Wayyiqra 7:3 'Then he brings from it all its fat: the fat tail and the fat that covers the entrails,
Wayyiqra 7:4 and the two kidneys and the fat that is on them by the loins, and the appendage on the liver, which he removes with the kidneys.
Wayyiqra 7:5 'And the priest shall burn them on the altar as an offering made by fire to YĕHôVâH (יהוה). It is a guilt offering.
Wayyiqra 7:6 'Every male among the priests eats it. It is eaten in the Holy place, it is most Holy.
Wayyiqra 7:7 'The guilt offering is like the sin offering, there is one Law for them both: the priest who makes atonement with it, it is his.

Wayyiqra 7:8 'And the priest who brings anyone's burnt offering, the skin of the burnt offering which he has brought is the priest's, it is his.
Wayyiqra 7:9 'And every grain offering that is baked in the oven and all that is prepared in the stewing-pot, or on a griddle, is the priest's who brings it, it is his.
Wayyiqra 7:10 'And every grain offering mixed with oil, or dry, is for all the sons of Aharon, for all alike.
Wayyiqra 7:11 'And this is the Law of the slaughtering of peace offerings which is brought to YĕHôVâH (יהוה) :
Wayyiqra 7:12 'If he brings it for a thanksgiving, then he shall bring with the slaughtering of thanksgiving unleavened cakes mixed with oil, and unleavened thin cakes anointed with oil, or cakes of finely blended flour mixed with oil.
Wayyiqra 7:13 'Besides the cakes, he brings as his offering leavened bread together with the slaughtering of thanksgiving of his peace offering.
Wayyiqra 7:14 'And from it he shall bring one cake from each offering as a contribution to YĕHôVâH (יהוה) : to the priest who sprinkles the blood of the peace offering, it is his.
Wayyiqra 7:15 'As for the flesh of the slaughtering of his peace offering for thanksgiving, it is eaten the same day it is offered, he does not leave any of it until morning.
Wayyiqra 7:16 'And if the offering he brings is a vow or a voluntary offering, it is eaten the same day that he brings his slaughtering, and what is left of it is eaten the next day,
Wayyiqra 7:17 but whatever is left of the flesh of the slaughtering on the third day is burned with fire.
Wayyiqra 7:18 'However, if any of the flesh of his peace offering is eaten at all on the third day, it is not accepted. It is not reckoned to him who brings it, it is unclean to him, and the being who eats of it bears his crookedness.
Wayyiqra 7:19 'And the flesh that touches that which is unclean is not eaten, it is burned with fire.

And as for the clean flesh, all who are clean eat of it.

Wayyiqra 7:20 'But the being who eats the flesh of the peace offering that belongs to **YēHôVâH (יהוה)**, while he is unclean, that being shall be cut off from his people.

Wayyiqra 7:21 'And when a being who touches that which is unclean, of the uncleanness of man, or of the uncleanness of beast, or of any unclean swarming creature, and shall eat the flesh of the peace offering that belongs to **YēHôVâH (יהוה)**, that being shall be cut off from his people.' "

Wayyiqra 7:22 And **YēHôVâH (יהוה)** spoke to Mosheh, saying,

Wayyiqra 7:23 "Speak to the children of Yisra'el, saying, 'Do not eat any fat, of bull or sheep or goat. Wayyiqra 7:24 'And the fat of a dead body, and the fat of what is torn, is used for any purpose, but you do not eat it at all.

Wayyiqra 7:25 'For whoever eats the fat of the beast of which men bring as an offering made by fire to **YēHôVâH (יהוה)**, even the being who eats it shall be cut off from his people.

Wayyiqra 7:26 'And do not eat any blood in any of your dwellings, of bird or of beast.

Wayyiqra 7:27 'Any being who eats any blood, even that being shall be cut off from his people.' "

Wayyiqra 7:28 And **YēHôVâH (יהוה)** spoke to Mosheh, saying,

Wayyiqra 7:29 "Speak to the children of Yisra'el, saying, 'He who brings his peace offering to **YēHôVâH (יהוה)** brings his offering to **YēHôVâH (יהוה)** from the slaughtering of his peace offering.

Wayyiqra 7:30 'With his own hands he bring the offerings made by fire to **YēHôVâH (יהוה)**. He brings the fat with the breast, to be waved as a wave offering before **YēHôVâH (יהוה)**.

Wayyiqra 7:31 'And the priest shall burn the fat on the altar, but the breast shall be Aharon's and his sons.'

Wayyiqra 7:32 'And the right thigh you give to the priest as a contribution from your peace offerings.

Wayyiqra 7:33 'He among the sons of Aharon, who brings the blood of the peace offering, and the fat, the right thigh is his for a portion.

Wayyiqra 7:34 'For the breast of the wave offering and the thigh of the contribution I have taken from the children of Yisra'el, from their peace offerings, and I give them to Aharon the priest and to his sons, as a law forever, from the children of Yisra'el.' "

Wayyiqra 7:35 This is the anointed portion for Aharon and the anointed portion for his sons, from the offerings made by fire to **YēHôVâH (יהוה)**, on the day when Mosheh presented them to serve as priests to **YēHôVâH (יהוה)**,

Wayyiqra 7:36 which **YēHôVâH (יהוה)** commanded to be given to them by the children of Yisra'el, on the day that He anointed them, a law forever throughout their generations.

Wayyiqra 7:37 This is the Law of the burnt offering, of the grain offering, and of the sin offering, and of the guilt offering, and of the ordinations, and of the peace offering,

Wayyiqra 7:38 which **YēHôVâH (יהוה)** commanded Mosheh on Mount Sinai, on the day when He commanded the children of Yisra'el to bring their offerings to **YēHôVâH (יהוה)**, in the Wilderness of Sinai.

Wayyiqra 8:1 And **YēHôVâH (יהוה)** spoke to Mosheh, saying,

Wayyiqra 8:2 "Take Aharon and his sons with him, and the garments, and the anointing oil, and the bull of the sin offering, and the two rams, and the basket of unleavened bread,

Wayyiqra 8:3 and assemble all the congregation at the door of the Tent of Meeting."

Wayyiqra 8:4 And Mosheh did as **YēHôVâH (יהוה)** commanded him, and the congregation was assembled at the door of the Tent of Meeting.

Wayyiqra 8:5 And Mosheh said to the congregation, "This is the word **YēHôVâH (יהוה)** commanded to be done."

Wayyiqra 8:6 So Mosheh brought Aharon and his sons and washed them with water,
Wayyiqra 8:7 and put the long shirt on him, and girded him with the girdle, and dressed him in the robe, and put the shoulder garment on him, and girded him with the embroidered band of the shoulder garment, and with it tied the shoulder garment on him,
Wayyiqra 8:8 and put the breastplate on him, and put the Urim and the Tummim in the breastplate,
Wayyiqra 8:9 and put the turban on his head. And on the turban, on its front, he put the golden plate, the Holy sign of dedication, as YēHôVâH (יהוה) had commanded Mosheh.
Wayyiqra 8:10 And Mosheh took the anointing oil and anointed the Dwelling Place and all that was in it, and set them apart.
Wayyiqra 8:11 And he sprinkled some of it on the altar seven times, and anointed the altar and all its utensils, and the basin and its base, to set them apart.
Wayyiqra 8:12 And he poured some of the anointing oil on Aharon's head and anointed him, to set him apart.
Wayyiqra 8:13 And Mosheh brought the sons of Aharon and put long shirts on them, and girded them with girdles, and put turbans on them, as YēHôVâH (יהוה) had commanded Mosheh.
Wayyiqra 8:14 And he brought the bull for the sin offering, and Aharon and his sons laid their hands on the head of the bull for the sin offering,
Wayyiqra 8:15 and it was slaughtered. And Mosheh took the blood, and put some on the horns of the altar all around with his finger, and cleansed the altar. And he poured the blood at the base of the altar, and set it apart, to make atonement for it.
Wayyiqra 8:16 And he took all the fat that was on the entrails, and the appendage on the liver, and the two kidneys with their fat, and Mosheh burned them on the altar.

Wayyiqra 8:17 And the bull, and its skin, and its flesh, and its dung, he burned with fire outside the camp, as YēHôVâH (יהוה) had commanded Mosheh.
Wayyiqra 8:18 And he brought the ram of the burnt offering, and Aharon and his sons laid their hands on the head of the ram,
Wayyiqra 8:19 and it was slaughtered. And Mosheh sprinkled the blood on the altar all around,
Wayyiqra 8:20 and he cut the ram into pieces. And Mosheh burned the head, and the pieces, and the fat,
Wayyiqra 8:21 and he washed the entrails and the legs in water. And Mosheh burned the entire ram on the altar. It was a burnt offering for a sweet fragrance, and an offering made by fire to YēHôVâH (יהוה), as YēHôVâH (יהוה) had commanded Mosheh.
Wayyiqra 8:22 And he brought the second ram, the ram of ordination, and Aharon and his sons laid their hands on the head of the ram,
Wayyiqra 8:23 and it was slaughtered. And Mosheh took some of its blood and put it on the tip of Aharon's right ear, and on the thumb of his right hand, and on the big toe of his right foot.
Wayyiqra 8:24 And he brought near the sons of Aharon, and Mosheh put some of the blood on the tips of their right ears, and on the thumbs of their right hands, and on the big toes of their right feet. And Mosheh sprinkled the blood on the altar all around,
Wayyiqra 8:25 and took the fat and the fat tail, and all the fat that was on the entrails, and the appendage on the liver, and the two kidneys and their fat, and the right thigh,
Wayyiqra 8:26 and from the basket of unleavened bread that was before YēHôVâH (יהוה) he took one unleavened cake, and a cake of bread anointed with oil, and one thin cake, and put them on the fat and on the right thigh,
Wayyiqra 8:27 and placed all these in the hands of Aharon and in the hands of his sons, and waved them as a wave offering before YēHôVâH (יהוה).

Wayyiqra 8:28 Mosheh then took them from their hands and burned them on the altar, on the burnt offering. They were ordinations for a sweet fragrance. It was an offering by fire to YĕHôVâH (יהוה).

Wayyiqra 8:29 And Mosheh took the breast and waved it, a wave offering before YĕHôVâH (יהוה). It was Mosheh's portion of the ram of ordination, as YĕHôVâH (יהוה) had commanded Mosheh.

Wayyiqra 8:30 And Mosheh took some of the anointing oil and some of the blood which was on the altar, and sprinkled it on Aharon, on his garments, and on his sons, and on the garments of his sons with him. And he set apart Aharon, his garments, and his sons, and the garments of his sons with him.

Wayyiqra 8:31 And Mosheh said to Aharon and his sons, "Cook the flesh at the door of the Tent of Meeting, and eat it there with the bread that is in the basket of the ordinations, as I have commanded, saying, 'Aharon and his sons are to eat it.'

Wayyiqra 8:32 "Then burn the rest of the flesh and the bread with fire.

Wayyiqra 8:33 "And do not go outside the door of the Tent of Meeting for seven days, until the days of your ordination are completed – for he fills your hands for seven days.

Wayyiqra 8:34 " YĕHôVâH (יהוה) has commanded to do, as he has done this day, to make atonement for you.

Wayyiqra 8:35 "And stay at the door of the Tent of Meeting day and night for seven days. And you shall guard the duty of YĕHôVâH (יהוה), and not die, for so I have been commanded."

Wayyiqra 8:36 And Aharon and his sons did all the words that YĕHôVâH (יהוה) had commanded by the hand of Mosheh.

Wayyiqra 9:1 And on the eighth day it came to be that Mosheh called Aharon and his sons and the elders of Yisra'el.

Wayyiqra 9:2 And he said to Aharon, "Take for yourself a young bull as a sin offering and a ram as a burnt offering, a perfect one, and bring them before YĕHôVâH (יהוה).

Wayyiqra 9:3 "And speak to the children of Yisra'el, saying, 'Take a male goat as a sin offering, and a calf and a lamb, both a year old, perfect ones, as a burnt offering,

Wayyiqra 9:4 and a bull and a ram as peace offerings, to slaughter before YĕHôVâH (יהוה), and a grain offering mixed with oil. For today YĕHôVâH (יהוה) shall appear to you.' "

Wayyiqra 9:5 And they took what Mosheh commanded before the Tent of Meeting, and all the congregation drew near and stood before YĕHôVâH (יהוה).

Wayyiqra 9:6 And Mosheh said, "This is the word which YĕHôVâH (יהוה) commanded you to do, so that the esteem of YĕHôVâH (יהוה) appears to you."

Wayyiqra 9:7 And Mosheh said to Aharon, "Go to the altar, and prepare your sin offering and your burnt offering, and make atonement for yourself and for the people. And make the offering of the people, and make atonement for them, as YĕHôVâH (יהוה) has commanded."

Wayyiqra 9:8 So Aharon came near to the altar and slaughtered the calf of the sin offering, which was for himself.

Wayyiqra 9:9 And the sons of Aharon brought the blood to him, and he dipped his finger in the blood, and put it on the horns of the altar, and poured the blood at the base of the altar.

Wayyiqra 9:10 And the fat, and the kidneys, and the appendage on the liver of the sin offering he burned on the altar, as YĕHôVâH (יהוה) had commanded Mosheh.

Wayyiqra 9:11 And the flesh and the skin he burned with fire outside the camp.

Wayyiqra 9:12 And he slaughtered the burnt offering, and the sons of Aharon presented to him the blood, which he sprinkled on the altar all around.

Wayyiqra 9:13 And they presented the burnt offering to him, with its pieces and head, and he burned them on the altar.

Wayyiqra 9:14 And he washed the entrails and the legs, and burned them with the burnt offering on the altar.

Wayyiqra 9:15 And he brought the people's offering, and took the goat, which was the sin offering for the people, and slaughtered it and made it a sin offering, like the first one.

Wayyiqra 9:16 And he brought the burnt offering and made it, according to the right-ruling.

Wayyiqra 9:17 He also brought the grain offering, and filled his hand with it, and burned it on the altar, besides the burnt offering of the morning.

Wayyiqra 9:18 And he slaughtered the bull and the ram as peace offerings, which were for the people.

And Aharon's sons presented to him the blood, which he sprinkled on the altar all around,

Wayyiqra 9:19 and the fat from the bull and the ram, the fat tail, and the covering, and the kidneys,

and the appendage on the liver,

Wayyiqra 9:20 and they placed the fat on the breasts, and he burned the fat on the altar.

Wayyiqra 9:21 But the breasts and the right thigh Aharon waved as a wave offering before YĕHôVâH (יהוה), as Mosheh had commanded.

Wayyiqra 9:22 Aharon then lifted up his hand toward the people and blessed them, and came down from making the sin offering, and the burnt offering, and the peace offerings.

Wayyiqra 9:23 And Mosheh and Aharon went into the Tent of Meeting, and came out and blessed the people. And the esteem of YĕHôVâH (יהוה) appeared to all the people,

Wayyiqra 9:24 and fire came out from before YĕHôVâH (יהוה) and consumed the burnt offering and the fat on the altar. And all the people saw and cried aloud and fell on their faces.

Wayyiqra 10:1 And Naḏab and Abihu, the sons of Aharon, each took his fire holder and put fire in it, and put incense on it, and brought strange fire

before YĕHôVâH (יהוה), which He had not commanded them.

Wayyiqra 10:2 And fire came out from YĕHôVâH (יהוה) and consumed them, and they died before YĕHôVâH (יהוה).

Wayyiqra 10:3 Then Mosheh said to Aharon, "This is what YĕHôVâH (יהוה) spoke, saying, 'By those who come near Me let Me be Holy! And before all the people let Me be glorified!' " And Aharon was silent.

Wayyiqra 10:4 And Mosheh called to Misha'el and to Eltsaphan, the sons of Uzzi'el the uncle of Aharon, and said to them, "Come near, take your brothers from before the Holy place out of the camp."

Wayyiqra 10:5 So they came near and took them by their long shirts out of the camp, as Mosheh had said.

Wayyiqra 10:6 And Mosheh said to Aharon, and to El'azar and to Ithamar, his sons, "Do not unbind your heads nor tear your garments, lest you die, and wrath come upon all the people. But let your brothers, all the house of Yisra'el, bewail the burning which YĕHôVâH (יהוה) has kindled.

Wayyiqra 10:7 "And do not go out from the door of the Tent of Meeting, lest you die, for the anointing oil of YĕHôVâH (יהוה) is upon you." And they did according to the word of Mosheh.

Wayyiqra 10:8 And YĕHôVâH (יהוה) spoke to Aharon, saying,

Wayyiqra 10:9 "Do not drink wine or strong drink, you, nor your sons with you, when you go into the Tent of Meeting, lest you die – a law forever throughout your generations,

Wayyiqra 10:10 so as to make a distinction between the Holy and the profane, and between the unclean and the clean,

Wayyiqra 10:11 and to teach the children of Yisra'el all the laws which YĕHôVâH (יהוה) has spoken to them by the hand of Mosheh."

Wayyiqra 10:12 And Mosheh spoke to Aharon, and to El'azar and Ithamar, his sons who were left,

“Take the grain offering that is left over from the offerings made by fire to YĕHôVâH (יהוה), and eat it without leaven beside the altar, for it is most Holy.

Wayyiqra 10:13 “And you shall eat it in a Holy place, because it is yours by law and your sons’ by law, of the offerings made by fire to YĕHôVâH (יהוה), for so I have been commanded.

Wayyiqra 10:14 “And the breast of the wave offering and the thigh of the contribution you eat in a clean place, you, and your sons, and your daughters with you. For they are yours by law and your sons’ by law, which are given from the slaughterings of peace offerings of the children of Yisra’el.

Wayyiqra 10:15 “The thigh of the contribution and the breast of the wave offering they bring with the offerings of fat made by fire, to bring as a wave offering before YĕHôVâH (יהוה). And it shall be yours and your sons’ with you, by a law forever, as YĕHôVâH (יהוה) has commanded.”

Wayyiqra 10:16 And Mosheh diligently looked for the goat of the sin offering and saw it was burned up. And he was wroth with El’azar and Ithamar, the sons of Aharon who were left, saying,

Wayyiqra 10:17 “Why have you not eaten the sin offering in a Holy place, since it is most Holy, and Elohim (אלהים) has given it to you to bear the crookedness of the congregation, to make atonement for them before YĕHôVâH (יהוה) ?

Wayyiqra 10:18 “See, its blood was not brought inside the Holy place. You should have eaten it without fail in a Holy place, as I have commanded.”

Wayyiqra 10:19 And Aharon said to Mosheh, “See, today they have brought their sin offering and their burnt offering before YĕHôVâH (יהוה), and matters like these have come to me! If I had eaten the sin offering today, would it have been right in the eyes of YĕHôVâH (יהוה) ?”

Wayyiqra 10:20 And when Mosheh heard that, it was good in his eyes.

Wayyiqra 11:1 And YĕHôVâH (יהוה) spoke to Mosheh and to Aharon, saying to them,

Wayyiqra 11:2 “Speak to the children of Yisra’el, saying, ‘These are the living creatures which you do eat among all the beasts that are on the earth:

Wayyiqra 11:3 ‘Whatever has a split hoof completely divided, chewing the cud, among the beasts, that you do eat.

Wayyiqra 11:4 ‘Only, these you do not eat among those that chew the cud or those that have a split hoof: the camel, because it chews the cud but does not have a split hoof, it is unclean to you;

Wayyiqra 11:5 and the rabbit, because it chews the cud but does not have a split hoof, it is unclean to you;

Wayyiqra 11:6 and the hare, because it chews the cud but does not have a split hoof, it is unclean to you;

Wayyiqra 11:7 and the pig, though it has a split hoof, completely divided, yet does not chew the cud, it is unclean to you.

Wayyiqra 11:8 ‘Their flesh you do not eat, and their carcasses you do not touch. They are unclean to you.

Wayyiqra 11:9 ‘These you do eat of all that are in the waters: any one that has fins and scales in the waters, in the seas or in the rivers, that you do eat.

Wayyiqra 11:10 ‘But all that have not fins and scales in the seas and in the rivers, all that move in the waters or any living creature which is in the waters, they are an abomination to you.

Wayyiqra 11:11 ‘They are an abomination to you – of their flesh you do not eat, and their carcasses you abominate.

Wayyiqra 11:12 ‘All that have not fins or scales in the waters is an abomination to you.

Wayyiqra 11:13 ‘And these you do abominate among the birds, they are not eaten, they are an abomination: the eagle, and the vulture, and the black vulture,

Wayyiqra 11:14 and the hawk, and the falcon after its kind,

Wayyiqra 11:15 every raven after its kind,

Wayyiqra 11:16 and the ostrich, and the nighthawk, and the seagull, and the hawk after its kind,

Wayyiqra 11:17 and the little owl, and the fisher owl, and the great owl, Wayyiqra 11:18 and the white owl, and the pelican, and the carrion vulture, Wayyiqra 11:19 and the stork, the heron after its kind, and the hoopoe, and the bat.

Wayyiqra 11:20 'All flying insects that creep on all fours is an abomination to you.

Wayyiqra 11:21 'Only, these you do eat of every flying insect that creeps on all fours: those which have jointed legs above their feet with which to leap on the earth.

Wayyiqra 11:22 'These of them you do eat: the locust after its kind, and the destroying locust after its kind, and the cricket after its kind, and the grasshopper after its kind.

Wayyiqra 11:23 'But all other flying insects which have four feet is an abomination to you.

Wayyiqra 11:24 'And by these you are made unclean, anyone touching the carcass of any of them is unclean until evening,

Wayyiqra 11:25 and anyone picking up part of the carcass of any of them has to wash his garments, and shall be unclean until evening.

Wayyiqra 11:26 'Every beast that has a split hoof not completely divided, or does not chew the cud, is unclean to you. Anyone who touches their carcass is unclean.

Wayyiqra 11:27 'And whatever goes on its paws, among all the creatures that go on all fours, those are unclean to you. Anyone who touches their carcass is unclean until evening,

Wayyiqra 11:28 and he who picks up their carcass has to wash his garments, and shall be unclean until evening. They are unclean to you.

Wayyiqra 11:29 'And these are unclean to you among the creeping creatures that creep on the earth: the mole, and the mouse, and the tortoise after its kind,

Wayyiqra 11:30 and the gecko, and the land crocodile, and the sand reptile, and the sand lizard, and the chameleon.

Wayyiqra 11:31 'These are unclean to you among all that creep. Anyone who touches them when they are dead becomes unclean until evening.

Wayyiqra 11:32 'And whatever any of them in its dead state falls upon, becomes unclean, whether it is any wooden object or garment or skin or sack, any object in which work is done, it is put in water. And it shall be unclean until evening, then it shall be clean.

Wayyiqra 11:33 'Any earthen vessel into which any of them falls, whatever is in it becomes unclean, and you break it.

Wayyiqra 11:34 'Any of the food which might be eaten, on which water comes, becomes unclean, and any drink which might be drunk from it becomes unclean.

Wayyiqra 11:35 'And on whatever any of their carcass falls becomes unclean – an oven or cooking range – it is broken down. They are unclean, and are unclean to you.

Wayyiqra 11:36 'But a fountain or a well, a collection of water, is clean, but whatever touches their carcass is unclean.

Wayyiqra 11:37 'And when any of their carcass falls on any planting seed which is to be sown, it is clean.

Wayyiqra 11:38 'But when any water is put on the seed and any part of any such carcass falls on it, it is unclean to you.

Wayyiqra 11:39 'And when any of the beasts which are yours for food dies, he who touches its carcass becomes unclean until evening.

Wayyiqra 11:40 'And he who eats of its carcass has to wash his garments, and shall be unclean until evening. And he who picks up its carcass has to wash his garments, and shall be unclean until evening.

Wayyiqra 11:41 'And every creeping creature that creeps on the earth is an abomination, it is not eaten.

Wayyiqra 11:42 'Whatever crawls on its stomach, and whatever goes on all fours, and whatever has many feet among all creeping creatures that creep on the earth, these you do not eat, for they are an abomination.

Wayyiqra 11:43 'Do not make yourselves abominable with any creeping creature that creeps, and do not make yourselves unclean with them, lest you be defiled by them.

Wayyiqra 11:44 'For I am **YĕHôVâH (יהוה)** your **Elohim (אלהים)**, and you shall set yourselves apart. And you shall be Holy, for I am Holy. And do not defile yourselves with any creeping creature that creeps on the earth.

Wayyiqra 11:45 'For I am **YĕHôVâH (יהוה)** who is bringing you up out of the land of Mitsrayim, to be your **Elohim (אלהים)**. And you shall be Holy, for I am Holy.

Wayyiqra 11:46 'This is the Law of the beasts and the birds and every living creature that moves in the waters, and of every creature that creeps on the earth,

Wayyiqra 11:47 to make a distinction between the unclean and the clean, and between the living creature that is eaten and the living creature that is not eaten.' "

Wayyiqra 12:1 And **YĕHôVâH (יהוה)** spoke to Mosheh, saying,

Wayyiqra 12:2 "Speak to the children of Yisra'el, saying, 'When a woman has conceived, and has given birth to a male child, then she shall be unclean seven days, as in the days of her monthly separation she is unclean.

Wayyiqra 12:3 'And on the eighth day the flesh of his foreskin is circumcised.

Wayyiqra 12:4 'And she remains in the blood of her cleansing thirty-three days. She does not touch whatever is Holy, and she does not come into the

set- apart place until the days of her cleansing are completed.

Wayyiqra 12:5 'But if she gives birth to a female child, then she shall be unclean for two weeks, as in her monthly separation, and she remains in the blood of her cleansing for sixty-six days.

Wayyiqra 12:6 'And when the days of her cleansing are completed, for a son or for a daughter, she brings to the priest a lamb a year old, as a burnt offering, and a young pigeon or a turtledove as a sin offering, to the door of the Tent of Meeting.

Wayyiqra 12:7 'And he shall bring it before **YĕHôVâH (יהוה)**, and make atonement for her, and she shall be cleansed from the flow of her blood. This is the Law for her who has given birth to a male or a female.

Wayyiqra 12:8 'And if she is not able to bring a lamb, then she shall bring two turtledoves or two young pigeons, one as a burnt offering and the other as a sin offering. And the priest shall make atonement for her, and she shall be clean.' "

Wayyiqra 13:1 And **YĕHôVâH (יהוה)** spoke to Mosheh and to Aharon, saying,

Wayyiqra 13:2 "When a man has on the skin of his body a swelling, a scab, or a bright spot, and it shall become on the skin of his body like a leprous infection, then he shall be brought to Aharon the priest or to one of his sons the priests.

Wayyiqra 13:3 "And the priest shall look at the infection on the skin of the body. And if the hair on the infection has turned white, and the infection appears to be deeper than the skin of his body, it is a leprous infection. And the priest shall look at him, and pronounce him unclean.

Wayyiqra 13:4 "But if the bright spot is white on the skin of his body, and does not appear to be deeper than the skin, and its hair has not turned white, then the priest shall shut up the infected one seven days.

Wayyiqra 13:5 "And the priest shall look at him on the seventh day and see, if the infection appears to be as it was, and the infection has not spread on

the skin, then the priest shall shut him up another seven days.

Wayyiqra 13:6 “And the priest shall look at him again on the seventh day and see, if the infection has darkened, and the infection has not spread on the skin, then the priest shall pronounce him clean. It is a scab, and he shall wash his garments and be clean.

Wayyiqra 13:7 “But if the scab spreads further over the skin, after he has been seen by the priest for his cleansing, he shall be seen by the priest again.

Wayyiqra 13:8 “And the priest shall look and see, if the scab has spread on the skin, then the priest shall pronounce him unclean, it is leprosy.

Wayyiqra 13:9 “When the infection of leprosy is on a man, then he shall be brought to the priest.

Wayyiqra 13:10 “And the priest shall look and see, if the swelling on the skin is white, and it has turned the hair white, and there is a spot of raw flesh in the swelling,

Wayyiqra 13:11 it is an old leprosy on the skin of his body, and the priest shall pronounce him unclean. He does not shut him up, for he is unclean.

Wayyiqra 13:12 “And if leprosy breaks out all over the skin, and the leprosy shall cover all the skin of the infected one, from his head to his foot, wherever the priest looks,

Wayyiqra 13:13 then the priest shall look and see, if the leprosy has covered all his body, he shall pronounce the infected one clean. It has all turned white, he is clean.

Wayyiqra 13:14 “But the day raw flesh appears on him, he is unclean.

Wayyiqra 13:15 “And the priest shall look at the raw flesh and pronounce him to be unclean – the raw flesh is unclean, it is leprosy.

Wayyiqra 13:16 “Or when the raw flesh changes and turns white again, he shall come to the priest.

Wayyiqra 13:17 “And the priest shall look at him and see, if the infection has turned white, then the

priest shall pronounce the infected one clean, he is clean.

Wayyiqra 13:18 “And when the body has a boil in the skin, and it is healed,

Wayyiqra 13:19 and in the place of the boil there comes a white swelling or a bright spot, reddish-white, then it shall be seen by the priest.

Wayyiqra 13:20 “And the priest shall look and see, if it appears deeper than the skin, and its hair has turned white, the priest shall pronounce him unclean, it is a leprous infection which has broken out of the boil.

Wayyiqra 13:21 “But if the priest looks at it and sees no white hairs in it, and it is not deeper than the skin, but has faded, then the priest shall shut him up seven days;

Wayyiqra 13:22 and if it has spread further over the skin, then the priest shall pronounce him unclean, it is a leprous infection.

Wayyiqra 13:23 “But if the bright spot stays in its place, it has not spread, it is the scar of the boil, and the priest shall pronounce him clean.

Wayyiqra 13:24 “Or when the body receives a burn on its skin by fire, and the raw flesh of the burn shall become a bright spot, reddish-white or white, Wayyiqra 13:25 then the priest shall look at it and see, if the hair of the bright spot has turned white, and it appears deeper than the skin, it is leprosy broken out in the burn. And the priest shall pronounce him unclean, it is a leprous infection.

Wayyiqra 13:26 “But if the priest looks at it and sees there are no white hairs in the bright spot, and it is not deeper than the skin, but has faded, then the priest shall shut him up seven days.

Wayyiqra 13:27 “And the priest shall look at him on the seventh day. If it spreads further over the skin, then the priest shall pronounce him unclean, it is a leprous infection.

Wayyiqra 13:28 “But if the bright spot stays in its place, and has not spread on the skin, but has faded, it is a swelling from the burn. And the priest

shall pronounce him clean, for it is the scar from the burn.

Wayyiqra 13:29 “And when a man, or a woman, has an infection on the head or in the beard,

Wayyiqra 13:30 then the priest shall look at the infection and see, if it appears deeper than the skin, and there is thin yellow hair in it, then the priest shall pronounce him unclean, it is an eruption, a leprosy of the head or beard.

Wayyiqra 13:31 “But when the priest looks at the infection of the eruption and sees that it does not appear deeper than the skin, and there is no black hair in it, then the priest shall shut up the one with the infection of the eruption seven days.

Wayyiqra 13:32 “And on the seventh day the priest shall look at the infection and see, if the eruption has not spread, and there is no yellow hair in it, and the eruption does not appear deeper than the skin,

Wayyiqra 13:33 then he shall shave himself, but the eruption he does not shave. And the priest shall shut up the one with the eruption another seven days.

Wayyiqra 13:34 “And on the seventh day the priest shall look at the eruption and see, if the eruption has not spread over the skin, and does not appear deeper than the skin, then the priest shall pronounce him clean. And he shall wash his garments, and he shall be clean.

Wayyiqra 13:35 “But if the eruption spreads further over the skin after his cleansing,

Wayyiqra 13:36 then the priest shall look at him and see, if the eruption has spread over the skin, the priest need not seek for yellow hair, he is unclean.

Wayyiqra 13:37 “But if the eruption appears to have stayed, and there is black hair grown up in it, the eruption has healed. He is clean, and the priest shall pronounce him clean.

Wayyiqra 13:38 “And when a man or a woman has bright spots on the skin of the body, white bright spots,

Wayyiqra 13:39 then the priest shall look and see, if the bright spots on the skin of the body are dull white, it is a white spot that grows on the skin, he is clean. Wayyiqra 13:40 “And when a man loses the hair of his head, he is bald, he is clean.

Wayyiqra 13:41 “And if the hair has fallen from his forehead, he is bald on the forehead, he is clean.

Wayyiqra 13:42 “And when there is on the bald head or bald forehead a reddish- white infection, it is leprosy breaking out on his bald head or his bald forehead.

Wayyiqra 13:43 “And the priest shall look at it and see, if the swelling of the infection is reddish-white on his bald head or on his bald forehead, as the appearance of leprosy on the skin of the body, Wayyiqra 13:44 he is a leprous man, he is unclean. The priest shall pronounce him unclean, without fail, his infection is on his head.

Wayyiqra 13:45 “As for the leper who has the infection, his garments are torn, and his head is uncovered, and he has to cover his upper lip and cry, ‘Unclean! Unclean!’

Wayyiqra 13:46 “He is unclean – all the days he has the infection he is unclean. He is unclean, and he dwells alone, his dwelling place is outside the camp.

Wayyiqra 13:47 “And when a garment has an infection of leprosy in it, in a woollen garment or in a linen garment,

Wayyiqra 13:48 or in the warp or in the weft of linen or wool, or in leather or in any leather-work, Wayyiqra 13:49 and the infection shall be greenish or reddish in the garment or in the leather, or in the warp or in the weft, or in any leather object, it is an infection of leprosy and shall be shown to the priest.

Wayyiqra 13:50 “And the priest shall look at the infection and shut up the infected one seven days.

Wayyiqra 13:51 “And he shall look at the infection on the seventh day. And when the infection has spread in the garment, or in the warp or in the

weft, or in the leather or any leather-work, the infection is an active leprosy, it is unclean.

Wayyiqra 13:52 “And he shall burn that garment, or the warp or the weft, in wool or in linen, or any leather object in which the infection is, for it is an active leprosy. It is burned with fire.

Wayyiqra 13:53 “But if the priest looks and sees that the infection has not spread in the garment, or in the warp or in the weft, or in any leather object, Wayyiqra 13:54 then the priest shall give command, and they shall wash that in which the infection is. And he shall shut it up another seven days.

Wayyiqra 13:55 “And the priest shall look at the infection after it has been washed and see, if the infection has not changed its appearance, though the infection has not spread, it is unclean, and burn it in the fire – it is eaten away, in its inside or outside.

Wayyiqra 13:56 “And if the priest shall look and see that the infection has faded after washing it, then he shall tear it out of the garment, or out of the warp, or out of the weft, or out of the leather.

Wayyiqra 13:57 “And if it is still seen in the garment, or in the warp or in the weft, or in any leather object, it is a spreading infection. Burn it with fire, that in which the infection is.

Wayyiqra 13:58 “And if you wash the garment, or the warp or the weft, or any leather object, if the infection has disappeared from it, then it shall be washed a second time, and shall be clean.

Wayyiqra 13:59 “This is the Law of the infection of leprosy in a garment of wool or linen, or in the warp or in the weft, or in any leather object, to pronounce it clean or to pronounce it unclean.”

Wayyiqra 14:1 And YēHôVâH (יהוה) spoke to Mosheh, saying,

Wayyiqra 14:2 “This shall be the Law of the leper for the day of his cleansing: He shall be brought to the priest,

Wayyiqra 14:3 and the priest shall go out of the camp, and the priest shall look and see, if the leprosy is healed in the leper,

Wayyiqra 14:4 then the priest shall command, and he shall take for him who is to be cleansed two live and clean birds, and cedar wood, and scarlet, and hyssop.

Wayyiqra 14:5 “And the priest shall command, and he shall kill one of the birds in an earthen vessel over running water.

Wayyiqra 14:6 “Let him take the live bird and the cedar wood and the scarlet and the hyssop, and dip them and the live bird in the blood of the bird that was killed over the running water.

Wayyiqra 14:7 “And he shall sprinkle it seven times on him who is to be cleansed from the leprosy, and shall pronounce him clean, and shall let the live bird loose in the open field.

Wayyiqra 14:8 “And he who is to be cleansed shall wash his garments, and shall shave off all his hair and wash himself in water, and shall be clean. Then after that he comes into the camp, but shall stay outside his tent seven days. Wayyiqra 14:9 “And on the seventh day it shall be that he shaves all the hair off his head and his beard and his eyebrows, even all his hair he shaves off. And he shall wash his garments and wash his body in water, and shall be clean.

Wayyiqra 14:10 “And on the eighth day he takes two male lambs, perfect ones, and one ewe lamb a year old, a perfect one, and three-tenths of an ëphah of fine flour mixed with oil as a grain offering, and one log of oil.

Wayyiqra 14:11 “And the priest who is cleansing shall present the man who is to be cleansed, with these offerings, before YēHôVâH (יהוה), at the door of the Tent of Meeting.

Wayyiqra 14:12 “And the priest shall take one male lamb and bring it as a guilt offering, and the log of oil, and wave them as a wave offering before YēHôVâH (יהוה).

Wayyiqra 14:13 “And he shall slaughter the lamb in the place where he slaughters the sin offering and the burnt offering, in a Holy place. For the guilt offering, like the sin offering, belongs to the priest. It is most Holy.

Wayyiqra 14:14 “And the priest shall take some of the blood of the guilt offering, and the priest shall put it on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot.

Wayyiqra 14:15 “And the priest shall take some of the log of oil, and pour it into the palm of his own left hand.

Wayyiqra 14:16 “And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle some of the oil with his finger seven times before YĕHôVâH (יהוה).

Wayyiqra 14:17 “And of the rest of the oil in his hand, the priest puts some on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot, on the blood of the guilt offering.

Wayyiqra 14:18 “And the rest of the oil that is in the priest’s hand he puts on the head of him who is to be cleansed. And the priest shall make atonement for him before YĕHôVâH (יהוה).

Wayyiqra 14:19 “And the priest shall make the sin offering, and make atonement for him who is to be cleansed from his uncleanness. Then afterwards he slaughters the burnt offering.

Wayyiqra 14:20 “And the priest shall offer the burnt offering and the grain offering on the altar. And the priest shall make atonement for him, and he shall be clean.

Wayyiqra 14:21 “But if he is poor and is unable to afford it, then he shall take one male lamb as a guilt offering to be waved, to make atonement for him, and one-tenth of an ëphah of fine flour mixed with oil as a grain offering, and a log of oil,

Wayyiqra 14:22 and two turtledoves or two young pigeons, such as he is able to afford, and one shall be a sin offering and the other a burnt offering.

Wayyiqra 14:23 “And he shall bring them to the priest on the eighth day for his cleansing, to the door of the Tent of Meeting, before YĕHôVâH (יהוה).

Wayyiqra 14:24 “And the priest shall take the lamb of the guilt offering and the log of oil, and the priest shall wave them as a wave offering before YĕHôVâH (יהוה).

Wayyiqra 14:25 “And he shall slaughter the lamb of the guilt offering, and the priest shall take some of the blood of the guilt offering and put it on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot.

Wayyiqra 14:26 “Then the priest pours some of the oil into the palm of his own left hand.

Wayyiqra 14:27 “And the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before YĕHôVâH (יהוה).

Wayyiqra 14:28 “And the priest shall put some of the oil that is in his hand on the tip of the right ear of him who is to be cleansed, and on the thumb of the right hand, and on the big toe of his right foot, on the place of the blood of the guilt offering.

Wayyiqra 14:29 “And the rest of the oil that is in the priest’s hand he puts on the head of him who is to be cleansed, to make atonement for him before YĕHôVâH (יהוה).

Wayyiqra 14:30 “And he shall prepare one of the turtledoves or young pigeons, such as he is able to afford,

Wayyiqra 14:31 that which he is able to afford, the one as a sin offering and the other as a burnt offering, with the grain offering. And the priest shall make atonement for him who is to be cleansed before YĕHôVâH (יהוה).

Wayyiqra 14:32 “This is the Law for one who had an infection of leprosy, who is unable to afford for his cleansing.”

Wayyiqra 14:33 And YĕHôVâH (יהוה) spoke to Mosheh and to Aharon, saying,

Wayyiqra 14:34 “When you come into the land of Kena'an, which I am giving you as a possession, and I put a plague of leprosy in a house in the land of your possession,

Wayyiqra 14:35 then shall the one who owns the house come and inform the priest, saying, ‘It seems to me that there is some plague in the house.’

Wayyiqra 14:36 “And the priest shall command, and they shall empty the house, before the priest goes in to look at the plague, so that all that is in the house is not made unclean. And after that the priest goes in to look at the house.

Wayyiqra 14:37 “And he shall look at the plague and see, if the plague is on the walls of the house with sunken places, greenish or reddish, which appear to be deep in the wall,

Wayyiqra 14:38 then the priest shall go out of the house, to the door of the house, and shut up the house seven days.

Wayyiqra 14:39 “And the priest shall come again on the seventh day and look and see, if the plague has spread on the walls of the house,

Wayyiqra 14:40 then the priest shall command, and they shall remove the stones with the plague in them, and they shall throw them outside the city, into an unclean place,

Wayyiqra 14:41 while he lets the house be scraped inside, all around, and the dust that they scrape off they shall pour out in an unclean place outside the city.

Wayyiqra 14:42 “And they shall take other stones and put them in the place of those stones, and take other mortar and plaster the house.

Wayyiqra 14:43 “And if the plague comes back and breaks out in the house, after he has removed the stones, after he has scraped the house, and after it is plastered,

Wayyiqra 14:44 then the priest shall come and look and see, if the plague has spread in the house, it is an active leprosy in the house, it is unclean.

Wayyiqra 14:45 “And he shall break down the house, its stones, and its timber, and all the plaster

of the house, and he shall bring them outside the city to an unclean place.

Wayyiqra 14:46 “And he who goes into the house, all the days while it is shut up, becomes unclean until evening.

Wayyiqra 14:47 “And he who lies down in the house has to wash his garments, and he who eats in the house has to wash his garments.

Wayyiqra 14:48 “However, if the priest indeed comes in and looks at it and sees that the plague has not spread in the house after the house was plastered, then the priest shall pronounce the house clean, because the plague is healed.

Wayyiqra 14:49 “And to cleanse the house, he shall take two birds, and cedar wood, and scarlet, and hyssop.

Wayyiqra 14:50 “And he shall kill one of the birds in an earthen vessel over running water,

Wayyiqra 14:51 and he shall take the cedar wood, and the hyssop, and the scarlet, and the live bird, and dip them in the blood of the slain bird and in the running water, and shall sprinkle the house seven times.

Wayyiqra 14:52 “He shall thus cleanse the house with the blood of the bird and the running water and the live bird, and with the cedar wood, and with the hyssop, and with the scarlet,

Wayyiqra 14:53 and he shall let the live bird loose outside the city in the open field, and shall make atonement for the house, and it shall be clean.

Wayyiqra 14:54 “This is the Law for any infection of leprosy, and eruption,

Wayyiqra 14:55 and for leprosy of a garment, and of a house,

Wayyiqra 14:56 and for a swelling, and for a scab, and for a bright spot,

Wayyiqra 14:57 to teach when it is unclean and when it is clean. This is the Law of leprosy.”

Wayyiqra 15:1 And YēHôVâH (יהוה) spoke to Mosheh and to Aharon, saying,

Wayyiqra 15:2 “Speak to the children of Yisra’ël, and say to them, ‘When any man has a discharge from his flesh, his discharge is unclean.
Wayyiqra 15:3 ‘And this is his uncleanness in regard to his discharge; whether his flesh runs with his discharge, or his flesh is stopped up by his discharge, it is his uncleanness.
Wayyiqra 15:4 ‘Any bed becomes unclean on which he who has the discharge lies, and any object on which he sits becomes unclean.
Wayyiqra 15:5 ‘And anyone who touches his bed has to wash his garments, and shall bathe in water, and be unclean until evening.
Wayyiqra 15:6 ‘And he who sits on any object on which he who has the discharge sat, has to wash his garments, and shall bathe in water, and be unclean until evening.
Wayyiqra 15:7 ‘And he who touches the flesh of him who has the discharge has to wash his garments, and shall bathe in water, and shall be unclean until evening.
Wayyiqra 15:8 ‘And when he who has the discharge spits on him who is clean, then he shall wash his garments, and shall bathe in water, and be unclean until evening.
Wayyiqra 15:9 ‘Any saddle on which he who has the discharge rides becomes unclean.
Wayyiqra 15:10 ‘And whoever touches any of that which was under him is unclean until evening. And he who is carrying them up has to wash his garments, and shall bathe in water, and be unclean until evening.
Wayyiqra 15:11 ‘And anyone whom he who has the discharge touches without rinsing his hands in water, shall wash his garments and bathe in water, and be unclean until evening.
Wayyiqra 15:12 ‘And the earthen vessel which he who has the discharge touches has to be broken, and every wooden vessel has to be rinsed in water.
Wayyiqra 15:13 ‘And when he who has a discharge is cleansed of his discharge, then he shall count for himself seven days for his cleansing, and shall wash

his garments, and shall bathe his flesh in running water, and be clean.
Wayyiqra 15:14 ‘And on the eighth day he takes for himself two turtledoves or two young pigeons, and shall come before YĕHôVâH (יְהוָה), to the door of the Tent of Meeting, and shall give them to the priest.
Wayyiqra 15:15 ‘And the priest shall prepare them, the one as a sin offering and the other as a burnt offering. And the priest shall make atonement for him before YĕHôVâH (יְהוָה) because of his discharge.
Wayyiqra 15:16 ‘And when a man has an emission of semen, then he shall wash all his flesh in water, and be unclean until evening.
Wayyiqra 15:17 ‘And any garment and any leather on which there is semen, shall also be washed with water, and be unclean until evening.
Wayyiqra 15:18 ‘And when a woman lies with a man, and there is an emission of semen, they both shall bathe in water, and be unclean until evening.
Wayyiqra 15:19 ‘And when a woman has a discharge, and the discharge from her flesh is blood, she has to be in her separation for seven days. And whoever touches her is unclean until evening.
Wayyiqra 15:20 ‘And whatever she lies on during her separation is unclean. And whatever she sits on is unclean.
Wayyiqra 15:21 ‘And anyone who touches her bed has to wash his garments, and shall bathe in water, and be unclean until evening.
Wayyiqra 15:22 ‘And whoever touches any object that she sat on has to wash his garments, and shall bathe in water, and be unclean until evening.
Wayyiqra 15:23 ‘And if it is on the bed or on any object on which she sits, when he touches it, he is unclean until evening.
Wayyiqra 15:24 ‘And if any man lies with her at all, and her monthly flow is on him, he shall be unclean seven days. And any bed he lies on is unclean.

Wayyiqra 15:25 'And when a woman has a discharge of blood for many days, other than at the time of her monthly separation, or when she discharges beyond her usual time of monthly separation, all the days of her unclean discharge shall be as the days of her monthly separation. She is unclean.

Wayyiqra 15:26 'Any bed on which she lies all the days of her discharge is to her as the bed of her monthly separation. And whatever she sits on is unclean, as the uncleanness of her monthly separation.

Wayyiqra 15:27 'And anyone who touches them is unclean, and shall wash his garments, and shall bathe in water, and be unclean until evening.

Wayyiqra 15:28 'But if she is cleansed of her discharge, then she shall count for herself seven days, and after that she is clean.

Wayyiqra 15:29 'And on the eighth day she takes for herself two turtledoves or two young pigeons, and shall bring them to the priest, to the door of the Tent of Meeting.

Wayyiqra 15:30 'And the priest shall prepare the one as a sin offering and the other as a burnt offering, and the priest shall make atonement for her before YĕHôVâH (יהוה) for the discharge of her uncleanness.

Wayyiqra 15:31 'Thus you shall separate the children of Yisra'el from their uncleanness, lest they die in their uncleanness when they defile My Dwelling Place which is in their midst.

Wayyiqra 15:32 'This is the Law for one who has a discharge, and for him who emits semen and is unclean thereby,

Wayyiqra 15:33 and for her who is sick in her monthly separation, and for one who has a discharge, either man or woman, and for him who lies with an unclean woman.' "

Wayyiqra 16:1 And YĕHôVâH (יהוה) spoke to Mosheh after the death of the two sons of Aharon, as they drew near before YĕHôVâH (יהוה), and died.

Wayyiqra 16:2 And YĕHôVâH (יהוה) said to Mosheh, "Speak to Aharon your brother not to come in at all times to the Holy Place inside the veil, before the lid of atonement which is on the ark, lest he die, because I appear in the cloud above the lid of atonement.

Wayyiqra 16:3 "With this Aharon should come into the Holy Place: with the blood of a young bull as a sin offering, and of a ram as a burnt offering.

Wayyiqra 16:4 "He should put on the Holy linen long shirt, with linen trousers on his flesh, and gird himself with a linen girdle, and be dressed with the linen turban – they are Holy garments. And he shall bathe his body in water, and shall put them on.

Wayyiqra 16:5 "And from the congregation of the children of Yisra'el he takes two male goats as a sin offering, and one ram as a burnt offering.

Wayyiqra 16:6 "And Aharon shall bring the bull as a sin offering, which is for himself, and make atonement for himself and for his house.

Wayyiqra 16:7 "And he shall take the two goats and let them stand before YĕHôVâH (יהוה) at the door of the Tent of Meeting.

Wayyiqra 16:8 "And Aharon shall cast lots for the two goats, one lot for YĕHôVâH (יהוה) and the other lot for Azazel.

Wayyiqra 16:9 "And Aharon shall bring the goat on which the lot for YĕHôVâH (יהוה) fell, and shall prepare it as a sin offering.

Wayyiqra 16:10 "But the goat on which the lot for Azazel fell is caused to stand alive before YĕHôVâH (יהוה), to make atonement upon it, to send it into the wilderness to Azazel.

Wayyiqra 16:11 "And Aharon shall bring the bull of the sin offering, which is for himself, and make atonement for himself and for his house, and shall slaughter the bull as the sin offering which is for himself,

Wayyiqra 16:12 and shall take a fire holder filled with burning coals of fire from the altar before YĕHôVâH (יהוה), with his hands filled with sweet

incense beaten fine, and shall bring it inside the veil.

Wayyiqra 16:13 “And he shall put the incense on the fire before **YĕHôVâH (יהוה)**, and the cloud of incense shall cover the lid of atonement which is on the Witness, lest he die.

Wayyiqra 16:14 “And he shall take some of the blood of the bull and sprinkle it with his finger on the lid of atonement on the east side, also in front of the lid of atonement he sprinkles some of the blood with his finger seven times.

Wayyiqra 16:15 “And he shall slaughter the goat of the sin offering, which is for the people, and shall bring its blood inside the veil, and shall do with that blood as he did with the blood of the bull, and sprinkle it on the lid of atonement and in front of the lid of atonement.

Wayyiqra 16:16 “And he shall make atonement for the Holy Place, because of the uncleanness of the children of Yisra'ël, and because of their transgressions in all their sins. And so he does for the Tent of Meeting which is dwelling with them in the midst of their uncleanness.

Wayyiqra 16:17 “And no man should be in the Tent of Meeting when he goes in to make atonement in the Holy Place, until he comes out. And he shall make atonement for himself, and for his household, and for all the assembly of Yisra'ël.

Wayyiqra 16:18 “And he shall go out to the altar that is before **YĕHôVâH (יהוה)**, and make atonement for it. And he shall take some of the blood of the bull and some of the blood of the goat, and put it on the horns of the altar all around.

Wayyiqra 16:19 “And he shall sprinkle some of the blood on it with his finger seven times, and cleanse it, and set it apart from the uncleanness of the children of Yisra'ël.

Wayyiqra 16:20 “And when he has finished atoning for the Holy Place, and the Tent of Meeting, and the altar, he shall bring the live goat.

Wayyiqra 16:21 “Then Aharon shall lay both his hands on the head of the live goat, and shall

confess over it all the crookednesses of the children of Yisra'ël, and all their transgressions in all their sins, and shall put them on the head of the goat, and shall send it away into the wilderness by the hand of a fit man.

Wayyiqra 16:22 “And the goat shall bear on itself all their crookednesses, to a land cut off. Thus he shall send the goat away into the wilderness.

Wayyiqra 16:23 “Aharon shall then come into the Tent of Meeting, and shall take off the linen garments which he put on when he went into the Holy Place, and shall leave them there.

Wayyiqra 16:24 “And he shall bathe his body in water in the Holy place, and shall put on his garments, and shall come out and prepare his burnt offering and the burnt offering of the people, and make atonement for himself and for the people,

Wayyiqra 16:25 and burn the fat of the sin offering on the altar.

Wayyiqra 16:26 “And he who sent away the goat to Azazel washes his garments, and shall bathe his body in water, and afterward he comes into the camp.

Wayyiqra 16:27 “And the bull for the sin offering and the goat for the sin offering, whose blood was brought in to make atonement in the Holy Place, is brought outside the camp. And they shall burn their skins, and their flesh, and their dung with fire.

Wayyiqra 16:28 “And he who burns them washes his garments, and shall bathe his body in water, and afterward he comes into the camp.

Wayyiqra 16:29 “And this shall be for you a law forever: In the seventh month, on the tenth day of the month, you afflict your beings, and do no work, the native or the stranger who sojourns among you.

Wayyiqra 16:30 “For on that day he makes atonement for you, to cleanse you, to be clean from all your sins before **YĕHôVâH (יהוה)**.

Wayyiqra 16:31 “It is a Sabbath of rest for you, and you shall afflict your beings – a law forever.

Wayyiqra 16:32 “And the priest, who is anointed and ordained to serve as priest in his father’s place, shall make atonement, and shall put on the linen garments, the Holy garments,

Wayyiqra 16:33 and he shall make atonement for the Most Holy Place, and make atonement for the Tent of Meeting and for the altar, and make atonement for the priests and for all the people of the assembly.

Wayyiqra 16:34 “And this shall be for you a law forever, to make atonement for the children of Yisra’el, for all their sins, once a year.” And he did as YēHôVâH (יהוה) commanded Mosheh.

Wayyiqra 17:1 And YēHôVâH (יהוה) spoke to Mosheh, saying,

Wayyiqra 17:2 “Speak to Aharon, to his sons, and to all the children of Yisra’el, and say to them, ‘This is the word which YēHôVâH (יהוה) has commanded, saying,

Wayyiqra 17:3 “Any man from the house of Yisra’el who slaughters a bull or a lamb or a goat in the camp, or who slaughters it outside the camp,

Wayyiqra 17:4 and does not bring it to the door of the Tent of Meeting, to bring an offering to YēHôVâH (יהוה) before the Dwelling Place of YēHôVâH (יהוה), blood-guilt is reckoned to that man. He has shed blood, and that man shall be cut off from among his people,

Wayyiqra 17:5 in order that the children of Yisra’el bring their slaughterings which they slaughter in the open field. And they shall bring them to YēHôVâH (יהוה) at the door of the Tent of meeting, to the priest, and slaughter them as peace offerings to YēHôVâH (יהוה).

Wayyiqra 17:6 “And the priest shall sprinkle the blood on the altar of YēHôVâH (יהוה) at the door of the Tent of Meeting, and shall burn the fat for a sweet fragrance to YēHôVâH (יהוה).

Wayyiqra 17:7 “And let them no longer slaughter their slaughterings to demons, after whom they whored. This is a law forever for them throughout their generations.” ’

Wayyiqra 17:8 “And say to them, ‘Any man of the house of Yisra’el, or of the strangers who sojourn among you, who offers a burnt offering or slaughtering,

Wayyiqra 17:9 and does not bring it to the door of the Tent of Meeting, to do it to YēHôVâH (יהוה), that man shall be cut off from among his people.

Wayyiqra 17:10 ‘And any man of the house of Yisra’el, or of the strangers who sojourn among you, who eats any blood, I shall set My face against that being who eats blood, and shall cut him off from among his people.

Wayyiqra 17:11 ‘For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your lives, for it is the blood that makes atonement for the life.’

Wayyiqra 17:12 “Therefore I said to the children of Yisra’el, ‘No being among you eats blood, nor does any stranger who sojourns among you eat blood.’

Wayyiqra 17:13 “And any man from the children of Yisra’el, or from the strangers who sojourn among you, who hunts and catches any beast or bird, which is eaten, shall pour out its blood and cover it with dust,

Wayyiqra 17:14 for it is the life of all flesh. Its blood is for its life. And I said to the children of Yisra’el, ‘Do not eat the blood of any flesh, for the life of all flesh is its blood. Anyone eating it is cut off.’

Wayyiqra 17:15 “And any being who eats a carcass or what was torn by a beast, be he a native or a stranger, he shall wash his garments and bathe in water, and shall be unclean until evening. Then he shall be clean.

Wayyiqra 17:16 “And if he does not wash or bathe his body, then he shall bear his crookedness.”

Wayyiqra 18:1 And YēHôVâH (יהוה) spoke to Mosheh, saying,

Wayyiqra 18:2 “Speak to the children of Yisra’el, and say to them, ‘I am YēHôVâH (יהוה) your Elohim (אלהים).

Wayyiqra 18:3 ‘Do not do as they do in the land of Mitsrayim, where you dwelt. And do not do as they

do in the land of Kena'an, where I am bringing you, and do not walk in their laws.

Wayyiqra 18:4 'Do My right-rulings and guard My laws, to walk in them. I am YĕHôVâH (יהוה) your Elohim (אלהים).

Wayyiqra 18:5 'And you shall guard My laws and My right-rulings, which a man does and lives by them. I am YĕHôVâH (יהוה).

Wayyiqra 18:6 'No one is to approach anyone of his own flesh to uncover his nakedness. I am YĕHôVâH (יהוה).

Wayyiqra 18:7 'The nakedness of your father or the nakedness of your mother you do not uncover. She is your mother, you do not uncover her nakedness.

Wayyiqra 18:8 'The nakedness of your father's wife you do not uncover, it is your father's nakedness.

Wayyiqra 18:9 'The nakedness of your sister, the daughter of your father, or the daughter of your mother, whether born at home or elsewhere, their nakedness you do not uncover.

Wayyiqra 18:10 'The nakedness of your son's daughter or your daughter's daughter, their nakedness you do not uncover, for theirs is your own nakedness.

Wayyiqra 18:11 'The nakedness of your father's wife's daughter, brought forth by your father, she is your sister, you do not uncover her nakedness.

Wayyiqra 18:12 'The nakedness of your father's sister you do not uncover, she is your father's flesh.

Wayyiqra 18:13 'The nakedness of your mother's sister you do not uncover, for she is your mother's flesh.

Wayyiqra 18:14 'The nakedness of your father's brother you do not uncover, you do not approach his wife, she is your aunt.

Wayyiqra 18:15 'The nakedness of your daughter-in-law you do not uncover, she is your son's wife, you do not uncover her nakedness.

Wayyiqra 18:16 'The nakedness of your brother's wife you do not uncover, it is your brother's nakedness.

Wayyiqra 18:17 'The nakedness of a woman and her daughter you do not uncover, nor do you take her son's daughter or her daughter's daughter, to uncover her nakedness. They are her relatives – it is wickedness.

Wayyiqra 18:18 'And do not take a woman as a rival to her sister, to uncover her nakedness while the other is alive.

Wayyiqra 18:19 'And do not approach a woman to uncover her nakedness in her monthly separation of uncleanness.

Wayyiqra 18:20 'And do not have intercourse with the wife of your neighbour, to defile yourself with her.

Wayyiqra 18:21 'And do not give any of your offspring to pass through to Molek. And do not profane the Name of your Elohim (אלהים). I am YĕHôVâH (יהוה).

Wayyiqra 18:22 'And do not lie with a male as with a woman, it is an abomination.

Wayyiqra 18:23 'And do not have intercourse with any beast, to defile yourself with it. And a woman does not stand before a beast to mate with it, it is a perversion.

Wayyiqra 18:24 'Do not defile yourselves with all these, for by all these the nations are defiled, which I am driving out before you.

Wayyiqra 18:25 'Thus the land became defiled, therefore I punished it for its crookedness, and the land vomited out its inhabitants.

Wayyiqra 18:26 'But you, you shall guard My laws and My right-rulings, and not do any of these abominations, the native nor stranger who sojourns among you,

Wayyiqra 18:27 because the men of the land who were before you have done all these abominations, and thus the land became defiled,

Wayyiqra 18:28 'So let not the land vomit you out for defiling it, as it vomited out the nations that were before you.

Wayyiqra 18:29 'For whoever does any of these abominations, those beings who do them shall be cut off from among their people.

Wayyiqra 18:30 'And you shall guard My Charge, so as not to do any of these abominable practices which were done before you, so as not to defile yourselves by them. I am YĕHôVâH (יהוה) your Elohim (אלהים).' "

Wayyiqra 19:1 And YĕHôVâH (יהוה) spoke to Mosheh, saying,

Wayyiqra 19:2 "Speak to all the congregation of the children of Yisra'el, and say to them, 'Be Holy, for I YĕHôVâH (יהוה) your Elohim (אלהים) am Holy.

Wayyiqra 19:3 'Each one of you should fear his mother and his father, and guard My Sabbaths. I am YĕHôVâH (יהוה) your Elohim (אלהים).

Wayyiqra 19:4 'Do not turn to idols, and do not make for yourselves moulded mighty ones. I am YĕHôVâH (יהוה) your Elohim (אלהים).

Wayyiqra 19:5 'And when you bring a peace offering to YĕHôVâH (יהוה), bring it for your acceptance.

Wayyiqra 19:6 'It is eaten the same day you slaughter it, and on the next day. And that which is left on the third day is burned with fire.

Wayyiqra 19:7 'So if it is eaten at all on the third day, it is abominable, it is not accepted,

Wayyiqra 19:8 and he who eats it bears his crookedness, because he has profaned the Holy offering of YĕHôVâH (יהוה), and that being shall be cut off from his people.

Wayyiqra 19:9 'And when you reap the harvest of your land, do not completely reap the corners of your field or gather the gleanings of your harvest.

Wayyiqra 19:10 'And do not glean your vineyard or gather every grape of your vineyard, leave them for the poor and the stranger. I am YĕHôVâH (יהוה) your Elohim (אלהים).

Wayyiqra 19:11 'Do not steal, do not lie, do not deceive one another.

Wayyiqra 19:12 'And do not swear falsely by My Name and so profane the Name of your Elohim (אלהים). I am YĕHôVâH (יהוה).

Wayyiqra 19:13 'Do not oppress your neighbour or rob him. The wages of him who is hired is not to remain with you all night until morning.

Wayyiqra 19:14 'Do not curse the deaf or put a stumbling-block before the blind, but fear your Elohim (אלהים). I am YĕHôVâH (יהוה).

Wayyiqra 19:15 'Do no unrighteousness in right-ruling. Do not be partial to the poor or favour the face of the great, but rightly rule your neighbour in righteousness.

Wayyiqra 19:16 'Do not go slandering among your people. Do not stand against the blood of your neighbour. I am YĕHôVâH (יהוה).

Wayyiqra 19:17 'Do not hate your brother in your heart. Reprove your neighbour, for certain, and bear no sin because of him.

Wayyiqra 19:18 'Do not take vengeance or bear a grudge against the children of your people. And you shall love your neighbour as yourself. I am YĕHôVâH (יהוה).

Wayyiqra 19:19 'Guard My laws. Do not let your livestock mate with another kind. Do not sow your field with mixed seed. And do not put a garment woven of two sorts of thread upon you.

Wayyiqra 19:20 'And when a man has intercourse with a woman who is a female servant, engaged to a man, and who has not at all been ransomed nor redeemed, there should be an inquiry. But they are not put to death, because she was not free.

Wayyiqra 19:21 'And he shall bring his guilt offering to YĕHôVâH (יהוה), to the door of the Tent of Meeting, a ram as a guilt offering.

Wayyiqra 19:22 'And the priest shall make atonement for him with the ram of the guilt offering before YĕHôVâH (יהוה) for his sin which he has done. And the sin which he has sinned shall be forgiven him.

Wayyiqra 19:23 'And when you come into the land, and have planted all kinds of trees for food, then

you shall reckon their fruit as uncircumcised. For three years it is as uncircumcised to you, it is not eaten.

Wayyiqra 19:24 'And in the fourth year all its fruit is Holy – praises to YĕHôVâH (יהוה).

Wayyiqra 19:25 'And in the fifth year you eat its fruit, so that it increases its yield to you. I am YĕHôVâH (יהוה) your Elohim (אלהים).

Wayyiqra 19:26 'Do not eat meat with the blood. Do not practise divination or magic.

Wayyiqra 19:27 'Do not round the corner of your head, nor destroy the corner of your beard.

Wayyiqra 19:28 'And do not make any cuttings in your flesh for the dead, nor put tattoo marks on you. I am YĕHôVâH (יהוה).

Wayyiqra 19:29 'Do not profane your daughter by making her a whore, so that the land does not whore, and the land becomes filled with wickedness.

Wayyiqra 19:30 'Guard My Sabbaths and reverence My Holy place. I am YĕHôVâH (יהוה).

Wayyiqra 19:31 'Do not turn to mediums, and do not seek after Spirit [Ruach רוח]ists to be defiled by them. I am YĕHôVâH (יהוה) your Elohim (אלהים).

Wayyiqra 19:32 'Rise up before the grey-headed. And you shall favour the face of an old man, and shall fear your Elohim (אלהים). I am YĕHôVâH (יהוה).

Wayyiqra 19:33 'And when a stranger sojourns with you in your land, do not oppress him.

Wayyiqra 19:34 'Let the stranger who dwells among you be to you as the native among you, and you shall love him as yourself. For you were strangers in the land of Mitsrayim. I am YĕHôVâH (יהוה) your Elohim (אלהים).

Wayyiqra 19:35 'Do no unrighteousness in right-ruling, in measurement of length, in weight, or in measuring liquids.

Wayyiqra 19:36 'Have right scales, right weights, a right ëphah, and a right hin. I am YĕHôVâH (יהוה) your Elohim (אלהים), who brought you out of the land of Mitsrayim.

Wayyiqra 19:37 'And you shall guard all My laws and all My right-rulings, and do them. I am YĕHôVâH (יהוה). ' "

Wayyiqra 20:1 And YĕHôVâH (יהוה) spoke to Mosheh, saying,

Wayyiqra 20:2 "Say to the children of Yisra'ël, 'Any man of the children of Yisra'ël, or of the strangers who sojourn in Yisra'ël, who gives any of his offspring to Molek, shall certainly be put to death.

The people of the land shall stone him with stones. Wayyiqra 20:3 'And I, I shall set My face against that man, and shall cut him off from the midst of his people, because he has given of his offspring to Molek, so as to defile My Holy place and to profane My Holy Name.

Wayyiqra 20:4 'And if the people of the land at all hide their eyes from the man, as he gives any of his offspring to Molek, and they do not kill him, Wayyiqra 20:5 then I shall set My face against that man and against his clan, and shall cut him off – and all who go whoring after him, even go whoring after Molek – from the midst of their people.

Wayyiqra 20:6 'And the being who turns to mediums, and to Spirit [Ruach רוח]ists, to go whoring after them, I shall set My face against that being and cut him off from the midst of his people. Wayyiqra 20:7 'And you shall set yourselves apart, and shall be Holy, for I am YĕHôVâH (יהוה) your Elohim (אלהים),

Wayyiqra 20:8 and you shall guard My laws and do them. I am YĕHôVâH (יהוה), who sets you apart.

Wayyiqra 20:9 'For everyone who curses his father or his mother shall certainly be put to death – he has cursed his father or his mother, his blood is on him.

Wayyiqra 20:10 'And a man who commits adultery with the wife of another man, who commits adultery with the wife of his neighbour: the adulterer and the adulteress shall certainly be put to death.

Wayyiqra 20:11 'And a man who lies with the wife of his father has uncovered the nakedness of his

father, both of them shall certainly be put to death, their blood is upon them.

Wayyiqra 20:12 'And a man who lies with his daughter-in-law: both of them shall certainly be put to death, they have made confusion, their blood is upon them.

Wayyiqra 20:13 'And a man who lies with a male as he lies with a woman: both of them have done an abomination, they shall certainly be put to death, their blood is upon them.

Wayyiqra 20:14 'And a man who marries a woman and her mother: it is wickedness, they are burned with fire, both he and they, that there be no wickedness in your midst.

Wayyiqra 20:15 'And a man who has intercourse with a beast: he shall certainly be put to death, and the beast you kill.

Wayyiqra 20:16 'And a woman who approaches any beast and mates with it: you shall kill the woman and the beast, they shall certainly be put to death, their blood is upon them.

Wayyiqra 20:17 'And a man who takes his sister, his father's daughter or his mother's daughter, and sees her nakedness and she sees his nakedness: it is wickedness, and they shall be cut off before the eyes of their people. He has uncovered his sister's nakedness, he bears his crookedness.

Wayyiqra 20:18 'And a man who lies with a woman during her sickness and uncovers her nakedness: he has laid bare her flow, and she has uncovered the flow of her blood, both of them shall be cut off from the midst of their people.

Wayyiqra 20:19 'And do not uncover the nakedness of your mother's sister nor of your father's sister, for that is laying bare one's own flesh, they bear their crookedness.

Wayyiqra 20:20 'And a man who lies with his uncle's wife: he has uncovered his uncle's nakedness, they bear their sin, they die childless.

Wayyiqra 20:21 'And a man who takes his brother's wife: it is uncleanness, he has uncovered his brother's nakedness, they are childless.

Wayyiqra 20:22 'And you shall guard all My laws and all My right-rulings, and do them, so that the land where I am bringing you to dwell does not vomit you out.

Wayyiqra 20:23 'And do not walk in the laws of the nation which I am driving out before you, for they do all these, and therefore I loathed them.

Wayyiqra 20:24 'But I say to you, "You are going to possess their land, and I Myself give it to you to possess it, a land flowing with milk and honey." I am YĕHôVâH (יהוה) your Elohim (אלהים), who has separated you from the peoples.

Wayyiqra 20:25 'And you shall make a distinction between clean beasts and unclean, and between unclean birds and clean. And do not make yourselves abominable by beast or by bird, or whatever creeps on the ground, which I have separated from you as unclean.

Wayyiqra 20:26 'And you shall be Holy to Me, for I YĕHôVâH (יהוה) am Holy, and have separated you from the peoples to be Mine.

Wayyiqra 20:27 'And a man or a woman in whom there is a medium, or who are Spirit [Ruach רוח]ists, shall certainly be put to death, they are to stone them with stones. Their blood is upon them.' "

Wayyiqra 21:1 And YĕHôVâH (יהוה) said to Mosheh, "Speak to the priests, the sons of Aharon, and say to them: 'No one is to be defiled for the dead among his people,

Wayyiqra 21:2 except for his relatives who are nearest to him: for his mother, and for his father, and for his son, and for his daughter, and for his brother;

Wayyiqra 21:3 and for his maiden sister who is near to him, who has had no husband – for her he is defiled.

Wayyiqra 21:4 'A leader does not defile himself among his people, to profane himself;

Wayyiqra 21:5 they do not make any bald place on their heads, and they do not shave the corner of

their beard, and they do not make a cutting in their flesh.

Wayyiqra 21:6 'They are Holy to their **Elohim (אלהים)** and do not profane the Name of their **Elohim (אלהים)**, for they bring the offerings of **YēHôVâH (יהוה)** made by fire, and the bread of their **Elohim (אלהים)**, and shall be Holy.

Wayyiqra 21:7 'They do not take a woman who is a whore or a defiled woman, and they do not take a woman put away from her husband, for he is Holy to his **Elohim (אלהים)**.

Wayyiqra 21:8 'And you shall set him apart, for he brings the bread of your **Elohim (אלהים)**, he is Holy to you. For I, **YēHôVâH (יהוה)**, setting you apart, am Holy.

Wayyiqra 21:9 'And when the daughter of any priest profanes herself by whoring, she profanes her father. She is burned with fire.

Wayyiqra 21:10 'And the high priest among his brothers, on whose head the anointing oil was poured and who is ordained to wear the garments, does not unbind his head nor tear his garments,

Wayyiqra 21:11 nor come near any dead body, nor defile himself for his father or his mother,

Wayyiqra 21:12 nor go out of the Holy place, nor profane the Holy place of his **Elohim (אלהים)**, for the sign of dedication of the anointing oil of his **Elohim (אלהים)** is upon him. I am **YēHôVâH (יהוה)**.

Wayyiqra 21:13 'And let him take a wife in her maidenhood.

Wayyiqra 21:14 'A widow or one put away or a defiled woman or a whore – these he does not take. But a maiden of his own people he does take as a wife.

Wayyiqra 21:15 'And he does not profane his offspring among his people, for I am **YēHôVâH (יהוה)**, who sets him apart.' "

Wayyiqra 21:16 And **YēHôVâH (יהוה)** spoke to Mosheh, saying,

Wayyiqra 21:17 "Speak to Aharon, saying, 'No man of your offspring throughout their generations,

who has any defect, is to draw near to bring the bread of his **Elohim (אלהים)**.

Wayyiqra 21:18 'For any man who has a defect is not to draw near: a man blind or one lame or disfigured or deformed,

Wayyiqra 21:19 a man who has a broken foot or broken hand,

Wayyiqra 21:20 or is a hunchback or a dwarf, or a man who has a defect in his eye, or eczema or scab, or is a eunuch.

Wayyiqra 21:21 'No man among the offspring of Aharon the priest, who has a defect, is to come near to bring the offerings made by fire to **YēHôVâH (יהוה)** – he has a defect, he does not come near to bring the bread of his **Elohim (אלהים)**.

Wayyiqra 21:22 'He does eat the bread of his **Elohim (אלהים)**, both the most Holy and the Holy, Wayyiqra 21:23 only, he does not go near the veil or approach the altar, because he has a defect, lest he profanes My Holy places. For I am **YēHôVâH (יהוה)**, who sets them apart.' "

Wayyiqra 21:24 Thus Mosheh spoke to Aharon and his sons, and to all the children of Yisra'el.

Wayyiqra 22:1 And **YēHôVâH (יהוה)** spoke to Mosheh, saying,

Wayyiqra 22:2 "Speak to Aharon and his sons, that they separate themselves from the Holy offerings of the children of Yisra'el, and that they do not profane My Holy Name in what they set apart to Me. I am **YēHôVâH (יהוה)**.

Wayyiqra 22:3 "Say to them, 'Any man of all your offspring throughout your generations who draws near the Holy offerings which the children of Yisra'el set apart to **YēHôVâH (יהוה)**, while he has uncleanness upon him, that being shall be cut off from before Me. I am **YēHôVâH (יהוה)**.

Wayyiqra 22:4 'Any man of the offspring of Aharon, who is a leper or has a discharge, does not eat the Holy offerings until he is clean. And whoever touches what is rendered unclean by a corpse, or a man who has had an emission of semen,

Wayyiqra 22:5 or a man who touches any creeping creature by which he would be made unclean, or any being by whom he would become unclean, even any of his uncleanness;

Wayyiqra 22:6 the being who has touched it shall be unclean until evening, and does not eat the Holy offerings, but shall bathe his body in water.

Wayyiqra 22:7 'And when the sun goes down he shall be clean, and afterward eat the Holy offerings, because it is his food.

Wayyiqra 22:8 'He does not eat that which dies or is torn by beasts, becoming unclean by it. I am YēHôVâH (יהוה).

Wayyiqra 22:9 'And they shall guard My Charge, lest they bear sin for it and die thereby, when they profane it. I YēHôVâH (יהוה) set them apart.

Wayyiqra 22:10 'And no stranger eats the Holy offering. A sojourner with the priest, or a hired servant, does not eat the Holy offering.

Wayyiqra 22:11 'But when the priest buys a being with his money, he does eat of it. And one who is born in his house does eat his food.

Wayyiqra 22:12 'And when a priest's daughter is married to a stranger, she does not eat of the Holy offerings.

Wayyiqra 22:13 'But when a priest's daughter is a widow or put away, and has no child, and has returned to her father's house as in her youth, she does eat her father's food, but no stranger eats of it.

Wayyiqra 22:14 'And when a man eats the Holy offering by mistake, then he shall give a Holy offering to the priest, and add one-fifth to it.

Wayyiqra 22:15 'And let the priests not profane the Holy offerings of the children of Yisra'el, which they lift up to YēHôVâH (יהוה),

Wayyiqra 22:16 or allow them to bear the crookedness of trespass when they eat their Holy offerings. For I am YēHôVâH (יהוה), who sets them apart.' "

Wayyiqra 22:17 And YēHôVâH (יהוה) spoke to Mosheh, saying,

Wayyiqra 22:18 "Speak to Aharon and his sons, and to all the children of Yisra'el, and say to them, 'Any man of the house of Yisra'el, or of the strangers in Yisra'el, who brings his offering for any of his vows or for any of his voluntary offerings, which they bring to YēHôVâH (יהוה) as a burnt offering, Wayyiqra 22:19 for your acceptance, is a male, a perfect one from the cattle, from the sheep, or from the goats.

Wayyiqra 22:20 'Whatever has a defect, you do not bring, for it is not acceptable for you.

Wayyiqra 22:21 'And when a man brings a peace offering to YēHôVâH (יהוה), to complete a vow, or a voluntary offering from the cattle or the sheep, it is to be perfect to be accepted, let there be no defect in it.

Wayyiqra 22:22 'Those blind or broken or having a cut, or have an ulcer or eczema or scabs, you do not bring to YēHôVâH (יהוה), nor make an offering by fire of them on the altar to YēHôVâH (יהוה).

Wayyiqra 22:23 'As for a bull or a lamb that has any limb deformed or dwarfed you do prepare as a voluntary offering, but for a vow it is not accepted.

Wayyiqra 22:24 'Do not bring to YēHôVâH (יהוה) what is bruised or crushed, or torn or cut, nor do it in your land.

Wayyiqra 22:25 'And from a son of a stranger's hand you do not bring any of these as the bread of your Elohim (אלהים), for their corruption is in them, and defects are in them, they are not acceptable for you.' "

Wayyiqra 22:26 And YēHôVâH (יהוה) spoke to Mosheh, saying,

Wayyiqra 22:27 "When a bull or a sheep or a goat is born, it shall be seven days with its mother. And from the eighth day and thereafter it is acceptable as an offering made by fire to YēHôVâH (יהוה).

Wayyiqra 22:28 "But do not slaughter a cow or a sheep and its young on the same day.

Wayyiqra 22:29 "And when you bring a slaughtering of thanksgiving to YēHôVâH (יהוה), bring it for your acceptance.

Wayyiqra 22:30 "It is eaten that same day, leave none of it till morning. I am YĕHôVâH (יהוה).
 Wayyiqra 22:31 "And you shall guard My commands and do them. I am YĕHôVâH (יהוה).
 Wayyiqra 22:32 "And do not profane My Holy Name, and I shall be Holy among the children of Yisra'el. I am YĕHôVâH (יהוה), who sets you apart,
 Wayyiqra 22:33 who brought you out of the land of Mitsrayim, to be your Elohim (אלהים). I am YĕHôVâH (יהוה)."
 Wayyiqra 23:1 And YĕHôVâH (יהוה) spoke to Mosheh, saying,
 Wayyiqra 23:2 "Speak to the children of Yisra'el, and say to them, 'The appointed times of YĕHôVâH (יהוה), which you are to proclaim as Holy gatherings, My appointed times, are these:
 Wayyiqra 23:3 'Six days work is done, but the seventh day is a Sabbath of rest, a Holy gathering. You do no work, it is a Sabbath to YĕHôVâH (יהוה) in all your dwellings.
 Wayyiqra 23:4 'These are the appointed times of YĕHôVâH (יהוה), Holy gatherings which you are to proclaim at their appointed times.
 Wayyiqra 23:5 'In the first month, on the fourteenth day of the month, between the evenings, is the Passover to YĕHôVâH (יהוה).
 Wayyiqra 23:6 'And on the fifteenth day of this month is the Festival of Unleavened Bread to YĕHôVâH (יהוה) – seven days you eat unleavened bread.
 Wayyiqra 23:7 'On the first day you have a Holy gathering, you do no servile work.
 Wayyiqra 23:8 'And you shall bring an offering made by fire to YĕHôVâH (יהוה) for seven days. On the seventh day is a Holy gathering, you do no servile work.'"
 Wayyiqra 23:9 And YĕHôVâH (יהוה) spoke to Mosheh, saying,
 Wayyiqra 23:10 "Speak to the children of Yisra'el, and you shall say to them, 'When you come into the land which I give you, and shall reap its harvest,

then you shall bring a sheaf of the first-fruits of your harvest to the priest.
 Wayyiqra 23:11 'And he shall wave the sheaf before YĕHôVâH (יהוה), for your acceptance. On the morrow after the Sabbath the priest waves it.
 Wayyiqra 23:12 'And on that day when you wave the sheaf, you shall prepare a male lamb a year old, a perfect one, as a burnt offering to YĕHôVâH (יהוה),
 Wayyiqra 23:13 and its grain offering: two-tenths of an ëphah of fine flour mixed with oil, an offering made by fire to YĕHôVâH (יהוה), a sweet fragrance, and its drink offering: one-fourth of a hin of wine.
 Wayyiqra 23:14 'And you do not eat bread or roasted grain or fresh grain until the same day that you have brought an offering to your Elohim (אלהים) – a law forever throughout your generations in all your dwellings.
 Wayyiqra 23:15 'And from the morrow after the Sabbath, from the day that you brought the sheaf of the wave offering, you shall count for yourselves: seven completed Sabbaths.
 Wayyiqra 23:16 'Until the morrow after the seventh Sabbath you count fifty days, then you shall bring a new grain offering to YĕHôVâH (יהוה).
 Wayyiqra 23:17 'Bring from your dwellings for a wave offering two loaves of bread, of two-tenths of an ëphah of fine flour they are, baked with leaven, first-fruits to YĕHôVâH (יהוה).
 Wayyiqra 23:18 'And besides the bread, you shall bring seven lambs a year old, perfect ones, and one young bull and two rams. They are a burnt offering to YĕHôVâH (יהוה), with their grain offering and their drink offerings, an offering made by fire for a sweet fragrance to YĕHôVâH (יהוה).
 Wayyiqra 23:19 'And you shall offer one male goat as a sin offering, and two male lambs a year old, as a peace offering.
 Wayyiqra 23:20 'And the priest shall wave them, besides the bread of the first-fruits, as a wave offering before YĕHôVâH (יהוה), besides the two

lambs. They are set- apart to YĕHôVâH (יהוה) for the priest.

Wayyiqra 23:21 'And on this same day you shall proclaim a Holy gathering for yourselves, you do no servile work on it – a law forever in all your dwellings throughout your generations.

Wayyiqra 23:22 'And when you reap the harvest of your land do not completely reap the corners of your field when you reap, and do not gather any gleanings from your harvest. Leave them for the poor and for the stranger. I am YĕHôVâH (יהוה) your Elohim (אלהים).'

Wayyiqra 23:23 And YĕHôVâH (יהוה) spoke to Mosheh, saying,

Wayyiqra 23:24 "Speak to the children of Yisra'el, saying, 'In the seventh month, on the first day of the month, you have a rest, a remembrance of blowing of trumpets, a Holy gathering.

Wayyiqra 23:25 'You do no servile work, and you shall bring an offering made by fire to YĕHôVâH (יהוה).'

Wayyiqra 23:26 And YĕHôVâH (יהוה) spoke to Mosheh, saying,

Wayyiqra 23:27 "On the tenth day of this seventh month is the Day of Atonement. It shall be a Holy gathering for you. And you shall afflict your beings, and shall bring an offering made by fire to YĕHôVâH (יהוה).

Wayyiqra 23:28 "And you do no work on that same day, for it is the Day of Atonement, to make atonement for you before YĕHôVâH (יהוה) your Elohim (אלהים).

Wayyiqra 23:29 "For any being who is not afflicted on that same day, he shall be cut off from his people.

Wayyiqra 23:30 "And any being who does any work on that same day, that being I shall destroy from the midst of his people.

Wayyiqra 23:31 "You do no work – a law forever throughout your generations in all your dwellings.

Wayyiqra 23:32 'It is a Sabbath of rest to you, and you shall afflict your beings. On the ninth day of

the month at evening, from evening to evening, you observe your Sabbath."

Wayyiqra 23:33 And YĕHôVâH (יהוה) spoke to Mosheh, saying,

Wayyiqra 23:34 "Speak to the children of Yisra'el, saying, 'On the fifteenth day of this seventh month is the Festival of Booths for seven days to YĕHôVâH (יהוה).

Wayyiqra 23:35 'On the first day is a Holy gathering, you do no servile work.

Wayyiqra 23:36 'For seven days you bring an offering made by fire to YĕHôVâH (יהוה). On the eighth day there shall be a Holy gathering for you, and you shall bring an offering made by fire to YĕHôVâH (יהוה). It is a closing festival, you do no servile work.

Wayyiqra 23:37 'These are the appointed times of YĕHôVâH (יהוה) which you proclaim as set- apart gatherings, to bring an offering made by fire to YĕHôVâH (יהוה), a burnt offering and a grain offering, a slaughtering and drink offerings, as commanded for every day –

Wayyiqra 23:38 besides the Sabbaths of YĕHôVâH (יהוה), and besides your gifts, and besides all your vows, and besides all your voluntary offerings which you give to YĕHôVâH (יהוה).

Wayyiqra 23:39 'On the fifteenth day of the seventh month, when you gather in the fruit of the land, observe the festival of YĕHôVâH (יהוה) for seven days. On the first day is a rest, and on the eighth day a rest.

Wayyiqra 23:40 'And you shall take for yourselves on the first day the fruit of good trees, branches of palm trees, twigs of leafy trees, and willows of the stream, and shall rejoice before YĕHôVâH (יהוה) your Elohim (אלהים) for seven days.

Wayyiqra 23:41 'And you shall observe it as a festival to YĕHôVâH (יהוה) for seven days in the year – a law forever in your generations. Observe it in the seventh month.

Wayyiqra 23:42 'Dwell in booths for seven days; all who are native Yisra'elites dwell in booths,

Wayyiqra 23:43 so that your generations know that I made the children of Yisra'el dwell in booths when I brought them out of the land of Mitsrayim. I am YĕHôVâH (יהוה) your Elohim (אלהים).’ ”

Wayyiqra 23:44 Thus did Mosheh speak of the appointed times of YĕHôVâH (יהוה) to the children of Yisra'el.

Wayyiqra 24:1 And YĕHôVâH (יהוה) spoke to Mosheh, saying,

Wayyiqra 24:2 “Command the children of Yisra'el that they bring to you clear oil of pressed olives for the light, to make the lamps burn continually.

Wayyiqra 24:3 “Outside the veil of the Witness, in the Tent of Meeting, Aharon is to arrange it from evening until morning before YĕHôVâH (יהוה) continually – a law forever throughout your generations.

Wayyiqra 24:4 “He is to arrange the lamps on the clean gold lampstand before YĕHôVâH (יהוה) continually.

Wayyiqra 24:5 “And you shall take fine flour and bake twelve cakes with it, two- tenths of an ëphah in each cake.

Wayyiqra 24:6 “And you shall set them in two rows, six in a row, on the clean table before YĕHôVâH (יהוה).

Wayyiqra 24:7 “And you shall put clear frankincense on each row, and it shall be on the bread as a remembrance portion, an offering made by fire to YĕHôVâH (יהוה).

Wayyiqra 24:8 “On every Sabbath he is to arrange it before YĕHôVâH (יהוה) continually, from the children of Yisra'el – an everlasting covenant.

Wayyiqra 24:9 “And it shall be for Aharon and his sons, and they shall eat it in the Holy place, because it is most Holy to him from the offerings of YĕHôVâH (יהוה) made by fire – an everlasting law.”

Wayyiqra 24:10 And the son of an Yisra'elite woman, whose father was a Mitsrite, went out among the children of Yisra'el. And the Yisra'elite woman's son and a man of Yisra'el strove in the camp.

Wayyiqra 24:11 And the Yisra'elite woman's son blasphemed the Name, and cursed. So they brought him to Mosheh. Now his mother's name was Shelomith the daughter of Dibri, of the tribe of Dan.

Wayyiqra 24:12 And they put him in under guard, that it might be declared to them at the mouth of YĕHôVâH (יהוה).

Wayyiqra 24:13 And YĕHôVâH (יהוה) spoke to Mosheh, saying,

Wayyiqra 24:14 “Bring the one who has cursed outside the camp, and all those who heard him shall lay their hands on his head, and all the congregation shall stone him.

Wayyiqra 24:15 “And speak to the children of Yisra'el, saying, ‘Anyone who curses his Elohim (אלהים) shall bear his sin.

Wayyiqra 24:16 ‘And he who blasphemes the Name of YĕHôVâH (יהוה) shall certainly be put to death, and all the congregation certainly stone him, the stranger as well as the native. When he blasphemes the Name, he is put to death.

Wayyiqra 24:17 ‘And he who smites the life from any man shall certainly be put to death.

Wayyiqra 24:18 ‘And he who smites a beast repays it, body for body.

Wayyiqra 24:19 ‘And when a man inflicts a blemish upon his neighbour, as he has done so it is done to him:

Wayyiqra 24:20 ‘Fracture for fracture, eye for eye, tooth for tooth; as he inflicts a blemish upon him, so it is done to him.

Wayyiqra 24:21 ‘And he who smites a beast repays it, and he who smites a man to death is put to death.

Wayyiqra 24:22 ‘You are to have one right-ruling, for the stranger and for the native, for I am YĕHôVâH (יהוה) your Elohim (אלהים).’ ”

Wayyiqra 24:23 And Mosheh spoke to the children of Yisra'el, and they brought the one who cursed outside the camp, and stoned him with stones. And

the children of Yisra'el did as YĕHôVâH (יְהוָה) commanded Mosheh.

Wayyiqra 25:1 And YĕHôVâH (יְהוָה) spoke to Mosheh on Mount Sinai, saying,

Wayyiqra 25:2 "Speak to the children of Yisra'el, and say to them, 'When you come into the land which I give you, then the land shall observe a Sabbath to YĕHôVâH (יְהוָה).'

Wayyiqra 25:3 'Six years you sow your field, and six years you prune your vineyard, and gather in its fruit,

Wayyiqra 25:4 but in the seventh year the land is to have a Sabbath of rest, a Sabbath to YĕHôVâH (יְהוָה). Do not sow your field and do not prune your vineyard.

Wayyiqra 25:5 'Do not reap what grows of its own of your harvest, and do not gather the grapes of your unpruned vine, for it is a year of rest for the land.

Wayyiqra 25:6 'And the Sabbath of the land shall be to you for food, for you and your servant, and for your female servant and your hired servant, and for the stranger who sojourns with you, Wayyiqra 25:7 and for your livestock and the beasts that are in your land. All its crops are for food.

Wayyiqra 25:8 'And you shall count seven Sabbaths of years for yourself, seven times seven years. And the time of the seven Sabbaths of years shall be to you forty-nine years.

Wayyiqra 25:9 'You shall then sound a ram's horn to pass through on the tenth day of the seventh month, on the Day of Atonement cause a ram's horn to pass through all your land.

Wayyiqra 25:10 'And you shall set the fiftieth year apart, and proclaim release throughout all the land to all its inhabitants, it is a Jubilee for you. And each of you shall return to his possession, and each of you return to his clan.

Wayyiqra 25:11 'The fiftieth year is a Jubilee to you. Do not sow, nor reap what grows of its own, nor gather from its unpruned vine.

Wayyiqra 25:12 'It is a Jubilee, it is Holy to you. Eat from the field its crops.

Wayyiqra 25:13 'In the Year of this Jubilee let each one of you return to his possession.

Wayyiqra 25:14 'And when you sell whatever to your neighbour or buy from the hand of your neighbour, do not exploit one another.

Wayyiqra 25:15 'According to the number of years after the Jubilee you buy from your neighbour, and according to the number of years of crops he sells to you.

Wayyiqra 25:16 'According to the greater number of years you increase its price, and according to the fewer number of years you diminish its price, because he sells to you according to the number of the years of the crops.

Wayyiqra 25:17 'And do not oppress one another, but you shall fear your Elohîm (אֱלֹהִים). For I am YĕHôVâH (יְהוָה) your Elohîm (אֱלֹהִים).

Wayyiqra 25:18 'And you shall do My laws and guard My right-rulings, and shall do them. And you shall dwell in the land in safety,

Wayyiqra 25:19 'and the land shall yield its fruit, and you shall eat to satisfaction, and shall dwell there in safety.

Wayyiqra 25:20 'And since you might say, "What do we eat in the seventh year, since we do not sow nor gather in our crops?"

Wayyiqra 25:21 'Therefore I have commanded My blessing on you in the sixth year, and it shall bring forth the crop for three years.

Wayyiqra 25:22 'And you shall sow in the eighth year, and eat of the old crop until the ninth year. Eat of the old until its crop comes in.

Wayyiqra 25:23 'And the land is not to be sold beyond reclaim, for the land is Mine, for you are sojourners and settlers with Me.

Wayyiqra 25:24 'And provide for a redemption for the land, in all the land of your possession.

Wayyiqra 25:25 'When your brother becomes poor, and has sold some of his possession, and his

redeemer, a close relative comes to redeem it, then he shall redeem what his brother sold.

Wayyiqra 25:26 'And when the man has no one to redeem it, but he himself becomes able to redeem it,

Wayyiqra 25:27 then let him count the years since its sale, and return the remainder to the man to whom he sold it, that he shall return to his possession.

Wayyiqra 25:28 'And if his hand has not found enough to give back to him, then what was sold shall remain in the hand of him who bought it until the Year of Jubilee. And it shall be released in the Jubilee, and he shall return to his possession.

Wayyiqra 25:29 'And when a man sells a house in a walled city, then his right of redemption shall be at the end of the year after it is sold. His right of redemption lasts a year.

Wayyiqra 25:30 'But if it is not redeemed within a complete year, then the house in the walled city shall be established beyond reclaim to the buyer of it, throughout his generations. It is not released in the Jubilee.

Wayyiqra 25:31 'The houses of villages, however, which have no wall around them are reckoned as the field of the country. A right of redemption belongs to it, and they are released in the Jubilee.

Wayyiqra 25:32 'As for the cities of the Lëwites, and the houses in the cities of their possession, the Lëwites have a right of redemption forever.

Wayyiqra 25:33 'And that which is redeemed from the Lëwites, both the sale of a house and the city of his possession shall be released in the Year of Jubilee, because the houses in the cities of the Lëwites are their possession in the midst of the children of Yisra'ël.

Wayyiqra 25:34 'But the field of the open land of their cities is not sold, for it is their everlasting possession.

Wayyiqra 25:35 'And when your brother becomes poor, and his hand has failed with you, then you

shall sustain him, and he shall live with you, like a stranger or a sojourner.

Wayyiqra 25:36 'Take no interest from him, or profit, but you shall fear your Elohim (אֱלֹהִים), and your brother shall live with you.

Wayyiqra 25:37 'Do not lend him your silver on interest, and do not lend him your food for profit.

Wayyiqra 25:38 'I am YēHôVâH (יְהוָה) your Elohim (אֱלֹהִים), who brought you out of the land of Mitsrayim, to give you the land of Kena'an, to be your Elohim (אֱלֹהִים).

Wayyiqra 25:39 'And when your brother who dwells by you becomes poor, and sells himself to you, do not make him serve as a slave.

Wayyiqra 25:40 'But as a hired servant, as a settler he is with you, and serves you until the Year of Jubilee.

Wayyiqra 25:41 'And then he shall leave you, he and his children with him, and shall return to his own clan, even return to the possession of his fathers.

Wayyiqra 25:42 'For they are My servants, whom I brought out of the land of Mitsrayim, they are not sold as slaves.

Wayyiqra 25:43 'Do not rule over him with harshness, but you shall fear your Elohim (אֱלֹהִים).

Wayyiqra 25:44 'And your male and female slaves whom you have from the nations that are around you, from them you buy male and female slaves,

Wayyiqra 25:45 and also from the sons of the strangers sojourning among you, from them you buy, and from their clans who are with you, which they shall bring forth in your land, and they shall be your property.

Wayyiqra 25:46 'And you shall take them as an inheritance for your children after you, to inherit them as a possession, they are your slaves for all time. But over your brothers, the children of Yisra'ël, you do not rule with harshness, one over another.

Wayyiqra 25:47 'Now when a sojourner or a settler with you becomes rich, and your brother with him

becomes poor, and sells himself to the settler or sojourner with you, or to a member of the sojourner's clan,

Wayyiqra 25:48 after he has been sold, there is a right of redemption to him – one of his brothers does redeem him,

Wayyiqra 25:49 or his uncle or his uncle's son does redeem him, or anyone who is a close relative to him in his clan does redeem him, or if he is able, then he shall redeem himself.

Wayyiqra 25:50 'And he shall reckon with him who bought him: The price of his release shall be according to the number of years, from the year that he was sold to him until the Year of Jubilee; as the days of a hired servant it is with him.

Wayyiqra 25:51 'If there are yet many years, according to them he repays the price of his redemption, from the silver of his purchase.

Wayyiqra 25:52 'And if few years are left until the Year of Jubilee, then he shall reckon with him, and according to his years he repays him the price of his redemption.

Wayyiqra 25:53 'He is with him as a yearly hired servant, and he does not rule with harshness over him before your eyes.

Wayyiqra 25:54 'And if he is not redeemed in these years, then he shall be released in the Year of Jubilee, he and his children with him.

Wayyiqra 25:55 'Because the children of Yisra'el are servants to Me, they are My servants whom I brought out of the land of Mitsrayim. I am YĕHôVâH (יְהוָה) your Elohim (אֱלֹהִים).

Wayyiqra 26:1 'Do not make idols for yourselves, and do not set up a carved image or a pillar for yourselves, and do not place a stone image in your land, to bow down to it. For I am YĕHôVâH (יְהוָה) your Elohim (אֱלֹהִים).

Wayyiqra 26:2 'Guard My Sabbaths and reverence My Holy place. I am YĕHôVâH (יְהוָה).

Wayyiqra 26:3 'If you walk in My laws and guard My commands, and shall do them,

Wayyiqra 26:4 then I shall give you rain in its season, and the land shall yield its crops, and the trees of the field yield their fruit.

Wayyiqra 26:5 'And your threshing shall last till the time of the grape harvest, and the grape harvest shall last till the time of sowing. And you shall eat your bread until you have enough, and shall dwell in your land safely.

Wayyiqra 26:6 'And I shall give peace in the land, and you shall lie down and no one make you afraid. And I shall clear the land of evil beasts, and not let the sword go through your land.

Wayyiqra 26:7 'And you shall pursue your enemies, and they shall fall by the sword before you.

Wayyiqra 26:8 'And five of you shall pursue a hundred, and a hundred of you pursue ten thousand. And your enemies shall fall by the sword before you.

Wayyiqra 26:9 'And I shall turn to you and make you bear fruit, and shall increase you, and shall establish My covenant with you.

Wayyiqra 26:10 'And you shall eat the old supply, and clear out the old because of the new.

Wayyiqra 26:11 'And I shall set My Dwelling Place in your midst, and My being shall not reject you.

Wayyiqra 26:12 'And I shall walk in your midst, and shall be your Elohim (אֱלֹהִים), and you shall be My people.

Wayyiqra 26:13 'I am YĕHôVâH (יְהוָה) your Elohim (אֱלֹהִים), who brought you out of the land of Mitsrayim, from being their slaves. And I have broken the bars of your yoke and made you walk upright.

Wayyiqra 26:14 'But if you do not obey Me, and do not do all these commands,

Wayyiqra 26:15 and if you reject My laws, or if your being loathes My right- rulings, so that you do not do all My commands, but break My covenant,

Wayyiqra 26:16 I also do this to you: And I shall appoint sudden alarm over you, wasting disease and inflammation, destroying the eyes, and

consuming the life. And you shall sow your seed in vain, for your enemies shall eat it.

Wayyiqra 26:17 'And I shall set My face against you, and you shall be smitten before your enemies. And those who hate you shall rule over you, and you shall flee when no one pursues you.

Wayyiqra 26:18 'And after all this, if you do not obey Me, then I shall punish you seven times more for your sins.

Wayyiqra 26:19 'And I shall break the pride of your power, and shall make your heavens like iron and your earth like bronze.

Wayyiqra 26:20 'And your strength shall be spent in vain and your land not yield its crops, nor the trees of the land yield their fruit.

Wayyiqra 26:21 'And if you walk contrary to Me, and refuse to obey Me, I shall bring on you seven times more plagues, according to your sins,

Wayyiqra 26:22 and send wild beasts among you, which shall bereave you of your children. And I shall cut off your livestock, and make you few in number, and your highways shall be deserted.

Wayyiqra 26:23 'And if you are not instructed by Me by these, but walk contrary to Me,

Wayyiqra 26:24 then I also shall walk contrary to you, and I Myself shall smite you seven times for your sins.

Wayyiqra 26:25 'And I shall bring against you a sword executing the vengeance of My covenant, and you shall gather together in your cities, and I shall send pestilence among you, and you shall be given into the hand of the enemy.

Wayyiqra 26:26 'When I have cut off your supply of bread, ten women shall bake your bread in one oven, and they shall bring back to you your bread by weight, and you shall eat and not be satisfied.

Wayyiqra 26:27 'And if in spite of this, you do not obey Me, but walk contrary to Me,

Wayyiqra 26:28 then I shall walk contrary to you in wrath. And I Myself shall punish you seven times for your sins.

Wayyiqra 26:29 'And you shall eat the flesh of your sons, and eat the flesh of your daughters.

Wayyiqra 26:30 'And I shall destroy your high places, and cut down your sun- pillars, and put your carcasses on the carcasses of your idols. And My being shall loathe you.

Wayyiqra 26:31 'And I shall turn your cities into ruins and lay your Holy places waste, and not smell your sweet fragrances.

Wayyiqra 26:32 'And I shall lay the land waste, and your enemies who dwell in it shall be astonished at it.

Wayyiqra 26:33 'And I shall scatter you among the gentiles and draw out a sword after you. And your land shall be desert and your cities ruins,

Wayyiqra 26:34 and the land enjoy its Sabbaths as long as it lies waste and you are in your enemies' land. Then the land would rest and enjoy its Sabbaths.

Wayyiqra 26:35 'As long as it lies waste it rests, for the time it did not rest on your Sabbaths when you dwelt in it.

Wayyiqra 26:36 'And as for those of you who are left, I shall send faintness into their hearts in the lands of their enemies, and the sound of a shaken leaf shall cause them to flee. And they shall flee as though retreating from a sword, and they shall fall when no one pursues.

Wayyiqra 26:37 'And they shall stumble over one another, as from before a sword, when no one pursues. And you shall be unable to stand before your enemies.

Wayyiqra 26:38 'And you shall perish among the gentiles, and the land of your enemies shall eat you up,

Wayyiqra 26:39 and those of you who are left rot away in their crookedness in your enemies' lands, and also in their fathers' crookednesses rot away with them.

Wayyiqra 26:40 'But if they confess their crookedness and the crookedness of their fathers, with their trespass in which they trespassed against

Me, and that they also have walked contrary to Me,

Wayyiqra 26:41 and that I also have walked contrary to them and have brought them into the land of their enemies – if their uncircumcised heart is then humbled, and they accept the punishment of their crookedness,

Wayyiqra 26:42 then I shall remember My covenant with Ya'aqob, and also My covenant with Yiṣḥāq, and also remember My covenant with 'Ab·rā·hām (אַבְרָהָם), and remember the land.

Wayyiqra 26:43 'For the land was abandoned by them, and enjoying its Sabbaths while lying waste without them, and they were paying for their crookedness, because they rejected My right-rulings and because their being loathed My laws. Wayyiqra 26:44 'And yet for all this, when they are in the land of their enemies, I shall not reject them, nor shall I loathe them so as to destroy them and break My covenant with them. For I am YēHôVâH (יְהוָה) their Elohîm (אֱלֹהִים).

Wayyiqra 26:45 'Then I shall remember for their sake the covenant of the ancestors whom I brought out of the land of Mitsrayim before the eyes of the nations to be their Elohîm (אֱלֹהִים). I am YēHôVâH (יְהוָה).'

Wayyiqra 26:46 These are the laws and the right-rulings and the Torot which YēHôVâH (יְהוָה) made between Himself and the children of Yisra'el on Mount Sinai by the hand of Mosheh.

Wayyiqra 27:1 And YēHôVâH (יְהוָה) spoke to Mosheh, saying,

Wayyiqra 27:2 "Speak to the children of Yisra'el, and say to them, 'When a man separates a vow, by your evaluation of lives unto YēHôVâH (יְהוָה),

Wayyiqra 27:3 when your evaluation is of a male from twenty years old up to sixty years old, then your evaluation shall be fifty sheqels of silver, according to the sheqel of the Holy place.

Wayyiqra 27:4 'And if it is a female, then your evaluation shall be thirty sheqels;

Wayyiqra 27:5 and if from five years old up to twenty years old, then your evaluation for a male shall be twenty sheqels, and for a female ten sheqels;

Wayyiqra 27:6 and if from a month old up to five years old, then your evaluation for a male shall be five sheqels of silver, and for a female your evaluation shall be three sheqels of silver;

Wayyiqra 27:7 and if from sixty years old and above, if it is a male, then your evaluation shall be fifteen sheqels, and for a female ten sheqels.

Wayyiqra 27:8 'But if he is too poor to pay your evaluation, then he shall present himself before the priest, and the priest shall set a value for him. According to the ability of him who vowed, the priest shall value him.

Wayyiqra 27:9 'And if it is a beast of which they bring an offering to YēHôVâH (יְהוָה), all such given to YēHôVâH (יְהוָה) is Holy.

Wayyiqra 27:10 'He is not to replace it or exchange it, good for spoilt or spoilt for good. And if he at all exchanges beast for beast, then both it and the one exchanged for it is Holy.

Wayyiqra 27:11 'And if it is any unclean beast of which they do not bring an offering to YēHôVâH (יְהוָה), then he shall present the beast before the priest;

Wayyiqra 27:12 and the priest shall value it, whether it is good or spoilt. According to your evaluation, O priest, so it shall be.

Wayyiqra 27:13 'But if he indeed redeems it, then he shall add one-fifth to your evaluation.

Wayyiqra 27:14 'And when a man sets his house apart, to be Holy to YēHôVâH (יְהוָה), then the priest shall value it, whether it is good or spoilt. As the priest values it, so it stands.

Wayyiqra 27:15 'And if he who sets it apart does redeem his house, then he shall add one-fifth of the silver of your evaluation to it, and it shall be his.

Wayyiqra 27:16 'And if a man sets apart to YēHôVâH (יְהוָה) a field he owns, then your

evaluation shall be according to the seed for it – a homer of barley seed at fifty sheqels of silver.

Wayyiqra 27:17 'If he sets his field apart from the Year of Jubilee, according to your evaluation it stands.

Wayyiqra 27:18 'But if he sets his field apart after the Jubilee, then the priest shall reckon to him the silver due according to the years that remain till the Year of Jubilee, and it shall be deducted from your evaluation.

Wayyiqra 27:19 'And if he who sets the field apart ever wishes to redeem it, then he shall add one-fifth of the silver of your evaluation to it, and it shall be his.

Wayyiqra 27:20 'And if he does not redeem the field, or if he has sold the field to another man, it is no longer redeemed,

Wayyiqra 27:21 but the field, when it is released in the Jubilee, is Holy to YĕHôVâH (יהוה) as a dedicated field, to be the possession of the priest.

Wayyiqra 27:22 'And if a man sets apart to YĕHôVâH (יהוה) a field which he has bought, which is not the field of his possession,

Wayyiqra 27:23 then the priest shall reckon to him the amount of your evaluation, up to the Year of Jubilee, and he shall give your evaluation on that day, set- apart to YĕHôVâH (יהוה).

Wayyiqra 27:24 'In the Year of Jubilee the field returns to him from whom he bought it, to him whose is the possession of the land.

Wayyiqra 27:25 'And all your evaluations is to be according to the sheqel of the Holy place: twenty gërâhs to the sheqel.

Wayyiqra 27:26 'However, a first-born of the beasts, which is first-born to YĕHôVâH (יהוה), no man sets it apart – whether bull or sheep, it belongs to YĕHôVâH (יהוה).

Wayyiqra 27:27 'And if among the unclean beasts, then he shall ransom it according to your evaluation, and shall add one-fifth to it. And if it is not redeemed, then it shall be sold according to your evaluation.

Wayyiqra 27:28 'However, whatever a man lays under ban for YĕHôVâH (יהוה) of all that he has, man and beast, or the field of his possession, is not sold or redeemed. Whatever is laid under ban is most Holy to YĕHôVâH (יהוה).

Wayyiqra 27:29 'No one under the ban, under the ban among men, is ransomed, but shall certainly be put to death.

Wayyiqra 27:30 'And all the tithe of the land – of the seed of the land or of the fruit of the tree – belongs to YĕHôVâH (יהוה). It is Holy to YĕHôVâH (יהוה).

Wayyiqra 27:31 'If a man indeed redeems any of his tithes, he adds one-fifth to it.

Wayyiqra 27:32 'And the entire tithe of the herd and of the flock, all that passes under the rod, the tenth one is Holy to YĕHôVâH (יהוה).

Wayyiqra 27:33 'He does not inquire whether it is good or spoilt, nor does he exchange it. And if he exchanges it at all, then both it and the one exchanged for it are Holy, it is not redeemed.' "

Wayyiqra 27:34 These are the commands which YĕHôVâH (יהוה) commanded Mosheh for the children of Yisra'el on Mount Sinai.

Numbers - Outline

1. Israel at Mount Sinai (1:1 - 10:10)

a. Israel Numbered and Arranged (1:1 - 4:49)

i. The Census of Israel's Warriors (1:1 - 54)

ii. The Order of the Camps (2:1 - 34)

iii. The Levites (3:1 - 4:49)

1. The Sons of Aaron (3:1 - 4)

2. The Duties of the Levites (3:5 - 13)

3. The Registration of the Levites from One Month Old (3:14 - 39)

a. The Gershonites (3:21 - 26)

b. The Kohathites (3:27 - 32)

c. The Merarites (3:33 - 36)

- d. Moses and Aaron (3:37 - 39)
- 4. The Redemption of the Firstborn (3:40 - 51)
- 5. The Duties of the Clans of Levi (4:1 - 33)
 - a. The Kohathites (4:1 - 20)
 - b. The Gershonites (4:21 - 28)
 - c. The Merarites (4:29 - 33)
- 6. The Numbering of the Levites from Thirty to Fifty (4:34 - 49)
 - b. Purification of the Camp (5:1 - 10:10)
 - i. Ritually Unclean Excluded from the Camp (5:1 - 4)
 - ii. Confession and Restitution (5:5 - 10)
 - iii. The Adultery Test (5:11 - 31)
 - iv. The Nazirite Vow (6:1 - 21)
 - v. The Aaronic Blessing (6:22 - 27)
 - vi. The Offerings of Dedication from the Twelve Tribes (7:1 - 89)
 - vii. The Lampstand (8:1 - 4)
 - viii. The Cleansing of the Levites (8:5 - 26)
 - ix. The Second Passover (9:1 - 14)
 - x. The Cloud Above the Tabernacle (9:15 - 23)
 - xi. The Two Silver Trumpets (10:1 - 10)
- 2. The Journey from Sinai to Paran (10:11 - 12:16)
 - a. Israel Leaves Mount Sinai (10:11 - 36)
 - b. The People Complain (11:1 - 35)
 - i. The Burning at Taberah (11:1 - 3)
 - ii. The Complaints About Food (11:4 - 35)
 - 1. Israel Eats Manna (11:4 - 9)
 - 2. Seventy Elders Anointed (11:10 - 17)
 - 3. The Quail and the Plague (11:18 - 35)
 - c. The Complaint of Miriam and Aaron (12:1 - 16)
- 3. Israel in the Wilderness of Paran (13:1 - 19:22)
 - a. The Twelve Spies (13:1 - 15:41)
 - i. The Spies Explore Canaan (13:1 - 24)
 - ii. The Report of the Spies (13:25 - 33)
 - iii. Israel's Rebellion (14:1 - 45)
 - 1. Yehoshua and Caleb Intercede (14:1 - 12)
 - 2. Moses Intercedes (14:13 - 19)

- 3. God's Forgiveness and Judgement (14:20 - 39)
 - 4. The Defeat at Hormah (14:40 - 45)
- iv. God's Call to Obedience (15:1 - 41)
 - 1. The Drink Offerings (15:1 - 21)
 - 2. Offerings for Unintentional Sins (15:22 - 31)
 - 3. The Sabbath-Breaker Stoned (15:32 - 36)
 - 4. The Law of Tassels (15:37 - 41)
- b. Korah's Rebellion (16:1 - 18:32)
 - i. Korah, Dathan, and Abiram (16:1 - 37)
 - ii. The Earth Swallows and Fire Consumes (16:28 - 40)
 - iii. Aaron Halts the Plague (16:41 - 50)
 - iv. Aaron's Staff Buds (17:1 - 13)
 - v. Priests and Levites' Duties (18:1 - 32)
- c. The Red Heifer (19:1 - 22)
 - i. The Offering of the Red Heifer (19:1 - 10)
 - ii. The Water of Purification (19:11 - 22)
- 4. The Journey from Paran to the Plains of Moab (20:1 - 21:35)
 - a. The Death of Miriam (20:1)
 - b. The Sin of Moses and Aaron (20:2 - 13)
 - c. Edom Refuses Passage (20:14 - 21)
 - d. The Death of Aaron (20:22 - 29)
 - e. The Defeat of Arad (21:1 - 3)
 - f. The Bronze Serpent (21:4 - 9)
 - g. The Journey to Moab (21:10 - 20)
 - h. The Defeat of Sihon (21:21 - 30)
 - i. The Defeat of Og (21:31 - 35)
- 5. Israel in the Plains of Moab (22:1 - 36:13)
 - a. Balaam and the King of Moab (22:1 - 25:18)
 - i. Balak, King of Moab, hires Balaam (22:1 - 21)
 - ii. The Angel and Balaam's Donkey (22:22 - 41)
 - iii. Balaam Blesses Israel (23:1 - 24:25)
 - iv. The Baal of Peor Incident (25:1 - 18)
 - 1. Moab Seduces Israel (25:1 - 5)
 - 2. The Zeal of Phinehas (25:6 - 18)
- b. The Second Census (26:1 - 65)

c. Instructions for the Second Generation (27:1 - 30:16)

i. The Daughters of Zelophehad (27:1 - 11)

ii. Moses' Successor (27:12 - 23)

iii. The Offerings (28:1 - 29:40)

1. Daily Offerings (28:1 - 8)

2. The Sabbath Offerings (28:9 - 10)

3. The Monthly Offerings (28:11 - 15)

4. The Festival Offerings (28:16 - 29:40)

a. Passover and the Feast of Unleavened Bread (28:16 - 25)

b. The Feast of Weeks (28:26 - 31)

c. The Feast of Trumpets (29:1 - 6)

d. The Day of Atonement (29:7 - 11)

e. The Feast of Tabernacles (29:12 - 40)

iv. Laws about Vows (30:1 - 16)

1. Vengeance on Midian (31:1 - 54)

2. The Tribes East of the Jordan (32:1 - 42)

3. Final Preparations to Enter the Promised Land (33:1 - 36:13)

v. Summary of the Wilderness Journeys (33:1 - 49)

vi. Instructions for Occupying Canaan (33:50 - 56)

vii. The Boundaries of Canaan (34:1 - 29)

viii. The Inheritance of the Levites (35:1 - 34)

1. The Forty-Eight Levitical Cities (35:1 - 8)

2. The Six Cities of Refuge (35:9 - 34)

ix. The Inheritance of the Daughters of Zelophehad (36:1 - 13)

Bemidbar/Numbers

Bemidbar 1:1 And **YĕHôVâH (יהוה)** spoke to Mosheh in the Wilderness of Sinai, in the Tent of Meeting, on the first day of the second month, in the second year after they had come out of the land of Mitsrayim, saying,

Bemidbar 1:2 "Take a census of all the congregation of the children of Yisra'el, by their

clans, by their fathers' houses, according to the number of names, every male, head by head, Bemidbar 1:3 from twenty years old and above, everyone going out to the army in Yisra'el. Number them by their divisions, you and Aharon.

Bemidbar 1:4 "And a man from every tribe should be with you, each one the head of his father's house.

Bemidbar 1:5 "And these are the names of the men who stand with you. From Re'uḇĕn: Elitsur, son of Shedĕy'ur.

Bemidbar 1:6 "From Shim'on: Shelumi'el, son of Tsurishaddai.

Bemidbar 1:7 "From Yehuḏah: Naḥshon, son of Amminadab.

Bemidbar 1:8 "From Yissaskar: Nethan'el, son of Tsu'ar.

Bemidbar 1:9 "From Zebulun: Eliyab, son of Hĕlon.

Bemidbar 1:10 "From the sons of Yosĕph: From Ephrayim: Elishama, son of Ammihud. From Menashsheh: Gamli'el, son of Peḏahtsur.

Bemidbar 1:11 "From Binyamin: Abidan, son of Giḏ'oni.

Bemidbar 1:12 "From Dan: Ahi'ezer, son of Ammishaddai.

Bemidbar 1:13 "From Asher: Paḡ'i'el, son of Oḵran.

Bemidbar 1:14 "From Gad: Elyasaph, son of Deu'el.

Bemidbar 1:15 "From Naphtali: Aḥira, son of Ėnan."

Bemidbar 1:16 These are the ones called from the congregation, leaders of their fathers' tribes, heads of the thousands of Yisra'el.

Bemidbar 1:17 And Mosheh and Aharon took these men who were called by name,

Bemidbar 1:18 and they assembled all the congregation together on the first day of the second month. And they declared their ancestry by clans, by their fathers' houses, according to the number of names, from twenty years old and above, each one head by head.

Bemidbar 1:19 As **YĕHôVâH (יהוה)** commanded Mosheh, so he registered them in the Wilderness of Sinai.

Bemidbar 1:20 And the children of Re'ubën, Yisra'el's first-born, their genealogies by their clans, by their fathers' house, according to the number of names, every male head by head, from twenty years old and above, everyone going out to the army,

Bemidbar 1:21 those who were registered of the tribe of Re'ubën were forty-six thousand five hundred.

Bemidbar 1:22 From the children of Shim'on, their genealogies by their clans, by their fathers' house, of those who were registered, according to the number of names, every male head by head, from twenty years old and above, everyone going out to the army,

Bemidbar 1:23 those who were registered of the tribe of Shim'on were fifty-nine thousand three hundred.

Bemidbar 1:24 From the children of Gaḏ, their genealogies by their clans, by their fathers' house, according to the number of names, from twenty years old and above, everyone going out to the army,

Bemidbar 1:25 those who were registered of the tribe of Gaḏ were forty-five thousand six hundred and fifty.

Bemidbar 1:26 From the children of Yehuḏah, their genealogies by their clans, by their fathers' house, according to the number of names, from twenty years old and above, everyone going out to the army,

Bemidbar 1:27 those who were registered of the tribe of Yehuḏah were seventy- four thousand six hundred.

Bemidbar 1:28 From the children of Yissaskar, their genealogies by their clans, by their fathers' house, according to the number of names, from twenty years old and above, everyone going out to the army,

Bemidbar 1:29 those who were registered of the tribe of Yissaskar were fifty- four thousand four hundred.

Bemidbar 1:30 From the children of Zeḅulun, their genealogies by their clans, by their fathers' house, according to the number of names, from twenty years old and above, everyone going out to the army,

Bemidbar 1:31 those who were registered of the tribe of Zeḅulun were fifty- seven thousand four hundred.

Bemidbar 1:32 From the sons of Yosëph, the children of Ephrayim, their genealogies by their clans, by their fathers' house, according to the number of names, from twenty years old and above, everyone going out to the army,

Bemidbar 1:33 those who were registered of the tribe of Ephrayim were forty thousand five hundred.

Bemidbar 1:34 From the children of Menashsheh, their genealogies by their clans, by their fathers' house, according to the number of names, from twenty years old and above, everyone going out to the army,

Bemidbar 1:35 those who were registered of the tribe of Menashsheh were thirty- two thousand two hundred.

Bemidbar 1:36 From the children of Binyamin, their genealogies by their clans, by their fathers' house, according to the number of names, from twenty years old and above, everyone going out to the army,

Bemidbar 1:37 those who were registered of the tribe of Binyamin were thirty- five thousand four hundred.

Bemidbar 1:38 From the children of Dan, their genealogies by their clans, by their fathers' house, according to the number of names, from twenty years old and above, everyone going out to the army,

Bemidbar 1:39 those who were registered of the tribe of Dan were sixty-two thousand seven hundred.

Bemidbar 1:40 From the children of Ashër, their genealogies by their clans, by their fathers' house,

according to the number of names, from twenty years old and above, everyone going out to the army,

Bemidbar 1:41 those who were registered of the tribe of Ashër were forty-one thousand five hundred.

Bemidbar 1:42 From the children of Naphtali, their genealogies by their clans, by their fathers' house, according to the number of names, from twenty years old and above, everyone going out to the army,

Bemidbar 1:43 those who were registered of the tribe of Naphtali were fifty-three thousand four hundred.

Bemidbar 1:44 These were those registered, whom Mosheh and Aharon registered, with the leaders of Yisra'el, twelve men, each one for his father's house.

Bemidbar 1:45 And all those that were registered of the children of Yisra'el, by their fathers' houses, from twenty years old and above, everyone going out to the army in Yisra'el,

Bemidbar 1:46 all those that were registered were six hundred and three thousand five hundred and fifty.

Bemidbar 1:47 But the Lëwites were not registered among them by their fathers' tribe,

Bemidbar 1:48 because YĕHôVâH (יהוה) had spoken to Mosheh, saying,

Bemidbar 1:49 "Only the tribe of Lëwi you do not register, nor take a census of them among the children of Yisra'el.

Bemidbar 1:50 "Instead, appoint the Lëwites over the Dwelling Place of the Witness, over all its furnishings, and over all that belongs to it. They bear the Dwelling Place and all its furnishings, and they attend to it, and camp around the Dwelling Place.

Bemidbar 1:51 "And when the Dwelling Place is to go forward, the Lëwites take it down. And when the Dwelling Place is to be set up, the Lëwites set it

up. And the stranger who comes near is put to death.

Bemidbar 1:52 "And the children of Yisra'el shall pitch their tents, everyone by his own camp, everyone by his own banner, according to their divisions,

Bemidbar 1:53 but let the Lëwites camp around the Dwelling Place of the Witness, so that there be no wrath on the congregation of the children of Yisra'el. And the Lëwites shall guard the duty of the Dwelling Place of the Witness."

Bemidbar 1:54 And the children of Yisra'el did according to all that YĕHôVâH (יהוה) commanded Mosheh, so they did.

Bemidbar 2:1 And YĕHôVâH (יהוה) spoke to Mosheh and to Aharon, saying,

Bemidbar 2:2 "The children of Yisra'el are to camp, each one by his own banner, beside the sign of his father's house. Let them camp around the Tent of Meeting at a distance."

Bemidbar 2:3 And on the east side, towards sunrise: those of the banner of the camp of Yehuḏah camp according to their divisions. And the leader of the children of Yehuḏah: Naḥshon, son of Amminadaḇ.

Bemidbar 2:4 And his army with their registered ones: seventy-four thousand six hundred.

Bemidbar 2:5 And those camping next to him is the tribe of Yissasḵar, and the leader of the children of Yissasḵar: Nethanë'l, son of Tsu'ar.

Bemidbar 2:6 And his army with its registered ones: fifty-four thousand four hundred.

Bemidbar 2:7 Then the tribe of Zeḇulun, and the leader of the children of Zeḇulun: Eliyaḇ, son of Hëlon.

Bemidbar 2:8 And his army with its registered ones: fifty-seven thousand four hundred.

Bemidbar 2:9 All the registered ones of the camp of Yehuḏah, according to their divisions: one hundred and eighty-six thousand four hundred. These depart first.

Bemidbar 2:10 On the south side: the banner of the camp of Re'ubën according to their divisions, and the leader of the children of Re'ubën: Elitsur, son of Shedëy'ur.

Bemidbar 2:11 And his army with its registered ones: forty-six thousand five hundred.

Bemidbar 2:12 And those who camp next to him: the tribe of Shim'on, and the leader of the children of Shim'on: Shelumi'ël, son of Tsurishaddai.

Bemidbar 2:13 And his army with their registered ones: fifty-nine thousand three hundred.

Bemidbar 2:14 Then the tribe of Gad, and the leader of the children of Gad: Elyasaph, son of Re'uw'ël.

Bemidbar 2:15 And his army with their registered ones: forty-five thousand six hundred and fifty.

Bemidbar 2:16 All the registered ones of the camp of Re'ubën, according to their divisions: one hundred and fifty-one thousand four hundred and fifty. And they are the second to depart.

Bemidbar 2:17 And the Tent of Meeting, the camp of the Lëwites, shall move out in the middle of the camps. As they camp, so they move out, everyone in his place, by their banners.

Bemidbar 2:18 On the west side: the banner of the camp of Ephrayim according to their divisions, and the leader of the children of Ephrayim: Elishama, son of Ammihud.

Bemidbar 2:19 And his army with their registered ones: forty thousand five hundred.

Bemidbar 2:20 And next to him the tribe of Menashsheh, and the leader of the children of Menashsheh: Gamli'ël, son of Peḏahtsur.

Bemidbar 2:21 And his army with their registered ones: thirty-two thousand two hundred.

Bemidbar 2:22 Then the tribe of Binyamin, and the leader of the children of Binyamin: Abidan, son of Gid'oni.

Bemidbar 2:23 And his army with their registered ones: thirty-five thousand four hundred.

Bemidbar 2:24 All the registered ones of the camp of Ephrayim, according to their divisions: one

hundred and eight thousand one hundred. And they are the third to depart.

Bemidbar 2:25 On the north side: the banner of the camp of Dan, according to their divisions, and the leader of the children of Dan: Aḥi'ezer, son of Ammishaddai.

Bemidbar 2:26 And his army with their registered ones: sixty-two thousand seven hundred.

Bemidbar 2:27 And those who camp next to him: the tribe of Ashër, and the leader of the children of Ashër: Paḡ'i'ël, son of Okran.

Bemidbar 2:28 And his army with their registered ones: forty-one thousand five hundred.

Bemidbar 2:29 Then the tribe of Naphtali, and the leader of the children of Naphtali: Aḥira, son of Ėnan.

Bemidbar 2:30 And his army with their registered ones: fifty-three thousand four hundred.

Bemidbar 2:31 All the registered ones of the camp of Dan: one hundred and fifty- seven thousand six hundred. They depart last, with their banners.

Bemidbar 2:32 These were registered ones of the children of Yisra'ël by their fathers' houses. All who were registered according to their divisions of the camps: six hundred and three thousand five hundred and fifty.

Bemidbar 2:33 But the Lëwites were not registered among the children of Yisra'ël, as YĕHôVâH (יהוה) commanded Mosheh.

Bemidbar 2:34 And the children of Yisra'ël did according to all that YĕHôVâH (יהוה) commanded Mosheh. So they camped by their banners and so they departed, each one by his clan, according to their fathers' houses.

Bemidbar 3:1 And these are the generations of Aharon and Mosheh when YĕHôVâH (יהוה) spoke with Mosheh on Mount Sinai.

Bemidbar 3:2 And these are the names of the sons of Aharon: Naḏab, the first- born, and Abihu, El'azar, and Ithamar.

Bemidbar 3:3 These are the names of the sons of Aharon, the anointed priests, whom he ordained to act as priests.

Bemidbar 3:4 And Nadab and Abihu had died before YĕHôVâH (יהוה) when they brought strange fire before YĕHôVâH (יהוה) in the Wilderness of Sinai. And they had no children. So El'azar and Ithamar acted as priests in the presence of Aharon their father.

Bemidbar 3:5 And YĕHôVâH (יהוה) spoke to Mosheh, saying,

Bemidbar 3:6 "Bring the tribe of Lëwi near, and set them before Aharon the priest, and they shall serve him,

Bemidbar 3:7 and shall guard his duty and the duty of all the congregation before the Tent of Meeting, to do the service of the Dwelling Place.

Bemidbar 3:8 "And they shall guard all the furnishings of the Tent of Meeting, and the duty of the children of Yisra'el, to do the service of the Dwelling Place.

Bemidbar 3:9 "And you shall give the Lëwites to Aharon and his sons. They are the given ones, given to him from among the children of Yisra'el.

Bemidbar 3:10 "And appoint Aharon and his sons, and they shall guard their priesthood. And the stranger who comes near shall be put to death."

Bemidbar 3:11 And YĕHôVâH (יהוה) spoke to Mosheh, saying,

Bemidbar 3:12 "Now look, I Myself have taken the Lëwites from among the children of Yisra'el instead of every first-born who opens the womb among the children of Yisra'el. And the Lëwites shall be Mine,

Bemidbar 3:13 because all the first-born are Mine. On the day that I struck all the first-born in the land of Mitsrayim, I set apart to Myself all the first-born in Yisra'el, both man and beast. They are Mine, I am YĕHôVâH (יהוה)."

Bemidbar 3:14 And YĕHôVâH (יהוה) spoke to Mosheh in the Wilderness of Sinai, saying,

Bemidbar 3:15 "Register the children of Lëwi by their fathers' houses, by their clans. Register every male from a month old and above."

Bemidbar 3:16 So Mosheh registered them according to the word of YĕHôVâH (יהוה), as he had been commanded.

Bemidbar 3:17 And these were the sons of Lëwi by their names: Gëreshon, and Qehath, and Merari.

Bemidbar 3:18 And these are the names of the sons of Gëreshon by their clans: Liḡni and Shim'i.

Bemidbar 3:19 And the sons of Qehath by their clans: Amram and Yitshar, Ḥeḇron and Uzzi'el.

Bemidbar 3:20 And the sons of Merari by their clans: Maḥli and Mushi. These are the clans of the Lëwites by their fathers' houses.

Bemidbar 3:21 From Gëreshon came the clan of the Liḡnites and the clan of the Shim'ites. These were the clans of the Gëreshonites.

Bemidbar 3:22 Their registered ones, according to the number of all the males from a month old and above, their registered ones were seven thousand five hundred.

Bemidbar 3:23 The clans of the Gëreshonites were to camp westward, behind the Dwelling Place, Bemidbar 3:24 and the leader of the fathers' house of the Gëreshonites: Elyasaph, son of La'el.

Bemidbar 3:25 And the duty of the children of Gëreshon in the Tent of Meeting was the Dwelling Place, and the tent with its covering, and the covering of the door of the Tent of Meeting, Bemidbar 3:26 and the screens of the courtyard and the covering of the door of the courtyard, which is around the Dwelling Place and the altar, and their cords, according to all its service.

Bemidbar 3:27 And from Qehath came the clan of the Amramites, and the clan of the Yitsharites, and the clan of the Ḥeḇronites, and the clan of the Uzzi'elites. These were the clans of the Qehathites.

Bemidbar 3:28 In number, all the males, from a month old and above, were eight thousand six hundred, guarding the duty of the Holy place.

Bemidbar 3:29 The clans of the children of Qeath were to camp on the south side of the Dwelling Place.

Bemidbar 3:30 And the leader of the fathers' house of the clans of the Qeathites was Elitsaphan, son of Uzzi'el.

Bemidbar 3:31 And their duty was the ark, and the table, and the lampstand, and the altars, and the utensils of the Holy place used in the service, and the covering, and all its service.

Bemidbar 3:32 And El'azar, son of Aharon the priest, was to be chief over the leaders of the Lëwites, with oversight of those who guard the duty of the set- apart place.

Bemidbar 3:33 From Merari came the clan of the Maḥlites and the clan of the Mushites. These were the clans of Merari.

Bemidbar 3:34 And the number of their registered ones, all the males from a month old and above, were six thousand two hundred.

Bemidbar 3:35 And the leader of the fathers' house of the clans of Merari was Tsurì'el, son of Aḇihayil. These were to camp on the north side of the Dwelling Place.

Bemidbar 3:36 And the appointed duty of the children of Merari was the boards of the Dwelling Place, and its bars, and its columns, and its sockets, and its utensils, and all its service,

Bemidbar 3:37 and the columns of the courtyard all around, with their sockets, and their pegs, and their cords.

Bemidbar 3:38 And those who were to camp before the Dwelling Place on the east, before the Tent of Meeting, were Mosheh and Aharon, and his sons, guarding the duty of the Holy place, and the duty of the children of Yisra'el. But the stranger who came near was to be put to death.

Bemidbar 3:39 All the registered ones of the Lëwites, whom Mosheh and Aharon registered at the command of YĕHôVâH (יהוה), by their clans, all the males from a month old and above, were twenty-two thousand.

Bemidbar 3:40 And YĕHôVâH (יהוה) said to Mosheh, "Register all the first-born males of the children of Yisra'el from a month old and above, and take the number of their names.

Bemidbar 3:41 "And you shall take the Lëwites for Me – I am YĕHôVâH (יהוה) – instead of all the first-born among the children of Yisra'el, and the livestock of the Lëwites instead of all the first-born among the livestock of the children of Yisra'el."

Bemidbar 3:42 And Mosheh registered all the first-born among the children of Yisra'el as YĕHôVâH (יהוה) had commanded him.

Bemidbar 3:43 And all the first-born males, by the number of names, from one month old and above of their registered ones, were twenty-two thousand two hundred and seventy-three.

Bemidbar 3:44 And YĕHôVâH (יהוה) spoke to Mosheh, saying,

Bemidbar 3:45 "Take the Lëwites instead of all the first-born among the children of Yisra'el, and the livestock of the Lëwites instead of their livestock. And the Lëwites shall be Mine, I am YĕHôVâH (יהוה).

Bemidbar 3:46 "And for the ransom of the two hundred and seventy-three of the first-born of the children of Yisra'el, who are more than the number of the Lëwites,

Bemidbar 3:47 you shall take five sheqels for each one, head by head – take it by the sheqel of the Holy place, the sheqel of twenty gërahs.

Bemidbar 3:48 "And you shall give the silver, the ransom of those who are in excess among them, to Aharon and his sons."

Bemidbar 3:49 And Mosheh took the ransom silver from those who were over and above those who were ransomed by the Lëwites.

Bemidbar 3:50 From the first-born of the children of Yisra'el he took the silver, one thousand three hundred and sixty-five pieces, according to the sheqel of the Holy place.

Bemidbar 3:51 And Mosheh gave their ransom silver to Aharon, and to his sons, according to the

word of YĕHôVâH (יהוה), as YĕHôVâH (יהוה) had commanded Mosheh.

Bemidbar 4:1 And YĕHôVâH (יהוה) spoke to Mosheh, and to Aharon, saying,

Bemidbar 4:2 "Take a census of the sons of Qehath from among the children of Lëwi, by their clans, by their fathers' house,

Bemidbar 4:3 from thirty years old and above, even to fifty years old, all who enter the service to do the work in the Tent of Meeting.

Bemidbar 4:4 "This is the service of the sons of Qehath in the Tent of Meeting, the most Holy matters:

Bemidbar 4:5 "At the breaking of camp, Aharon and his sons shall come, and they shall take down the covering veil and cover the ark of the Witness with it,

Bemidbar 4:6 and shall put on it a covering of fine leather, and spread over that an all-blue wrapper, and shall insert its poles.

Bemidbar 4:7 "And on the table of showbread they shall spread a blue wrapper, and shall put on it the dishes, and the ladles, and the bowls, and the jars for pouring, and the showbread on it.

Bemidbar 4:8 "And they shall spread over them a scarlet wrapper, and cover the same with a covering of fine leather, and shall insert its poles,

Bemidbar 4:9 and shall take a blue wrapper and cover the lampstand of the light, with its lamps, and its snuffers, and its trays, and all its oil vessels, by which they serve it.

Bemidbar 4:10 "And they shall put it with all its utensils in a covering of fine leather, and put it on a bar.

Bemidbar 4:11 "And over the golden altar they shall spread a blue wrapper, and cover it with a covering of fine leather, and shall insert its poles,

Bemidbar 4:12 and shall take all the utensils of service with which they serve in the Holy place, and shall put them in a blue wrapper, cover them with a covering of fine leather, and put them on a bar,

Bemidbar 4:13 and shall remove the ashes from the altar, and spread a purple wrapper over it, Bemidbar 4:14 and shall put on it all its utensils by which they serve there: the fire holders, the forks, and the shovels, and the basins, and all the utensils of the altar, and shall spread on it a covering of fine leather, and insert its poles.

Bemidbar 4:15 "And when Aharon and his sons have finished covering the set- apart objects and all the furnishings of the Holy Place at the breaking of camp, then the sons of Qehath shall come to lift them, but let them not touch that which is Holy, lest they die. These matters are the burden of the sons of Qehath in the Tent of Meeting.

Bemidbar 4:16 "And the oversight of El'azar, son of Aharon the priest, is the oil for the light, and the sweet incense, and the daily grain offering, and the anointing oil, and the oversight of all the Dwelling Place and all that is in it, with the Holy place and its furnishings."

Bemidbar 4:17 And YĕHôVâH (יהוה) spoke to Mosheh, and to Aharon, saying,

Bemidbar 4:18 "Do not cut off the tribe of the clans of the Qehathites from among the Lëwites,

Bemidbar 4:19 but do this to them, and they shall live and not die when they approach the most Holy objects: Aharon and his sons shall go in and appoint each of them to his service and his burden.

Bemidbar 4:20 "They are not, however, to go in to watch while the Holy objects are being covered, lest they die."

Bemidbar 4:21 And YĕHôVâH (יהוה) spoke to Mosheh, saying,

Bemidbar 4:22 "Take a census also of the sons of Gëreshon, by their fathers' house, by their clans.

Bemidbar 4:23 "Register them, from thirty years old and above, even to fifty years old, all who enter to perform the service, to do the service in the Tent of Meeting.

Bemidbar 4:24 "This is the service of the clans of the Gëreshonites, in serving and in bearing burdens:

Bemidbar 4:25 “And they shall bear the curtains of the Dwelling Place and the Tent of Meeting with its covering, the covering of fine leather that is on it, the covering for the door of the Tent of Meeting, Bemidbar 4:26 and the screens of the courtyard and the covering for the door of the gate of the courtyard, which is around the Dwelling Place and altar, and their cords, all the equipment for their service and all that is made for them – so shall they serve.

Bemidbar 4:27 “Aharon and his sons are to command all the service of the sons of the Gěreshonites, all their burden and all their service. And you shall appoint to them all the duty of all their burden.

Bemidbar 4:28 “This is the service of the clans of the sons of Gěreshon in the Tent of Meeting. And let their duties be under the hand of Ithamar, son of Aharon the priest.

Bemidbar 4:29 “As for the sons of Merari, register them by their clans and by their fathers’ house.

Bemidbar 4:30 “Register them, from thirty years old and above, even to fifty years old, all who enter the service to do the work of the Tent of Meeting.

Bemidbar 4:31 “And this is the duty of their burden, according to all their service for the Tent of Meeting: the boards of the Dwelling Place, and its bars, and its columns, and its sockets,

Bemidbar 4:32 and the columns around the courtyard with their sockets, and their pegs, and their cords, with all their equipment and all their service. And assign to each by name the equipment of the duty of their burden.

Bemidbar 4:33 “This is the service of the clans of the sons of Merari, as all their service for the Tent of Meeting, under the hand of Ithamar, son of Aharon the priest.”

Bemidbar 4:34 So Mosheh and Aharon and the leaders of the congregation registered the sons of the Qehathites by their clans and by their fathers’ house,

Bemidbar 4:35 from thirty years old and above, even to fifty years old, all who entered the service for work in the Tent of Meeting.

Bemidbar 4:36 And their registered ones, by their clans, were two thousand seven hundred and fifty. Bemidbar 4:37 These were the registered ones of the clans of the Qehathites, all those serving in the Tent of Meeting, whom Mosheh and Aharon registered according to the command of YĕHôVâH (יהוה) by the hand of Mosheh.

Bemidbar 4:38 And those registered ones of the sons of Gěreshon, by their clans and by their fathers’ house,

Bemidbar 4:39 from thirty years old and above, even to fifty years old, all who entered the service for work in the Tent of Meeting,

Bemidbar 4:40 the registered ones, by their clans, by their fathers’ house, were two thousand six hundred and thirty.

Bemidbar 4:41 These were the registered ones of the clans of the sons of Gěreshon, of all who serve in the Tent of Meeting, whom Mosheh and Aharon registered according to the command of YĕHôVâH (יהוה).

Bemidbar 4:42 And those of the clans of the sons of Merari who were registered, by their clans, by their fathers’ house,

Bemidbar 4:43 from thirty years old and above, even to fifty years old, all who entered the service for work in the Tent of Meeting,

Bemidbar 4:44 the registered ones, by their clans were three thousand two hundred.

Bemidbar 4:45 These were the registered ones of the clans of the sons of Merari, whom Mosheh and Aharon registered according to the command of YĕHôVâH (יהוה) by the hand of Mosheh.

Bemidbar 4:46 All the registered ones of the Lěwites, whom Mosheh and Aharon and the leaders of Yisra’el registered, by their clans and by their fathers’ houses,

Bemidbar 4:47 from thirty years old and above, even to fifty years old, all who came to do the work

of service and the work of bearing burdens in the Tent of Meeting,
 Bemidbar 4:48 their registered ones were eight thousand five hundred and eighty.
 Bemidbar 4:49 According to the command of YĕHôVâH (יהוה) they were registered by the hand of Mosheh, each according to his service and according to his burden, thus were they registered by him, as YĕHôVâH (יהוה) commanded Mosheh.
 Bemidbar 5:1 And YĕHôVâH (יהוה) spoke to Mosheh, saying,
 Bemidbar 5:2 "Command the children of Yisra'el to send out of the camp every leper, and everyone who has a discharge, and whoever becomes defiled for a being.
 Bemidbar 5:3 "Send out both male and female, send them outside the camp, so that they do not defile their camps in the midst of which I dwell."
 Bemidbar 5:4 And the children of Yisra'el did so, to send them outside the camp. As YĕHôVâH (יהוה) had spoken to Mosheh, so the children of Yisra'el did.
 Bemidbar 5:5 And YĕHôVâH (יהוה) spoke to Mosheh, saying,
 Bemidbar 5:6 "Speak to the children of Yisra'el, 'When a man or woman commits any sin that men commit in trespass against YĕHôVâH (יהוה), and that being is guilty,
 Bemidbar 5:7 then they shall confess their sin which they have done. And he shall restore his guilt in its principal, plus one-fifth of it, and give it to whom he has been guilty.
 Bemidbar 5:8 'But if the man has no relative to restore the guilt to, the guilt which is restored goes to YĕHôVâH (יהוה), for the priest, in addition to the ram of the atonement with which atonement is made for him.
 Bemidbar 5:9 'And every contribution of all the Holy gifts of the children of Yisra'el, which they bring to the priest, becomes his.

Bemidbar 5:10 'And every man's Holy gifts becomes his, whatever any man gives the priest becomes his.'"
 Bemidbar 5:11 And YĕHôVâH (יהוה) spoke to Mosheh, saying,
 Bemidbar 5:12 "Speak to the children of Yisra'el, and say to them, 'When any man's wife turns aside and has committed a trespass against him,
 Bemidbar 5:13 and a man has intercourse with her, and it is hidden from the eyes of her husband, and it is concealed that she has defiled herself, and there was no witness against her, nor was she caught,
 Bemidbar 5:14 and a Spirit [Ruach רוח] of jealousy comes upon him and he becomes jealous of his wife who has defiled herself, or a Spirit [Ruach רוח] of jealousy comes upon him and he becomes jealous of his wife although she has not defiled herself,
 Bemidbar 5:15 then the man shall bring his wife to the priest. And he shall bring the offering for her, one-tenth of an ëphah of barley flour. He is not to pour oil on it or put frankincense on it, because it is a grain offering of jealousy, an offering for remembering, for bringing crookedness to remembrance.
 Bemidbar 5:16 'And the priest shall bring her near, and shall make her stand before YĕHôVâH (יהוה).
 Bemidbar 5:17 'And the priest shall take Holy water in an earthen vessel, and take some of the dust that is on the floor of the Dwelling Place and put it into the water.
 Bemidbar 5:18 'And the priest shall make the woman stand before YĕHôVâH (יהוה), and shall uncover the woman's head, and put the offering for remembering in her hands, which is the grain offering of jealousy, while the priest holds in his hand the bitter water that brings a curse.
 Bemidbar 5:19 'And the priest shall make her swear, and say to the woman, "If no man has lain with you, and if you have not turned aside to

uncleanness under your husband's authority, be free from this bitter water that brings a curse.
Bemidbar 5:20 "But if you have turned aside under your husband's authority, and if you have defiled yourself and some man other than your husband has lain with you" –
Bemidbar 5:21 then the priest shall make the woman swear with the oath of the curse, and he shall say to the woman – "YĕHôVâH (יהוה) make you a curse and an oath among your people, when YĕHôVâH (יהוה) makes your thigh waste away and your belly swell,
Bemidbar 5:22 and this water that causes the curse shall go into your inward parts, and make your belly swell and your thigh waste away." And the woman shall say, "Amën, amën."
Bemidbar 5:23 'And the priest shall write these curses in a book, and shall wipe them off into the bitter water,
Bemidbar 5:24 and shall make the woman drink the bitter water that brings the curse, and the water that brings the curse shall enter her to become bitter.
Bemidbar 5:25 'And the priest shall take the grain offering of jealousy from the woman's hand, and shall wave the offering before YĕHôVâH (יהוה), and bring it to the altar.
Bemidbar 5:26 'And the priest shall take a hand filled with the offering, as its remembrance offering, and burn it on the altar, and afterward make the woman drink the water.
Bemidbar 5:27 'And when he has made her drink the water, then it shall be, if she has defiled herself and has committed a trespass against her husband, that the water that brings the curse shall enter her and become bitter, and her belly shall swell, and her thigh shall waste away, and the woman shall become a curse among her people.
Bemidbar 5:28 'But if the woman has not defiled herself, and is clean, then she shall be clear and shall conceive children.

Bemidbar 5:29 'This is the Law of jealousy, when a wife turns aside under her husband's authority and defiles herself,
Bemidbar 5:30 or when a Spirit [Ruach רוח] of jealousy comes upon a man, and he becomes jealous of his wife. Then he shall make the woman stand before YĕHôVâH (יהוה), and the priest shall do to her all this Law.
Bemidbar 5:31 'And the man shall be clear from crookedness, but the woman bear her crookedness.' "
Bemidbar 6:1 And YĕHôVâH (יהוה) spoke to Mosheh, saying,
Bemidbar 6:2 "Speak to the children of Yisra'el, and say to them, 'When a man or woman does separate, by making a vow of a Nazirite, to be separate to YĕHôVâH (יהוה),
Bemidbar 6:3 he separates himself from wine and strong drink – he drinks neither vinegar of wine nor vinegar of strong drink, neither does he drink any grape juice, nor eat grapes or raisins.
Bemidbar 6:4 'All the days of his separation he does not eat whatever is made of the grapevine, from seed to skin.
Bemidbar 6:5 'All the days of the vow of his separation a razor does not come upon his head. Until the days are completed for which he does separate himself to YĕHôVâH (יהוה), he is Holy. He shall let the locks of the hair of his head grow long.
Bemidbar 6:6 'All the days of his separation to YĕHôVâH (יהוה) he does not go near a dead body.
Bemidbar 6:7 'He does not make himself unclean for his father, or for his mother, for his brother or his sister, when they die, because his separation to Elohim (אלהים) is on his head.
Bemidbar 6:8 'All the days of his separation he is Holy to YĕHôVâH (יהוה).
Bemidbar 6:9 'And when anyone dies beside him in an instant, suddenly, and he has defiled the head of his separation, then he shall shave his head on the day of his cleansing – on the seventh day he shaves it.

Bemidbar 6:10 'And on the eighth day he brings two turtledoves or two young pigeons to the priest, to the door of the Tent of Meeting,

Bemidbar 6:11 and the priest shall prepare one as a sin offering and the other as a burnt offering, and shall make atonement for him, because he sinned by reason of the dead body. And he shall set apart his head on that day,

Bemidbar 6:12 and shall separate to **YēHôVâH (יהוה)** the days of his separation, and shall bring a male lamb a year old, as a guilt offering. But the former days are not counted, because his separation was defiled.

Bemidbar 6:13 'And this is the Law of the Nazirite: When the days of his separation are completed, he is brought to the door of the Tent of Meeting,

Bemidbar 6:14 and he shall bring his offering to **YēHôVâH (יהוה)**: one male lamb a year old, a perfect one, as a burnt offering, and one ewe lamb a year old, a perfect one, as a sin offering, and one ram, a perfect one, as a peace offering,

Bemidbar 6:15 and a basket of unleavened bread, cakes of fine flour mixed with oil, and unleavened thin cakes anointed with oil, and their grain offering with their drink offerings.

Bemidbar 6:16 'And the priest shall bring them before **YēHôVâH (יהוה)** and prepare his sin offering and his burnt offering.

Bemidbar 6:17 'And he shall prepare the ram as a peace offering to **YēHôVâH (יהוה)**, together with the basket of unleavened bread. And the priest shall prepare its grain offering and its drink offering.

Bemidbar 6:18 'And the Nazirite shall shave the head of his separation at the door of the Tent of Meeting, and shall take the hair from the head of his separation and shall put it on the fire which is under the slaughtering of the peace offering.

Bemidbar 6:19 'And the priest shall take the boiled shoulder of the ram, and one unleavened cake from the basket, and one unleavened thin cake, and put them upon the hands of the Nazirite after he has shaved his hair of separation.

Bemidbar 6:20 'Then the priest shall wave them, a wave offering before **YēHôVâH (יהוה)**. It is Holy for the priest, besides the breast of the wave offering and besides the thigh of the contribution. And afterwards the Nazirite shall drink wine.'

Bemidbar 6:21 "This is the Law of the Nazirite who vows to **YēHôVâH (יהוה)** the offering for his separation, and besides that, whatever else his hand is able to provide. According to the vow which he takes, so he shall do according to the Law of his separation."

Bemidbar 6:22 And **YēHôVâH (יהוה)** spoke to Mosheh, saying,

Bemidbar 6:23 "Speak to Aharon and his sons, saying, 'This is how you bless the children of Yisra'el. Say to them:

Bemidbar 6:24 " **YēHôVâH (יהוה)** bless you and guard you;

Bemidbar 6:25 **YēHôVâH (יהוה)** make His face shine upon you, and show favour to you;

Bemidbar 6:26 **YēHôVâH (יהוה)** lift up His face upon you, and give you peace." '

Bemidbar 6:27 "Thus they shall put My Name on the children of Yisra'el, and I Myself shall bless them."

Bemidbar 7:1 And it came to be, when Mosheh finished setting up the Dwelling Place, that he anointed it and set it apart and all its furnishings, as well as the altar and all its utensils. Thus he anointed them and set them apart.

Bemidbar 7:2 And the leaders of Yisra'el, heads of their fathers' houses who were the leaders of the tribes and over the ones registered, drew near,

Bemidbar 7:3 and they brought their offering before **YēHôVâH (יהוה)**: six covered wagons and twelve cattle, a wagon for every two of the leaders, and for each one a bull. And they brought them near before the Dwelling Place.

Bemidbar 7:4 And **YēHôVâH (יהוה)** spoke to Mosheh, saying,

Bemidbar 7:5 "Accept these from them, and they shall be used in doing the service of the Tent of

Meeting. And you shall give them to the Lëwites, each one according to his service.”

Bemidbar 7:6 And Mosheh took the wagons and the cattle, and gave them to the Lëwites.

Bemidbar 7:7 He gave two wagons and four cattle to the sons of Gëreshon, according to their service.

Bemidbar 7:8 And he gave four wagons and eight cattle to the sons of Merari, according to their service, under the hand of Ithamar, son of Aharon the priest.

Bemidbar 7:9 But to the sons of Qehath he gave none, because theirs was the service of the Holy objects, which they bore on their shoulders.

Bemidbar 7:10 And the leaders brought the dedication offering of the altar in the day it was anointed. So the leaders brought their offering before the altar.

Bemidbar 7:11 And **YĒHÔVÂH** (יְהוָה) said to Mosheh, “Let them bring their offering, one leader each day, for the dedication of the altar.”

Bemidbar 7:12 And the one who brought his offering on the first day was Naḥshon, son of Amminadab, from the tribe of Yehuḏah.

Bemidbar 7:13 And his offering was one silver dish, the weight of which was one hundred and thirty sheqels, one silver bowl of seventy sheqels, according to the sheqel of the Holy place, both of them filled with fine flour mixed with oil as a grain offering;

Bemidbar 7:14 one gold ladle of ten sheqels, filled with incense;

Bemidbar 7:15 one young bull, one ram, one male lamb a year old, as a burnt offering;

Bemidbar 7:16 one male goat as a sin offering;

Bemidbar 7:17 and as a peace offering: two cattle, five rams, five male goats, five male lambs a year old. This was the offering of Naḥshon, son of Amminadab.

Bemidbar 7:18 On the second day Nethanë'l, son of Tsu'ar, leader of Yissaskar, brought near.

Bemidbar 7:19 He brought his offering, one silver dish, the weight of which was one hundred and

thirty sheqels, one silver bowl of seventy sheqels, according to the sheqel of the Holy place, both of them filled with fine flour mixed with oil as a grain offering;

Bemidbar 7:20 one gold ladle of ten sheqels, filled with incense;

Bemidbar 7:21 one young bull, one ram, one male lamb a year old, as a burnt offering;

Bemidbar 7:22 one male goat as a sin offering;

Bemidbar 7:23 and as a peace offering: two cattle, five rams, five male goats, five male lambs a year old. This was the offering of Nethanë'l, son of Tsu'ar.

Bemidbar 7:24 On the third day Eliyab, son of Hëlon, leader of the children of Zebulun:

Bemidbar 7:25 his offering was one silver dish, the weight of which was one hundred and thirty sheqels, one silver bowl of seventy sheqels, according to the sheqel of the Holy place, both of them filled with fine flour mixed with oil as a grain offering;

Bemidbar 7:26 one gold ladle of ten sheqels, filled with incense;

Bemidbar 7:27 one young bull, one ram, one male lamb a year old, as a burnt offering;

Bemidbar 7:28 one male goat as a sin offering;

Bemidbar 7:29 and as a peace offering: two cattle, five rams, five male goats, five male lambs a year old. This was the offering of Eliyab, son of Hëlon.

Bemidbar 7:30 On the fourth day Elitsur, son of Shedëy'ur, leader of the children of Re'uḇen:

Bemidbar 7:31 his offering was one silver dish, the weight of which was one hundred and thirty sheqels, one silver bowl of seventy sheqels, according to the sheqel of the Holy place, both of them filled with fine flour mixed with oil as a grain offering;

Bemidbar 7:32 one gold ladle of ten sheqels, filled with incense;

Bemidbar 7:33 one young bull, one ram, one male lamb a year old, as a burnt offering;

Bemidbar 7:34 one male goat as a sin offering;

Bemidbar 7:35 and as a peace offering: two cattle, five rams, five male goats, five male lambs a year old. This was the offering of Elitsur, son of Sheḏy'ur.

Bemidbar 7:36 On the fifth day Shelumi'el, son of Tsurishaddai, leader of the children of Shim'on:

Bemidbar 7:37 his offering was one silver dish, the weight of which was one hundred and thirty sheqels, one silver bowl of seventy sheqels, according to the sheqel of the Holy place, both of them filled with fine flour mixed with oil as a grain offering;

Bemidbar 7:38 one gold ladle of ten sheqels, filled with incense;

Bemidbar 7:39 one young bull, one ram, one male lamb a year old, as a burnt offering;

Bemidbar 7:40 one male goat as a sin offering;

Bemidbar 7:41 and as a peace offering: two cattle, five rams, five male goats, five male lambs a year old. This was the offering of Shelumi'el, son of Tsurishaddai.

Bemidbar 7:42 On the sixth day Elyasaph, son of Deu'el, leader of the children of Gaḏ:

Bemidbar 7:43 his offering was one silver dish, the weight of which was one hundred and thirty sheqels, one silver bowl of seventy sheqels, according to the sheqel of the Holy place, both of them filled with fine flour mixed with oil as a grain offering;

Bemidbar 7:44 one gold ladle of ten sheqels, filled with incense;

Bemidbar 7:45 one young bull, one ram, one male lamb a year old, as a burnt offering;

Bemidbar 7:46 one male goat as a sin offering;

Bemidbar 7:47 and as a peace offering: two cattle, five rams, five male goats, five male lambs a year old. This was the offering of Elyasaph, son of Deu'el.

Bemidbar 7:48 On the seventh day Elishama, son of Ammihud, leader of the children of Ephrayim:

Bemidbar 7:49 his offering was one silver dish, the weight of which was one hundred and thirty

sheqels, one silver bowl of seventy sheqels, according to the sheqel of the Holy place, both of them filled with fine flour mixed with oil as a grain offering;

Bemidbar 7:50 one gold ladle of ten sheqels, filled with incense;

Bemidbar 7:51 one young bull, one ram, one male lamb a year old, as a burnt offering;

Bemidbar 7:52 one male goat as a sin offering;

Bemidbar 7:53 and as a peace offering: two cattle, five rams, five male goats, five male lambs a year old. This was the offering of Elishama, son of Ammihud.

Bemidbar 7:54 On the eighth day Gamli'el, son of Pedashtur, leader of the children of Menashsheh:

Bemidbar 7:55 his offering was one silver dish, the weight of which was one hundred and thirty sheqels, one silver bowl of seventy sheqels, according to the sheqel of the Holy place, both of them filled with fine flour mixed with oil as a grain offering;

Bemidbar 7:56 one gold ladle of ten sheqels, filled with incense;

Bemidbar 7:57 one young bull, one ram, one male lamb a year old, as a burnt offering;

Bemidbar 7:58 one male goat as a sin offering;

Bemidbar 7:59 and as a peace offering: two cattle, five rams, five male goats, five male lambs a year old. This was the offering of Gamli'el, son of Pedashtur.

Bemidbar 7:60 On the ninth day Abidan, son of Gid'oni, leader of the children of Binyamin:

Bemidbar 7:61 his offering was one silver dish, the weight of which was one hundred and thirty sheqels, one silver bowl of seventy sheqels, according to the sheqel of the Holy place, both of them filled with fine flour mixed with oil as a grain offering;

Bemidbar 7:62 one gold ladle of ten sheqels, filled with incense;

Bemidbar 7:63 one young bull, one ram, one male lamb a year old, as a burnt offering;

Bemidbar 7:64 one male goat as a sin offering;
Bemidbar 7:65 and as a peace offering: two cattle, five rams, five male goats, five male lambs a year old. This was the offering of Aḇidan, son of Giḏ'oni.
Bemidbar 7:66 On the tenth day Aḥi'ezer, son of Ammishaddai, leader of the children of Dan:
Bemidbar 7:67 his offering was one silver dish, the weight of which was one hundred and thirty sheqels, one silver bowl of seventy sheqels, according to the sheqel of the Holy place, both of them filled with fine flour mixed with oil as a grain offering;
Bemidbar 7:68 one gold ladle of ten sheqels, filled with incense;
Bemidbar 7:69 one young bull, one ram, one male lamb a year old, as a burnt offering;
Bemidbar 7:70 one male goat as a sin offering;
Bemidbar 7:71 and as a peace offering: two cattle, five rams, five male goats, five male lambs a year old. This was the offering of Aḥi'ezer, son of Ammishaddai.
Bemidbar 7:72 On the eleventh day Paḡ'i'el, son of Oḵran, leader of the children of Ashër:
Bemidbar 7:73 his offering was one silver dish, the weight of which was one hundred and thirty sheqels, one silver bowl of seventy sheqels, according to the sheqel of the Holy place, both of them filled with fine flour mixed with oil as a grain offering;
Bemidbar 7:74 one gold ladle of ten sheqels, filled with incense;
Bemidbar 7:75 one young bull, one ram, one male lamb a year old, as a burnt offering;
Bemidbar 7:76 one male goat as a sin offering;
Bemidbar 7:77 and as a peace offering: two cattle, five rams, five male goats, five male lambs a year old. This was the offering of Paḡ'i'el, son of Oḵran.
Bemidbar 7:78 On the twelfth day Aḥira, son of Ėnan, leader of the children of Naphtali:
Bemidbar 7:79 his offering was one silver dish, the weight of which was one hundred and thirty sheqels, one silver bowl of seventy sheqels,

according to the sheqel of the Holy place, both of them filled with fine flour mixed with oil as a grain offering;
Bemidbar 7:80 one gold ladle of ten sheqels, filled with incense;
Bemidbar 7:81 one young bull, one ram, one male lamb a year old, as a burnt offering;
Bemidbar 7:82 one male goat as a sin offering;
Bemidbar 7:83 and as a peace offering: two cattle, five rams, five male goats, five male lambs a year old. This was the offering of Aḥira, son of Ėnan.
Bemidbar 7:84 This was the dedication of the altar from the leaders of Yisra'el, when it was anointed: twelve silver dishes, twelve silver bowls, twelve gold ladles.
Bemidbar 7:85 Each silver dish was one hundred and thirty sheqels and each bowl seventy sheqels. All the silver of the vessels was two thousand four hundred sheqels, according to the sheqel of the Holy place.
Bemidbar 7:86 The twelve gold ladles filled with incense was ten sheqels each, according to the sheqel of the Holy place. All the gold of the ladles was one hundred and twenty sheqels.
Bemidbar 7:87 All the cattle for the burnt offering were twelve young bulls, the rams twelve, the male lambs a year old twelve, with their grain offering, and the male goats as a sin offering twelve.
Bemidbar 7:88 And all the cattle for the peace offerings were twenty-four bulls, the rams sixty, the male goats sixty, the lambs a year old sixty. This was the dedication of the altar after it was anointed.
Bemidbar 7:89 And when Mosheh went into the Tent of Meeting to speak with Him, he heard the voice of One speaking to him from above the lid of atonement that was on the ark of the Witness, from between the two keruḇim. Thus He spoke to him.
Bemidbar 8:1 And YĕHôvâH (יהוה) spoke to Mosheh, saying,

Bemidbar 8:2 “Speak to Aharon, and say to him, ‘When you set up the lamps, let the seven lamps give light in front of the lampstand.’”

Bemidbar 8:3 And Aharon did so. He set up the lamps to face toward the front of the lampstand, as YēHôVâH (יהוה) commanded Mosheh.

Bemidbar 8:4 And this is the work of the lampstand: beaten work of gold, from its base to its blossoms it is beaten work. According to the pattern which YēHôVâH (יהוה) had shown Mosheh, so he made the lampstand.

Bemidbar 8:5 And YēHôVâH (יהוה) spoke to Mosheh, saying,

Bemidbar 8:6 “Take the Lēwites from among the children of Yisra’el, and you shall cleanse them,

Bemidbar 8:7 and do this to them to cleanse them: Sprinkle water of sin offering on them, and they shall shave all their body, and shall wash their garments, and cleanse themselves,

Bemidbar 8:8 and shall take a young bull with its grain offering of fine flour mixed with oil, while you take another young bull as a sin offering.

Bemidbar 8:9 “And you shall bring the Lēwites before the Tent of Meeting, and you shall assemble all the congregation of the children of Yisra’el.

Bemidbar 8:10 “And you shall bring the Lēwites before YēHôVâH (יהוה), and the children of Yisra’el shall lay their hands on the Lēwites,

Bemidbar 8:11 and Aharon shall wave the Lēwites before YēHôVâH (יהוה), a wave offering from the children of Yisra’el – so shall they be for doing the service of YēHôVâH (יהוה).

Bemidbar 8:12 “And the Lēwites shall lay their hands on the heads of the young bulls. And one shall be prepared as a sin offering and the other as a burnt offering to YēHôVâH (יהוה), to make atonement for the Lēwites.

Bemidbar 8:13 “And you shall have the Lēwites stand before Aharon and his sons, and then wave them, a wave offering to YēHôVâH (יהוה).

Bemidbar 8:14 “Thus you shall separate the Lēwites from among the children of Yisra’el, and the Lēwites shall be Mine.

Bemidbar 8:15 “Then after that the Lēwites shall go in to do service in the Tent of Meeting, when you have cleansed them and waved them as a wave offering.

Bemidbar 8:16 “For they are given ones, given to Me from among the children of Yisra’el. I have taken them for Myself instead of all who open the womb, the first-born of all the children of Yisra’el.

Bemidbar 8:17 “For all the first-born among the children of Yisra’el are Mine, both man and beast. On the day that I smote all the first-born in the land of Mitsrayim I set them apart unto Myself.

Bemidbar 8:18 “And I have taken the Lēwites instead of all the first-born of the children of Yisra’el.

Bemidbar 8:19 “And I have given the Lēwites as a gift to Aharon and his sons from among the children of Yisra’el, to do the service of the children of Yisra’el in the Tent of Meeting, and to make atonement for the children of Yisra’el, that there be no plague among the children of Yisra’el when the children of Yisra’el come near the Holy place.”

Bemidbar 8:20 Thus Mosheh and Aharon and all the congregation of the children of Yisra’el did to the Lēwites according to all that YēHôVâH (יהוה) commanded Mosheh concerning the Lēwites, so the children of Yisra’el did to them.

Bemidbar 8:21 And the Lēwites cleansed themselves and washed their garments, and Aharon waved them, a wave offering before YēHôVâH (יהוה), and Aharon made atonement for them to cleanse them.

Bemidbar 8:22 Then after that the Lēwites went in to do their service in the Tent of Meeting before Aharon and his sons as YēHôVâH (יהוה) commanded Mosheh concerning the Lēwites, so they did to them.

Bemidbar 8:23 And YēHôVâH (יהוה) spoke to Mosheh, saying,

Bemidbar 8:24 “This applies to the Lēwites: From twenty-five years old and above let him come into active service in the service of the Tent of Meeting, Bemidbar 8:25 and at the age of fifty years they retire from active service of the service, and serve no more,

Bemidbar 8:26 but they shall attend with their brothers in the Tent of Meeting, to guard the duty, but shall do no service. Thus you shall do to the Lēwites regarding their duties.”

Bemidbar 9:1 And YēHôVâH (יהוה) spoke to Mosheh in the Wilderness of Sinai, in the first month of the second year after they had come out of the land of Mitsrayim, saying,

Bemidbar 9:2 “Now, let the children of Yisra’el perform the Passover at its appointed time.

Bemidbar 9:3 “On the fourteenth day of this month, between the evenings, perform it at its appointed time. According to all its laws and right-rulings you perform it.”

Bemidbar 9:4 And Mosheh spoke to the children of Yisra’el to perform the Passover.

Bemidbar 9:5 So they performed the Passover on the fourteenth day of the first month, between the evenings, in the Wilderness of Sinai. According to all that YēHôVâH (יהוה) commanded Mosheh, so the children of Yisra’el did.

Bemidbar 9:6 But there were men who were defiled for a being of a man, so that they were not able to perform the Passover on that day. So they came before Mosheh and Aharon that day, Bemidbar 9:7 and those men said to him, “We are defiled for the being of a man. Why are we withheld from bringing near the offering of YēHôVâH (יהוה) at its appointed time among the children of Yisra’el?”

Bemidbar 9:8 And Mosheh said to them, “Wait, let me hear what YēHôVâH (יהוה) commands concerning you.”

Bemidbar 9:9 And YēHôVâH (יהוה) spoke to Mosheh, saying,

Bemidbar 9:10 “Speak to the children of Yisra’el, saying, ‘When any male of you or your generations is unclean for a being, or is far away on a journey, he shall still perform the Passover of YēHôVâH (יהוה).’

Bemidbar 9:11 ‘On the fourteenth day of the second month, between the evenings, they perform it – with unleavened bread and bitter herbs they eat it.

Bemidbar 9:12 ‘They do not leave of it until morning, and they do not break a bone of it. According to all the laws of the Passover they perform it.

Bemidbar 9:13 ‘But the man who is clean and is not on a journey, and has failed to perform the Passover, that same being shall be cut off from among his people, because he did not bring the offering of YēHôVâH (יהוה) at its appointed time – that man bears his sin.

Bemidbar 9:14 ‘And when a stranger sojourns among you, then he shall perform the Passover of YēHôVâH (יהוה). He shall do so according to the law of the Passover and according to its right-ruling. You have one law, both for the stranger and the native of the land.’ ”

Bemidbar 9:15 And on the day that the Dwelling Place was raised up, the cloud covered the Dwelling Place, the Tent of the Witness. From evening until morning it was above the Dwelling Place like the appearance of fire.

Bemidbar 9:16 Thus it was continually: the cloud covered it by day, and the appearance of fire by night.

Bemidbar 9:17 And whenever the cloud was taken up from above the Tent, after that the children of Yisra’el would depart. And in the place where the cloud dwelt, there the children of Yisra’el would camp.

Bemidbar 9:18 At the command of YēHôVâH (יהוה) the children of Yisra’el departed, and at the command of YēHôVâH (יהוה) they camped. They

remained camped as long as the cloud dwelt above the Dwelling Place.

Bemidbar 9:19 Even when the cloud lingered many days above the Dwelling Place, the children of Yisra'el guarded the Charge of **YĕHôVâH (יהוה)**, and did not depart.

Bemidbar 9:20 And so it was, when the cloud was above the Dwelling Place a few days: according to the command of **YĕHôVâH (יהוה)** they camped, and according to the command of **YĕHôVâH (יהוה)** they would depart.

Bemidbar 9:21 And so it was, when the cloud dwelt only from evening until morning: when the cloud was taken up in the morning, then they departed. Whether by day or by night, whenever the cloud was taken up, they departed.

Bemidbar 9:22 Whether two days, or a month, or a year that the cloud lingered above the Dwelling Place to dwell upon it, the children of Yisra'el camped, and did not depart. But when it was taken up, they departed.

Bemidbar 9:23 At the command of **YĕHôVâH (יהוה)** they camped, and at the command of **YĕHôVâH (יהוה)** they departed. They guarded the Charge of **YĕHôVâH (יהוה)**, at the command of **YĕHôVâH (יהוה)** by the hand of Mosheh.

Bemidbar 10:1 And **YĕHôVâH (יהוה)** spoke to Mosheh, saying,

Bemidbar 10:2 "Make two silver trumpets for yourself, make them of beaten work. And you shall use them for calling the congregation and for breaking camp.

Bemidbar 10:3 "And when they blow both of them, all the congregation shall meet before you at the door of the Tent of Meeting.

Bemidbar 10:4 "And if they blow one, then the leaders, the heads of the thousands of Yisra'el, shall gather to you.

Bemidbar 10:5 "And when you blow a shout, the camps that lie on the east side shall depart.

Bemidbar 10:6 "And when you blow a shout the second time, then the camps that lie on the south

side shall depart – they blow a shout for them to depart.

Bemidbar 10:7 "And when the assembly is to be assembled, you blow, but do not shout.

Bemidbar 10:8 "And the sons of Aharon, the priests, blow with the trumpets. And it shall be to you for a law forever throughout your generations.

Bemidbar 10:9 "And when you go into battle in your land against the enemy that distresses you, then you shall shout with the trumpets, and you shall be remembered before **YĕHôVâH (יהוה)** your **Elohim (אלהים)**, and you shall be saved from your enemies.

Bemidbar 10:10 "And in the day of your gladness, and in your appointed times, and at the beginning of your months, you shall blow the trumpets over your burnt offerings and over your peace offerings. And they shall be a remembrance for you before your **Elohim (אלהים)**. I am **YĕHôVâH (יהוה)** your **Elohim (אלהים)**."

Bemidbar 10:11 And it came to be on the twentieth day of the second month, in the second year, that the cloud was taken up from above the Dwelling Place of the Witness.

Bemidbar 10:12 And the children of Yisra'el departed, setting out from the Wilderness of Sinai. And the cloud dwelt on it in the Wilderness of Paran.

Bemidbar 10:13 Thus they departed the first time, according to the command of **YĕHôVâH (יהוה)** by the hand of Mosheh.

Bemidbar 10:14 And the banner of the camp of the children of Yehuda departed first according to their divisions. And over their army was Nahshon, son of Amminadab.

Bemidbar 10:15 And over the army of the tribe of the children of Yissaskar was Nethan'el, son of Tsu'ar.

Bemidbar 10:16 And over the army of the tribe of the children of Zebulun was Eliab, son of Hêlon.

Bemidbar 10:17 And the Dwelling Place was taken down. And the sons of Gëreshon and the sons of Merari departed, bearing the Dwelling Place.
 Bemidbar 10:18 And the banner of the camp of Re'uḇēn departed according to their divisions. And over their army was Elitsur, son of Shedey'ur.
 Bemidbar 10:19 And over the army of the tribe of the children of Shim'on was Shelumi'el, son of Tsurishaddai.
 Bemidbar 10:20 And over the army of the tribe of the children of Gaḏ was Elyasaph, the son of Deu'el.
 Bemidbar 10:21 And the Qehathites departed, bearing the Holy objects, while the Dwelling Place was set up before they came.
 Bemidbar 10:22 And the banner of the camp of the children of Ephrayim departed according to their divisions. And over their army was Elishama, son of Ammihud.
 Bemidbar 10:23 And over the army of the tribe of the children of Menashsheh was Gamli'el, son of Pedahsur.
 Bemidbar 10:24 And over the army of the tribe of the children of Binyamin was Aḇidan, son of Giḏ'oni.
 Bemidbar 10:25 Then the banner of the camp of the children of Dan, which formed the rear guard of all the camps, departed according to their divisions. And over their army was Aḥi'ezer, son of Ammishaddai.
 Bemidbar 10:26 And over the army of the tribe of the children of Ashër was Paḡ'i'el, the son of Oḳran.
 Bemidbar 10:27 And over the army of the tribe of the children of Naphtali was Aḥira, the son of Ënan.
 Bemidbar 10:28 Such was the order of setting out of the children of Yisra'el, according to their divisions, when they departed.
 Bemidbar 10:29 And Mosheh said to Hoḇab, the son of Re'uw'el the Midyanite, Mosheh's father-in-law, "We are setting out for the place of which YēHôVâH (יהוה) said, 'I give it to you.' Come with us,

and we shall do good to you, for YēHôVâH (יהוה) has spoken good concerning Yisra'el."
 Bemidbar 10:30 And he replied to him, "I am not going, but I am going to my own land and to my relatives."
 Bemidbar 10:31 Then he said, "Please do not leave us, because you know how we are to camp in the wilderness, and you shall be our eyes.
 Bemidbar 10:32 "And it shall be, when you go with us, then it shall be that whatever good YēHôVâH (יהוה) does to us, the same we shall do to you."
 Bemidbar 10:33 So they set out from the mountain of YēHôVâH (יהוה) on a journey of three days. And the ark of the covenant of YēHôVâH (יהוה) went before them for the three days' journey, to seek out a resting place for them.
 Bemidbar 10:34 And the cloud of YēHôVâH (יהוה) was above them by day when they went out from the camp.
 Bemidbar 10:35 And it came to be, whenever the ark set out, that Mosheh said, "Rise up, O YēHôVâH (יהוה) ! And let Your enemies be scattered, and let those who hate You flee before You."
 Bemidbar 10:36 And when it rested, he said, "Return, O YēHôVâH (יהוה), to the countless thousands of Yisra'el."
 Bemidbar 11:1 And it came to be, when the people were as complainers, it was evil in the ears of YēHôVâH (יהוה). And YēHôVâH (יהוה) heard it, and His displeasure burned. And the fire of YēHôVâH (יהוה) burned among them, and consumed those in the outskirts of the camp.
 Bemidbar 11:2 And the people cried out to Mosheh, and Mosheh prayed to YēHôVâH (יהוה), and the fire died down.
 Bemidbar 11:3 Then he called the name of the place Tab'erah, because the fire of YēHôVâH (יהוה) had burned among them.
 Bemidbar 11:4 And the mixed multitude who were in their midst lusted greatly, so the children of Yisra'el also wept again and said, "Who is giving us meat to eat?

Bemidbar 11:5 “We remember the fish which we ate without cost in Mitsrayim, the cucumbers, and the melons, and the leeks, and the onions, and the garlic,

Bemidbar 11:6 but now our throat is dried up. There is naught to look at but this manna!”

Bemidbar 11:7 Now the manna was like coriander seed, and its appearance like the appearance of bdellium.

Bemidbar 11:8 The people went about and gathered it, ground it on millstones or beat it in the mortar, and cooked it in a pot, and made cakes of it. And its taste was as the taste of cakes baked with oil.

Bemidbar 11:9 And when the dew fell on the camp at night, the manna fell on it.

Bemidbar 11:10 And Mosheh heard the people weeping throughout their clans, each man at the door of his tent. And the displeasure of YĕHôVâH (יהוה) burned exceedingly. And in the eyes of Mosheh it was evil,

Bemidbar 11:11 so Mosheh said to YĕHôVâH (יהוה), “Why have You done evil to Your servant? And why have I not found favour in Your eyes, to put the burden of all these people on me?

Bemidbar 11:12 “Was it I who conceived all these people? Was it I who brought them forth, that You should say to me, ‘Carry them in your bosom, as the foster father carries a nursing child,’ to the land which You swore to their fathers?

Bemidbar 11:13 “Where am I to get meat to give to all these people? For they weep before me, saying, ‘Give us meat to eat.’

Bemidbar 11:14 “I am unable to bear all these people alone, because the burden is too heavy for me.

Bemidbar 11:15 “And if You are doing this to me, please slay me altogether, if I have found favour in Your eyes, and let me not see my evil!”

Bemidbar 11:16 Then YĕHôVâH (יהוה) said to Mosheh, “Gather to Me seventy men of the elders of Yisra’el, whom you know to be the elders of the

people and officers over them. And bring them to the Tent of Meeting, and let them stand there with you.

Bemidbar 11:17 “And I shall come down and speak with you there, and shall take of the Spirit [Ruach רוח] that is on you, and put on them. And they shall bear the burden of the people with you, so that you do not bear it yourself alone.

Bemidbar 11:18 “And say to the people, ‘Set yourselves apart for tomorrow, and you shall eat meat, because you have wept in the hearing of YĕHôVâH (יהוה), saying, “Who is giving us meat to eat? For it was well with us in Mitsrayim.” And YĕHôVâH (יהוה) shall give you meat, and you shall eat.

Bemidbar 11:19 ‘You are going to eat, not one day, nor two days, nor five days, nor ten days, nor twenty days,

Bemidbar 11:20 but for a month of days, until it comes out of your nostrils and becomes an abomination to you, because you have rejected YĕHôVâH (יהוה) who is among you, and have wept before Him, saying, “Why did we come up out of Mitsrayim?” ’ ’

Bemidbar 11:21 And Mosheh said, “The people in whose midst I am are six hundred thousand men on foot, and You, You have said, ‘I give them meat to eat for a month of days.’

Bemidbar 11:22 “Could flocks and herds be slaughtered for them, to be sufficient for them? Or could all the fish of the sea be gathered together for them, to be sufficient for them?”

Bemidbar 11:23 And YĕHôVâH (יהוה) said to Mosheh, “Is the arm of YĕHôVâH (יהוה) too short? Now see whether My word meets you or not!”

Bemidbar 11:24 And Mosheh went out and spoke to the people the words of YĕHôVâH (יהוה), and he gathered the seventy men of the elders of the people and placed them around the Tent.

Bemidbar 11:25 And YĕHôVâH (יהוה) came down in the cloud, and spoke to him, and took of the Spirit [Ruach רוח] that was upon him, and placed the

same upon the seventy elders. And it came to be, when the Spirit [Ruach רוח] rested upon them, that they prophesied, but did not continue.

Bemidbar 11:26 However, two men had remained in the camp. The name of one was Eldaḏ, and the name of the other Mëyḏaḏ. And the Spirit [Ruach רוח] rested upon them. Now they were among those listed, but did not go out to the Tent. And they prophesied in the camp.

Bemidbar 11:27 And a young man ran and informed Mosheh, and said, “Eldaḏ and Mëyḏaḏ are prophesying in the camp.”

Bemidbar 11:28 And Yehoshua son of Nun, Mosheh's assistant from his youth, answered and said, “Mosheh my master, forbid them!”

Bemidbar 11:29 Then Mosheh said to him, “Are you jealous for my sake? Oh, that all the people of YĕHôVâH (יהוה) were prophets, that YĕHôVâH (יהוה) would put His Spirit [Ruach רוח] upon them!”

Bemidbar 11:30 And Mosheh returned to the camp, both he and the elders of Yisra'el.

Bemidbar 11:31 And a wind went forth from YĕHôVâH (יהוה), and it brought quail from the sea and let them fall beside the camp, about a day's journey on this side and about a day's journey on the other side, all around the camp, and about two cubits above the surface of the ground.

Bemidbar 11:32 And the people were up all that day, and all that night, and all the next day, and gathered the quail. He who has least gathered ten ḥomers. And they spread them out for themselves all around the camp.

Bemidbar 11:33 The meat was still between their teeth, before it was chewed, and the wrath of YĕHôVâH (יהוה) burned against the people, and YĕHôVâH (יהוה) smote the people with an exceeding great plague.

Bemidbar 11:34 Then he called the name of that place Qibroth Hatta'awah, because there they buried the people who had lusted.

Bemidbar 11:35 From Qibroth Hatta'awah the people set out for Hatsueroth – and they were at Hatsueroth.

Bemidbar 12:1 Now Miryam and Aharon spoke against Mosheh because of the Kushite woman whom he had taken, for he had taken a Kushite woman.

Bemidbar 12:2 And they said, “Has YĕHôVâH (יהוה) spoken only through Mosheh? Has He not also spoken through us?” And YĕHôVâH (יהוה) heard it.

Bemidbar 12:3 And the man Mosheh was very humble, more than all men who were on the face of the earth.

Bemidbar 12:4 And suddenly YĕHôVâH (יהוה) said to Mosheh, and Aharon, and Miryam, “You three, come out to the Tent of Meeting!” So the three came out.

Bemidbar 12:5 And YĕHôVâH (יהוה) came down in the column of cloud and stood in the door of the Tent, and called Aharon and Miryam. And they both went forward.

Bemidbar 12:6 And He said, “Hear now My words: If your prophet is of YĕHôVâH (יהוה), I make Myself known to him in a vision, and I speak to him in a dream.

Bemidbar 12:7 “Not so with My servant Mosheh, he is trustworthy in all My house.

Bemidbar 12:8 “I speak with him mouth to mouth, and plainly, and not in riddles. And he sees the form of YĕHôVâH (יהוה). So why were you not afraid to speak against My servant Mosheh?”

Bemidbar 12:9 And the displeasure of YĕHôVâH (יהוה) burned against them, and He left.

Bemidbar 12:10 And the cloud turned away from above the Tent, and look: Miryam was leprous, as white as snow! And Aharon turned toward Miryam, and look: a leper!

Bemidbar 12:11 And Aharon said to Mosheh, “Oh, my master! Please do not hold against us the sin in which we have done foolishly and in which we have sinned.

Bemidbar 12:12 "Please do not let her be as one dead when coming out of its mother's womb, with our flesh half consumed!"

Bemidbar 12:13 And Mosheh cried out to YĕHôVâH (יהוה), saying, "O Ēl, please heal her, please!"

Bemidbar 12:14 And YĕHôVâH (יהוה) said to Mosheh, "If her father had but spit in her face, would she not be ashamed seven days? Let her be shut out of the camp seven days, and after that let her be readmitted."

Bemidbar 12:15 And Miryam was shut out of the camp seven days, and the people did not set out until Miryam was readmitted.

Bemidbar 12:16 And afterward the people departed from Ḥatsëroth, and they camped in the Wilderness of Paran.

Bemidbar 13:1 And YĕHôVâH (יהוה) spoke to Mosheh, saying,

Bemidbar 13:2 "Send men to spy out the land of Kena'an, which I am giving to the children of Yisra'el. Send one man from each tribe of their fathers, every one a leader among them."

Bemidbar 13:3 And by the command of YĕHôVâH (יהוה) Mosheh sent them from the Wilderness of Paran, all of them men who were heads of the children of Yisra'el.

Bemidbar 13:4 And these were their names. From the tribe of Re'ubën: Shammua, son of Zakkur.

Bemidbar 13:5 From the tribe of Shim'on: Shaphat, son of Ḥori.

Bemidbar 13:6 From the tribe of Yehuḏah: Kalëb, son of Yephunneh.

Bemidbar 13:7 From the tribe of Yissaskar: Yiḡ'al, son of Yosëph.

Bemidbar 13:8 From the tribe of Ephrayim: Hoshëa, son of Nun.

Bemidbar 13:9 From the tribe of Binyamin: Palti, son of Raphu.

Bemidbar 13:10 From the tribe of Zëbulun: Gaddi'el, son of Sodî.

Bemidbar 13:11 From the tribe of Yosëph, from the tribe of Menashsheh: Gaddi, son of Susi.

Bemidbar 13:12 From the tribe of Dan: Ammi'el, son of Gemalli.

Bemidbar 13:13 From the tribe of Ashër: Shëthur, son of Miḳa'el.

Bemidbar 13:14 From the tribe of Naphtali: Naḥbi, son of Wophsi.

Bemidbar 13:15 From the tribe of Gaḏ: Geu'el, son of Maḳi.

Bemidbar 13:16 These are the names of the men whom Mosheh sent to spy out the land. And Mosheh called Hoshëa the son of Nun, Yehoshua.

Bemidbar 13:17 And Mosheh sent them to spy out the land of Kena'an, and said to them, "Go up here into the South, and go up to the mountains,

Bemidbar 13:18 and see what the land is like, and the people who dwell in it, whether strong or weak, whether few or many,

Bemidbar 13:19 and whether the land they dwell in is good or evil, whether the cities they inhabit are in camps or strongholds,

Bemidbar 13:20 and whether the land is rich or poor, and whether there are forests there or not.

And you shall be strong, and bring some of the fruit of the land." Now the time was the season of the first-fruits of grapes.

Bemidbar 13:21 So they went up and spied out the land from the Wilderness of Tsin as far as Rehob, near the entrance of Ḥamath.

Bemidbar 13:22 And they went up through the South and came to Ḥëbron. And Aḥiman, Shëshai, and Talmai, the descendants of Anaq, were there.

Now Ḥëbron had been built seven years before Tso'an in Mitsrayim.

Bemidbar 13:23 And they came to the wadi Eshkol, and cut down from there a branch with one cluster of grapes. And they bore it between two of them

on a pole, also of the pomegranates and of the figs. Bemidbar 13:24 That place was called the wadi Eshkol, because of the cluster which the men of

Yisra'el cut down from there.

Bemidbar 13:25 And they returned from spying out the land after forty days.

Bemidbar 13:26 And they went and came to Mosheh and Aharon and all the congregation of the children of Yisra'el in the Wilderness of Paran, at Qadësh. And they brought back word to them and to all the congregation, and showed them the fruit of the land.

Bemidbar 13:27 And they reported to him, and said, "We went to the land where you sent us. And truly, it flows with milk and honey, and this is its fruit.

Bemidbar 13:28 "But the people who dwell in the land are strong, and the cities are walled, very great. And we saw the descendants of Anaq there too.

Bemidbar 13:29 "The Amalëqites dwell in the land of the South, while the Hittites and the Yebusites and the Amorites dwell in the mountains. And the Kena'anites dwell by the sea and along the banks of the Yardën."

Bemidbar 13:30 And Kalëb silenced the people before Mosheh, and said, "Let us go up at once and take possession, for we are certainly able to overcome it."

Bemidbar 13:31 But the men who had gone up with him said, "We are not able to go up against the people, for they are stronger than we."

Bemidbar 13:32 And they gave the children of Yisra'el an evil report of the land which they had spied out, saying, "The land through which we have gone as spies is a land eating up its inhabitants, and all the people whom we saw in it are men of great size.

Bemidbar 13:33 "And we saw there the Nephilim, sons of Anaq, of the Nephilim. And we were like grasshoppers in our own eyes, and so we were in their eyes."

Bemidbar 14:1 Then all the congregation lifted up their voices and cried, and the people wept that night.

Bemidbar 14:2 And all the children of Yisra'el grumbled against Mosheh and against Aharon, and all the congregation said to them, "If only we had

died in the land of Mitsrayim! Or if only we had died in this wilderness!

Bemidbar 14:3 "And why is YĕHôVâH (יהוה) bringing us to this land to fall by the sword, that our wives and children should become a prey? Would it not be better for us to turn back to Mitsrayim?"

Bemidbar 14:4 And they said to each other, "Let us appoint a leader, and let us turn back to Mitsrayim."

Bemidbar 14:5 Then Mosheh and Aharon fell on their faces before all the assembly of the congregation of the children of Yisra'el.

Bemidbar 14:6 And Yehoshua son of Nun, and Kalëb son of Yephunneh, who were among those who had spied out the land, tore their garments,

Bemidbar 14:7 and they spoke to all the congregation of the children of Yisra'el, saying, "The land we passed through to spy out is an exceedingly good land.

Bemidbar 14:8 "If YĕHôVâH (יהוה) has delighted in us, then He shall bring us into this land and give it to us, 'a land which is flowing with milk and honey.'

Bemidbar 14:9 "Only, do not rebel against YĕHôVâH (יהוה), nor fear the people of the land, for they are our bread. Their defence has turned away from them, and YĕHôVâH (יהוה) is with us. Do not fear them."

Bemidbar 14:10 But all the congregation said to stone them with stones. Then the esteem of YĕHôVâH (יהוה) appeared in the Tent of Meeting before all the children of Yisra'el.

Bemidbar 14:11 And YĕHôVâH (יהוה) said to Mosheh, "How long shall I be scorned by these people? And how long shall I not be trusted by them, with all the signs which I have done in their midst?

Bemidbar 14:12 "Let Me smite them with the pestilence and disinherit them, and make of you a nation greater and mightier than they."

Bemidbar 14:13 And Mosheh said to YĕHôVâH (יהוה), "Then the Mitsrites shall hear it, for by Your

power You brought these people up from their midst,
 Bemidbar 14:14 and they shall say to the inhabitants of this land they have heard that You, **YĕHôVâH (יהוה)**, are in the midst of these people, that You, **YĕHôVâH (יהוה)**, are seen eye to eye and that Your cloud stands above them, and You go before them in a column of cloud by day and in a column of fire by night.
 Bemidbar 14:15 "Now if You shall kill these people as one man, then the nations which have heard of Your report shall speak, saying,
 Bemidbar 14:16 'Because **YĕHôVâH (יהוה)** was not able to bring this people to the land which He swore to give them, therefore He killed them in the wilderness.'
 Bemidbar 14:17 "And now, I pray, let the power of **YĕHôVâH (יהוה)** be great, as You have spoken, saying,
 Bemidbar 14:18 ' **YĕHôVâH (יהוה)** is patient and of great kindness, forgiving crookedness and transgression, but by no means leaving unpunished; visiting the crookedness of the fathers on the children to the third and fourth generation.'
 Bemidbar 14:19 "Please forgive the crookedness of this people, according to the greatness of Your kindness, as You have forgiven this people, from Mitsrayim even until now."
 Bemidbar 14:20 And **YĕHôVâH (יהוה)** said, "I shall forgive, according to your word,
 Bemidbar 14:21 but truly, as I live and all the earth is filled with the esteem of **YĕHôVâH (יהוה)**,
 Bemidbar 14:22 for none of these men who have seen My esteem and the signs which I did in Mitsrayim and in the wilderness, and have tried Me now these ten times, and have disobeyed My voice,
 Bemidbar 14:23 shall see the land of which I swore to their fathers, nor any of those who scorned Me see it.
 Bemidbar 14:24 "But My servant Kalëb, because he has a different **Spirit [Ruach רוח]** in him and has

followed Me completely, I shall bring into the land where he went, and his seed shall inherit it.
 Bemidbar 14:25 "Since the Amalëqites and the Kena'anites are dwelling in the valley, turn back tomorrow and set out into the wilderness by the Way of the Sea of Reeds."
 Bemidbar 14:26 And **YĕHôVâH (יהוה)** spoke to Mosheh, and to Aharon, saying,
 Bemidbar 14:27 "How long shall this evil congregation have this grumbling against Me? I have heard the grumbings which the children of Yisra'el are grumbling against Me.
 Bemidbar 14:28 "Say to them, 'As I live,' declares **YĕHôVâH (יהוה)**, 'as you have spoken in My hearing, so I do to you:
 Bemidbar 14:29 'The carcasses of you who have grumbled against Me are going to fall in this wilderness, all of you who were registered, according to your entire number, from twenty years old and above.
 Bemidbar 14:30 'None of you except Kalëb son of Yephunneh, and Yehoshua son of Nun, shall enter the land which I swore I would make you dwell in.
 Bemidbar 14:31 'But your little ones, whom you said would become a prey, I shall bring in, and they shall know the land which you have rejected.
 Bemidbar 14:32 'But as for you, your carcasses are going to fall in this wilderness.
 Bemidbar 14:33 'And your sons shall be wanderers in the wilderness forty years, and shall bear your whorings, until your carcasses are consumed in the wilderness.
 Bemidbar 14:34 'According to the number of the days in which you spied out the land, forty days – a day for a year, a day for a year – you are to bear your crookednesses forty years, and you shall know My breaking off.
 Bemidbar 14:35 'I am **YĕHôVâH (יהוה)**, I have spoken, I shall do this to all this evil congregation who are meeting against Me: In this wilderness they are consumed, and there they die.' "

Bemidbar 14:36 And the men whom Mosheh sent to spy out the land, who returned and made all the congregation grumble against him by bringing an evil report of the land,

Bemidbar 14:37 even those men who brought the evil report about the land, died by the plague before YĕHôVâH (יהוה).

Bemidbar 14:38 Of those men who went to spy out the land, only Yehoshua son of Nun, and Kalëb son of Yephunneh remained alive.

Bemidbar 14:39 And when Mosheh spoke these words to all the children of Yisra'el, the people mourned greatly.

Bemidbar 14:40 And they rose up early in the morning and went up to the top of the mountain, saying, "See, we have indeed sinned, but we shall go up to the place which YĕHôVâH (יהוה) had spoken of!"

Bemidbar 14:41 But Mosheh said, "Why do you now transgress the command of YĕHôVâH (יהוה), since it does not prosper?

Bemidbar 14:42 "Do not go up, lest you be smitten by your enemies, for YĕHôVâH (יהוה) is not in your midst.

Bemidbar 14:43 "Because the Amalëqites and the Kena'anites are there before you, and you shall fall by the sword. Because you have turned away from YĕHôVâH (יהוה), YĕHôVâH (יהוה) is not with you."

Bemidbar 14:44 But they presumed to go up to the mountaintop, but neither the ark of the covenant of YĕHôVâH (יהוה) nor Mosheh left the camp.

Bemidbar 14:45 So the Amalëqites and the Kena'anites who dwelt in that mountain came down and smote them, and beat them down, even to Hormah.

Bemidbar 15:1 And YĕHôVâH (יהוה) spoke to Mosheh, saying,

Bemidbar 15:2 "Speak to the children of Yisra'el, and say to them, 'When you have come into the land of your dwellings, which I am giving you,

Bemidbar 15:3 and you make an offering by fire to YĕHôVâH (יהוה), a burnt offering or a slaughtering,

to accomplish a vow or as a voluntary offering or in your appointed times, to make a sweet fragrance to YĕHôVâH (יהוה), from the herd or the flock,

Bemidbar 15:4 then he who brings near his offering to YĕHôVâH (יהוה) shall bring near a grain offering of one-tenth of an ëphah of fine flour mixed with one-fourth of a hin of oil,

Bemidbar 15:5 and one-fourth of a hin of wine as a drink offering you prepare with the burnt offering or the slaughtering, for each lamb.

Bemidbar 15:6 'Or for a ram you prepare as a grain offering two-tenths of an ëphah of fine flour mixed with one-third of a hin of oil,

Bemidbar 15:7 and as a drink offering you bring one-third of a hin of wine as a sweet fragrance to YĕHôVâH (יהוה).

Bemidbar 15:8 'And when you prepare a young bull as a burnt offering, or as a slaughtering to accomplish a vow, or as a peace offering to YĕHôVâH (יהוה),

Bemidbar 15:9 then shall be brought with the young bull a grain offering of three-tenths of an ëphah of fine flour mixed with half a hin of oil, Bemidbar 15:10 and bring as the drink offering half a hin of wine as an offering made by fire, a sweet fragrance to YĕHôVâH (יהוה).

Bemidbar 15:11 'This is what is done for each young bull, for each ram, or for each lamb or young goat.

Bemidbar 15:12 'According to the number that you prepare, so you do for each one according to their number.

Bemidbar 15:13 'Let all who are native do so with them, in bringing near an offering made by fire, a sweet fragrance to YĕHôVâH (יהוה).

Bemidbar 15:14 'And when a stranger sojourns with you, or whoever is among you throughout your generations, and would make an offering made by fire, a sweet fragrance to YĕHôVâH (יהוה), as you do, so he does.

Bemidbar 15:15 'One law is for you of the assembly and for the stranger who sojourns with you – a law forever throughout your generations. As you are, so is the stranger before YĕHôVâH (יהוה).

Bemidbar 15:16 'One Law and one right-ruling is for you and for the stranger who sojourns with you.' "

Bemidbar 15:17 And YĕHôVâH (יהוה) spoke to Mosheh, saying,

Bemidbar 15:18 "Speak to the children of Yisra'el, and say to them, 'When you come into the land to which I bring you,

Bemidbar 15:19 then it shall be, when you eat of the bread of the land, that you present a contribution to YĕHôVâH (יהוה).

Bemidbar 15:20 'Present a cake of the first of your dough as a contribution – as a contribution of the threshing-floor you present it.

Bemidbar 15:21 'Of the first of your dough you are to give to YĕHôVâH (יהוה) a contribution throughout your generations.

Bemidbar 15:22 'And when you sin by mistake, and do not do all these commands which YĕHôVâH (יהוה) has spoken to Mosheh,

Bemidbar 15:23 all that YĕHôVâH (יהוה) has commanded you by the hand of Mosheh, from the day YĕHôVâH (יהוה) gave command and onward throughout your generations,

Bemidbar 15:24 then it shall be, if it is done by mistake, without the knowledge of the congregation, that all the congregation shall prepare one young bull as a burnt offering, as a sweet fragrance to YĕHôVâH (יהוה), with its grain offering and its drink offering, according to the right-ruling, and one male goat as a sin offering.

Bemidbar 15:25 'Then the priest shall make atonement for all the congregation of the children of Yisra'el, and it shall be forgiven them, for it was by mistake. And they shall bring their offering, an offering made by fire to YĕHôVâH (יהוה), and their sin offering before YĕHôVâH (יהוה), for their mistake.

Bemidbar 15:26 'And it shall be forgiven all the congregation of the children of Yisra'el and the stranger who sojourns in their midst, because all the people did it by mistake.

Bemidbar 15:27 'And if a being sins by mistake, then he shall bring a female goat a year old as a sin offering.

Bemidbar 15:28 'And the priest shall make atonement for the being who strays by mistake, when he sins by mistake before YĕHôVâH (יהוה), to make atonement for him, and it shall be forgiven him.

Bemidbar 15:29 'For him who does whatever by mistake there is one Law, both for him who is native among the children of Yisra'el and for the stranger who sojourns in their midst.

Bemidbar 15:30 'But the being who does whatever defiantly, whether he is native or a stranger, he reviles YĕHôVâH (יהוה), and that being shall be cut off from among his people.

Bemidbar 15:31 'Because he has despised the word of YĕHôVâH (יהוה), and has broken His command, that being shall certainly be cut off, his crookedness is upon him.' "

Bemidbar 15:32 And while the children of Yisra'el were in the wilderness, they found a man gathering sticks on the Sabbath day.

Bemidbar 15:33 And those who found him gathering sticks brought him to Mosheh and to Aharon, and to all the congregation.

Bemidbar 15:34 And they put him in under guard, because it had not been declared what should be done to him.

Bemidbar 15:35 And YĕHôVâH (יהוה) said to Mosheh, "The man shall certainly be put to death, all the congregation stoning him with stones outside the camp."

Bemidbar 15:36 And all the congregation brought him outside the camp and stoned him with stones, as YĕHôVâH (יהוה) commanded Mosheh, and he died.

Bemidbar 15:37 And YĕHôVâH (יהוה) spoke to Mosheh, saying,
Bemidbar 15:38 "Speak to the children of Yisra'el, and you shall say to them to make tzitziyot on the corners of their garments throughout their generations, and to put a blue cord in the tzitzit of the corners.

Bemidbar 15:39 "And it shall be to you for a tzitzit, and you shall see it, and shall remember all the commands of YĕHôVâH (יהוה) and shall do them, and not search after your own heart and your own eyes after which you went whoring,
Bemidbar 15:40 so that you remember, and shall do all My commands, and be Holy unto your Elohim (אלהים).

Bemidbar 15:41 "I am YĕHôVâH (יהוה) your Elohim (אלהים), who brought you out of the land of Mitsrayim, to be your Elohim (אלהים). I am YĕHôVâH (יהוה) your Elohim (אלהים)."

Bemidbar 16:1 And Qorah, son of Yitshar, son of Qehath, son of Lëwi, took both Dathan and Abiram the sons of Eliyab, and On, son of Peleth, sons of Re'uḇen,

Bemidbar 16:2 and they rose up before Mosheh with some of the children of Yisra'el, two hundred and fifty leaders of the congregation, called ones of the meeting, men of name.

Bemidbar 16:3 And they assembled against Mosheh and against Aharon, and said to them, "Enough of you! For all the congregation is Holy, all of them, and YĕHôVâH (יהוה) is in their midst. Why then do you lift up yourselves above the assembly of YĕHôVâH (יהוה)?"

Bemidbar 16:4 And when Mosheh heard, he fell on his face,

Bemidbar 16:5 and spoke to Qorah and all his company, saying, "Tomorrow morning YĕHôVâH (יהוה) shall make known who is His and who is Holy, and bring him near to Him. And let Him bring near to Him the one whom He chooses.

Bemidbar 16:6 "Do this: Take fire holders, Qorah and all your company,

Bemidbar 16:7 and put fire in them and put incense in them before YĕHôVâH (יהוה) tomorrow. And it shall be that the one whom YĕHôVâH (יהוה) chooses is the Holy one. Enough of you, sons of Lëwi!"

Bemidbar 16:8 And Mosheh said to Qorah, "Hear now, you sons of Lëwi:

Bemidbar 16:9 "Is it little to you that the Elohim (אלהים) of Yisra'el has separated you from the congregation of Yisra'el, to bring you near to Himself, to perform the service of the Dwelling Place of YĕHôVâH (יהוה), and to stand before the congregation to serve them,

Bemidbar 16:10 and that He has brought you near to Himself, you and all your brothers, the sons of Lëwi, with you? Yet you seek the priesthood as well?

Bemidbar 16:11 "Therefore you and all your company are set against YĕHôVâH (יהוה). And Aharon, what is he that you grumble against him?"

Bemidbar 16:12 And Mosheh sent to call Dathan and Abiram the sons of Eliyab, but they said, "We are not coming up!

Bemidbar 16:13 "Is it little that you have brought us up out of a land flowing with milk and honey, to kill us in the wilderness, that you would also seize total rule over us?

Bemidbar 16:14 "Also, you have not brought us into a land flowing with milk and honey, nor given us inheritance of fields and vineyards. Would you bore out the eyes of these men? We are not coming up!"

Bemidbar 16:15 And Mosheh became very displeased, and said to YĕHôVâH (יהוה), "Do not respect their offering. I have not taken one donkey from them, nor have I done harm to any of them."

Bemidbar 16:16 Then Mosheh said to Qorah, "Tomorrow, you and all your company shall be there before YĕHôVâH (יהוה), you and they and Aharon.

Bemidbar 16:17 "And take each one his fire holder, and you shall put incense in it. And let each one bring his fire holder before YĕHôVâH (יהוה), two

hundred and fifty fire holders, and you and Aharon, each one with his fire holder.”

Bemidbar 16:18 So each one took his fire holder, and put fire in it, and laid incense on it, and stood at the door of the Tent of Meeting with Mosheh and Aharon.

Bemidbar 16:19 And Qoraḥ assembled all the congregation against them at the door of the Tent of Meeting. Then the esteem of YĕHôVâH (יהוה) appeared to all the congregation.

Bemidbar 16:20 And YĕHôVâH (יהוה) spoke to Mosheh, and to Aharon, saying,

Bemidbar 16:21 “Separate yourselves from the midst of this congregation, and let Me consume them in a moment.”

Bemidbar 16:22 But they fell on their faces, and said, “O Ēl, Elohîm (אלהים) of the Spirit [Ruach רוח]s of all flesh! When one man sins, are You wroth with all the congregation?”

Bemidbar 16:23 And YĕHôVâH (יהוה) spoke to Mosheh, saying,

Bemidbar 16:24 “Speak to the congregation, saying, ‘Move away from around the tents of Qoraḥ, Dathan, and Aḇiram.’ ”

Bemidbar 16:25 So Mosheh rose up and went to Dathan and Aḇiram, and the elders of Yisra’el followed him.

Bemidbar 16:26 And he spoke to the congregation, saying, “Please turn away from the tents of these wrong men! Do not touch whatever belongs to them, lest you be consumed in all their sins.”

Bemidbar 16:27 Then they moved away from around the tents of Qoraḥ, Dathan, and Aḇiram.

And Dathan and Aḇiram came out and stood at the door of their tents, with their wives, and their sons, and their little children.

Bemidbar 16:28 And Mosheh said, “By this you know that YĕHôVâH (יהוה) has sent me to do all these works, that they are not from my own heart.

Bemidbar 16:29 “If these die as all men do, or if they are visited as all men are visited, then YĕHôVâH (יהוה) has not sent me.

Bemidbar 16:30 “But if YĕHôVâH (יהוה) creates what is unheard of, and the earth opens its mouth and swallows them up with all that belongs to them, and they go down alive into the grave, then you shall know that these men have scorned YĕHôVâH (יהוה).”

Bemidbar 16:31 And it came to be, as he ended speaking all these words, that the ground under them split apart,

Bemidbar 16:32 and the earth opened its mouth and swallowed them up, with their households and all the men with Qoraḥ, with all their goods.

Bemidbar 16:33 So they and all those with them went down alive into the grave, and the earth closed over them, and they perished from the midst of the assembly.

Bemidbar 16:34 And all Yisra’el who were round about them fled at their cry, for they said, “Lest the earth swallow us up!”

Bemidbar 16:35 And a fire came out from YĕHôVâH (יהוה) and consumed the two hundred and fifty men who were offering incense.

Bemidbar 16:36 And YĕHôVâH (יהוה) spoke to Mosheh, saying,

Bemidbar 16:37 “Say to El’azar, son of Aharon the priest, to pick up the fire holders out of the blaze, for they are Holy, and scatter the fire some distance away.

Bemidbar 16:38 “The fire holders of these men who sinned against their own lives, let them be made into beaten plates as a covering for the altar. Because they brought them before YĕHôVâH (יהוה), therefore they are Holy. And let them become a sign to the children of Yisra’el.”

Bemidbar 16:39 And El’azar the priest took the bronze fire holders, which those who were burned up had brought, and they were beaten out as a covering on the altar –

Bemidbar 16:40 a remembrance to the children of Yisra’el that no stranger who is not of the seed of Aharon, should come near to offer incense before YĕHôVâH (יהוה), and not be like Qoraḥ and his

company – as YĕHôVâH (יהוה) had said to him through Mosheh.

Bemidbar 16:41 But all the congregation of the children of Yisra'el grumbled against Mosheh and against Aharon on the next day, saying, “You, you have killed the people of YĕHôVâH (יהוה).”

Bemidbar 16:42 And it came to be, when the congregation assembled against Mosheh and against Aharon, that they turned toward the Tent of Meeting. And see, the cloud covered it, and the esteem of YĕHôVâH (יהוה) appeared.

Bemidbar 16:43 And Mosheh and Aharon came before the Tent of Meeting.

Bemidbar 16:44 And YĕHôVâH (יהוה) spoke to Mosheh, saying,

Bemidbar 16:45 “Arise from amidst this congregation, and let Me consume them in a moment.” And they fell on their faces.

Bemidbar 16:46 So Mosheh said to Aharon, “Take the fire holder and put fire in it from the altar, and lay incense on, and go, hurry to the congregation and make atonement for them, for wrath has gone out from YĕHôVâH (יהוה), the plague has begun.”

Bemidbar 16:47 And Aharon took it as Mosheh commanded, and ran into the midst of the assembly, and saw that the plague had begun among the people. And he laid on the incense and made atonement for the people,

Bemidbar 16:48 and stood between the dead and the living. And the plague was stopped.

Bemidbar 16:49 And those who died in the plague were fourteen thousand seven hundred, besides those who died on account of Qorah.

Bemidbar 16:50 Then Aharon returned to Mosheh at the door of the Tent of Meeting, for the plague had stopped.

Bemidbar 17:1 And YĕHôVâH (יהוה) spoke to Mosheh, saying,

Bemidbar 17:2 “Speak to the children of Yisra'el, and take from them a rod from each father's house, all their leaders according to their fathers'

houses, twelve rods. Write each one's name on his rod,

Bemidbar 17:3 and write Aharon's name on the rod of Lëwi, for there is one rod for the head of each father's house.

Bemidbar 17:4 “You shall then place them in the Tent of Meeting before the Witness, where I meet with you.

Bemidbar 17:5 “And it shall be that the rod of the man whom I choose buds, and I shall rid Myself of the grumbings of the children of Yisra'el, which they grumble against you.”

Bemidbar 17:6 And Mosheh spoke to the children of Yisra'el, and all their leaders gave him a rod each, for each leader according to their fathers' houses, twelve rods. And the rod of Aharon was among their rods.

Bemidbar 17:7 So Mosheh placed the rods before YĕHôVâH (יהוה) in the Tent of the Witness.

Bemidbar 17:8 And it came to be on the next day that Mosheh went into the Tent of the Witness and saw that the rod of Aharon, of the house of Lëwi, had budded, and brought forth buds, and blossomed and bore ripe almonds.

Bemidbar 17:9 And Mosheh brought out all the rods from before YĕHôVâH (יהוה) to all the children of Yisra'el. And they looked, and each man took his rod.

Bemidbar 17:10 And YĕHôVâH (יהוה) said to Mosheh, “Bring Aharon's rod back before the Witness, to be kept as a sign against the rebels, so that you put an end to their grumbings against Me, lest they die.”

Bemidbar 17:11 And Mosheh did as YĕHôVâH (יהוה) had commanded him, so he did.

Bemidbar 17:12 And the children of Yisra'el spoke to Mosheh, saying, “See, we shall die, we shall perish, we shall all perish!

Bemidbar 17:13 “Anyone who comes near the Dwelling Place of YĕHôVâH (יהוה) dies. Shall we be consumed – to die?”

Bemidbar 18:1 And **YēHôVâH (יהוה)** said to Aharon, “You and your sons and your father’s house with you are to bear the crookedness against the Holy place, and you and your sons with you are to bear the crookedness against your priesthood.
 Bemidbar 18:2 “But bring with you your brothers of the tribe of Lëwi too, the tribe of your father to join you and serve you while you and your sons are with you before the Tent of the Witness.
 Bemidbar 18:3 “And they shall guard your charge, and the duty of all the Tent, but they do not come near the furnishings of the Holy place and the altar, lest they die, both they and you.
 Bemidbar 18:4 “And they shall be joined with you and guard the duty to the Tent of Meeting, for all the service of the Tent, but a stranger does not come near you.
 Bemidbar 18:5 “And you shall guard the duty of the Holy place and the duty of the altar, so that there be no more wrath on the children of Yisra’ël.
 Bemidbar 18:6 “And see, I Myself have taken your brothers the Lëwites from the midst of the children of Yisra’ël – a gift to you, given by **YēHôVâH (יהוה)**, to do the service of the Tent of Meeting.
 Bemidbar 18:7 “But you and your sons with you are to guard your priesthood for all matters at the altar and behind the veil, and you shall serve. I have given you the priesthood as a gift for service, but the stranger who comes near is put to death.”
 Bemidbar 18:8 And **YēHôVâH (יהוה)** spoke to Aharon, “And see, I Myself have also given you the charge of My contributions, all the Holy gifts of the children of Yisra’ël. I have given them to you for the anointing, and to your sons, as a law forever.
 Bemidbar 18:9 “This is yours of the most Holy gifts, from the fire: all their offerings, all their grain offerings and all their sin offerings and all their guilt offerings which they render to Me, are most Holy for you and your sons.
 Bemidbar 18:10 “Eat it in the most Holy place – every male eats it. It is set- apart to you.

Bemidbar 18:11 “This also is yours: the contribution of their gift, with all the wave offerings of the children of Yisra’ël. I have given them to you, and your sons and daughters with you, as a law forever. Everyone who is clean in your house eats it.
 Bemidbar 18:12 “All the best of the oil, and all the best of the new wine and the grain – their first-fruits which they give to **YēHôVâH (יהוה)** – I have given them to you.
 Bemidbar 18:13 “The first-fruits of all that is in their land, which they bring to **YēHôVâH (יהוה)**, are yours. Everyone who is clean in your house eats it.
 Bemidbar 18:14 “All that is dedicated in Yisra’ël is yours.
 Bemidbar 18:15 “Everyone opening a womb of all flesh, which they bring to **YēHôVâH (יהוה)**, whether man or beast, is yours. But the first-born of man you shall certainly ransom, and the first-born of the unclean beast you ransom.
 Bemidbar 18:16 “And ransom their ransomed ones when one month old, according to your valuation, five sheqels of silver, according to the sheqel of the Holy place, which is twenty gërahs.
 Bemidbar 18:17 “But the first-born of a cow, or the first-born of a sheep, or the first-born of a goat you do not ransom, they are Holy. Sprinkle their blood on the altar, and burn their fat as an offering made by fire for a sweet fragrance to **YēHôVâH (יהוה)**.
 Bemidbar 18:18 “And their flesh is yours, as the wave breast and as the right thigh, it is yours.
 Bemidbar 18:19 “All the contributions of the Holy gifts, which the children of Yisra’ël present to **YēHôVâH (יהוה)**, I have given to you and your sons and daughters with you as a law forever. It is a covenant of salt forever before **YēHôVâH (יהוה)** with you and your seed with you.”
 Bemidbar 18:20 And **YēHôVâH (יהוה)** said to Aharon, “You are not to have an inheritance in their land, nor have any portion in their midst. I am your portion and your inheritance among the children of Yisra’ël.

Bemidbar 18:21 “And see, I have given the children of Lëwi all the tithes in Yisra’ël as an inheritance in return for the service which they are serving, the service of the Tent of Meeting.

Bemidbar 18:22 “And let the children of Yisra’ël no more come near the Tent of Meeting, lest they bear sin and die,

Bemidbar 18:23 because the Lëwites shall do the service of the Tent of Meeting, so they themselves bear their crookedness. A law forever, throughout your generations: that among the children of Yisra’ël they are to have no inheritance,

Bemidbar 18:24 but the tithes of the children of Yisra’ël, which they present as a contribution to YĕHôVâH (יהוה), I have given to the Lëwites as an inheritance. That is why I have said to them, ‘Among the children of Yisra’ël they have no inheritance.’ ”

Bemidbar 18:25 And YĕHôVâH (יהוה) spoke to Mosheh, saying,

Bemidbar 18:26 “Speak to the Lëwites and say to them, ‘When you take from the children of Yisra’ël the tithes which I have given you from them as your inheritance, then you shall present a contribution of it to YĕHôVâH (יהוה), a tenth of the tithe.

Bemidbar 18:27 ‘And your contribution shall be reckoned to you as grain from the threshing-floor and as filling from the winepress.

Bemidbar 18:28 ‘Thus you also present a contribution unto YĕHôVâH (יהוה) from all your tithes which you receive from the children of Yisra’ël. And you shall give from it the contribution to YĕHôVâH (יהוה) to Aharon the priest.

Bemidbar 18:29 ‘From all your gifts you present every contribution due to YĕHôVâH (יהוה), from all the best of them, the Holy part of them.’

Bemidbar 18:30 “And you shall say to them, ‘When you have presented the best of it, then the rest shall be reckoned to the Lëwites as the yield of the threshing-floor and as the yield of the winepress.

Bemidbar 18:31 ‘And you shall eat it in any place, you and your households, for it is your reward for your service in the Tent of Meeting,
Bemidbar 18:32 and bear no sin because of it, when you have presented the best of it, and do not profane the Holy gifts of the children of Yisra’ël, lest you die.’ ”

Bemidbar 19:1 And YĕHôVâH (יהוה) spoke to Mosheh and to Aharon, saying,

Bemidbar 19:2 “This is a law of the Law which YĕHôVâH (יהוה) has commanded, saying, ‘Speak to the children of Yisra’ël, that they bring you a red heifer, a perfect one, in which there is no blemish and on which a yoke has never come.

Bemidbar 19:3 ‘And you shall give it to El’azar the priest, and he shall bring it outside the camp, and shall slaughter it before him.

Bemidbar 19:4 ‘And El’azar the priest shall take some of its blood with his finger, and sprinkle some of its blood seven times toward the front of the Tent of Meeting.

Bemidbar 19:5 ‘And the heifer shall be burned before his eyes – he burns its hide, and its flesh, and its blood, and its dung.

Bemidbar 19:6 ‘And the priest shall take cedar wood and hyssop and scarlet, and throw them into the midst of the fire burning the heifer.

Bemidbar 19:7 ‘The priest shall then wash his garments, and shall bathe his body in water, and afterward come into the camp, but the priest is unclean until evening.

Bemidbar 19:8 ‘And he who is burning it washes his garments in water, and shall bathe his body in water, and is unclean until evening.

Bemidbar 19:9 ‘And a clean man shall gather up the ashes of the heifer, and shall place them outside the camp in a clean place. And they shall be kept for the congregation of the children of Yisra’ël for the water for uncleanness, it is for cleansing from sin.

Bemidbar 19:10 ‘And he who gathers the ashes of the heifer shall wash his garments, and is unclean

until evening. And it shall be a law forever to the children of Yisra'ël and to the stranger who sojourns in their midst.

Bemidbar 19:11 'He who touches the dead of any human being is unclean for seven days.

Bemidbar 19:12 'He is to cleanse himself with the water on the third day, and on the seventh day he is clean. But if he does not cleanse himself on the third day, then on the seventh day he is not clean.

Bemidbar 19:13 'Anyone who touches the dead of a human being, and does not cleanse himself, defiles the Dwelling Place of YĕHôVâH (יהוה). And that being shall be cut off from Yisra'ël. He is unclean, for the water for uncleanness was not sprinkled on him, his uncleanness is still upon him.

Bemidbar 19:14 'This is the Law when a man dies in a tent: All who come into the tent and all who are in the tent are unclean for seven days,

Bemidbar 19:15 and every open vessel which has no cover fastened on it, is unclean.

Bemidbar 19:16 'Anyone in the open field who touches someone slain by a sword or who has died, or a bone of a man, or a grave, is unclean for seven days.

Bemidbar 19:17 'And for the unclean being they shall take some of the ashes of the heifer burnt for cleansing from sin, and running water shall be put on them in a vessel.

Bemidbar 19:18 'And a clean man shall take hyssop and dip it in the water, and shall sprinkle it on the tent, and on all the vessels, and on the beings who were there, or on the one who touched a bone, or the slain, or the dead, or a grave.

Bemidbar 19:19 'And the clean one shall sprinkle the unclean on the third day and on the seventh day. And on the seventh day he shall cleanse himself, and shall wash his garments and bathe in water, and shall be clean in the evening. Bemidbar 19:20 'But the man who is unclean and does not cleanse himself, that being shall be cut off from among the assembly, because he has defiled the Holy place of YĕHôVâH (יהוה) – water for

uncleanness has not been sprinkled on him, he is unclean.

Bemidbar 19:21 'And it shall be a law for them forever. And the one who sprinkles the water for uncleanness washes his garments. And the one who touches the water for uncleanness is unclean until evening.

Bemidbar 19:22 'And whatever the unclean being touches is unclean. And the being who touches it is unclean until evening.' "

Bemidbar 20:1 And the children of Yisra'ël, all the congregation, came into the Wilderness of Tsin in the first month, and the people stayed in Qadësh. And Miryam died there and was buried there.

Bemidbar 20:2 Now there was no water for the congregation and they assembled against Mosheh and against Aharon.

Bemidbar 20:3 And the people contended with Mosheh and spoke, saying, "If only we had died when our brothers died before YĕHôVâH (יהוה) !

Bemidbar 20:4 "Why have you brought up the assembly of YĕHôVâH (יהוה) into this wilderness, that we and our livestock should die here?

Bemidbar 20:5 "And why have you brought us up out of Mitsrayim, to bring us to this evil place? – not a place of grain or figs or vines or pomegranates, and there is no water to drink."

Bemidbar 20:6 Then Mosheh and Aharon went from the presence of the assembly to the door of the Tent of Meeting, and they fell on their faces. And the esteem of YĕHôVâH (יהוה) appeared to them.

Bemidbar 20:7 And YĕHôVâH (יהוה) spoke to Mosheh, saying,

Bemidbar 20:8 "Take the rod and assemble the congregation, you and your brother Aharon. And you shall speak to the rock before their eyes, and it shall give its water. And you shall bring water for them out of the rock and give drink to the congregation and their livestock."

Bemidbar 20:9 And Mosheh took the rod from before YĕHôVâH (יהוה) as He commanded him.

Bemidbar 20:10 And Mosheh and Aharon assembled the assembly before the rock. And he said to them, "Hear now, you rebels, shall we bring water for you out of this rock?"

Bemidbar 20:11 Then Mosheh lifted his hand and struck the rock twice with his rod. And much water came out, and the congregation and their livestock drank.

Bemidbar 20:12 But **YĕHôVâH (יהוה)** spoke to Mosheh and to Aharon, "Because you did not believe Me, to set Me apart in the eyes of the children of Yisra'el, therefore you do not bring this assembly into the land which I have given them."

Bemidbar 20:13 These were the waters of Meribah, because the children of Yisra'el contended with **YĕHôVâH (יהוה)**, and He was set apart among them.

Bemidbar 20:14 And Mosheh sent messengers from Qadësh to the King of Edom. "This is what your brother Yisra'el said, 'You know all the hardship that has befallen us,

Bemidbar 20:15 that our fathers went down to Mitsrayim, and we dwelt in Mitsrayim a long time, and the Mitsrites did evil to us and our fathers.

Bemidbar 20:16 'And we cried out to **YĕHôVâH (יהוה)**, and He heard our voice and sent the Messenger and brought us up out of Mitsrayim. And see, we are in Qadësh, a city on the edge of your border.

Bemidbar 20:17 'Please let us pass over, through your land. We shall not pass over through fields or vineyards, nor drink water from wells, we shall go along the sovereign's highway. We shall not turn aside, right or left, until we have passed over your border.' "

Bemidbar 20:18 But Edom said to him, "You do not pass over through me, lest I come out against you with the sword."

Bemidbar 20:19 And the children of Yisra'el said to him, "We shall go by the highway, and if I or my livestock drink any of your water, then I shall pay for it. Let me only pass over on foot, without a word."

Bemidbar 20:20 But he said, "You do not pass over." And Edom came out against them with many men and with a strong hand.

Bemidbar 20:21 So when Edom refused to let Yisra'el pass over through his border, Yisra'el turned away from him.

Bemidbar 20:22 And the children of Yisra'el, all the company, departed from Qadësh and came to Mount Hor.

Bemidbar 20:23 And **YĕHôVâH (יהוה)** spoke to Mosheh and to Aharon in Mount Hor near the border of the land of Edom, saying,

Bemidbar 20:24 "Aharon is to be gathered to his people, for he is not to enter the land which I have given to the children of Yisra'el, because you rebelled against My mouth at the water of Meribah.

Bemidbar 20:25 "Take Aharon and El'azar his son, and bring them up to Mount Hor,

Bemidbar 20:26 and strip Aharon of his garments and put them on El'azar his son, for Aharon is to be gathered to his people and die there."

Bemidbar 20:27 And Mosheh did as **YĕHôVâH (יהוה)** commanded, and they went up to Mount Hor before the eyes of all the congregation.

Bemidbar 20:28 And Mosheh stripped Aharon of his garments and put them on El'azar his son. And Aharon died there on the top of the mountain. And Mosheh and El'azar came down from the mountain.

Bemidbar 20:29 And when all the congregation saw that Aharon was dead, all the house of Yisra'el wept for Aharon, thirty days.

Bemidbar 21:1 And the King of Arad, the Kena'anite, who dwelt in the South, heard that Yisra'el was coming on the way to Atharim, and he fought against Yisra'el and took some of them captive.

Bemidbar 21:2 Then Yisra'el made a vow to **YĕHôVâH (יהוה)**, and said, "If You deliver this people into my hand indeed, then I shall put their cities under the ban."

Bemidbar 21:3 And YĕHôVâH (יהוה) listened to the voice of Yisra'el and gave up the Kena'anites, and they put them and their cities under the ban. So the name of that place was called Ḥormah.

Bemidbar 21:4 And they departed from Mount Hor by the Way of the Sea of Reeds, to go around the land of Edom. But the being of the people grew impatient because of the way.

Bemidbar 21:5 And the people spoke against Elohim (אלהים) and against Mosheh, "Why have you brought us up out of Mitsrayim to die in the wilderness? For there is no food and no water, and our being loathes this light bread."

Bemidbar 21:6 And YĕHôVâH (יהוה) sent fiery serpents among the people, and they bit the people. And many of the people of Yisra'el died.

Bemidbar 21:7 Then the people came to Mosheh, and said, "We have sinned, for we have spoken against YĕHôVâH (יהוה) and against you. Pray to YĕHôVâH (יהוה) to take away the serpents from us." So Mosheh prayed on behalf of the people.

Bemidbar 21:8 And YĕHôVâH (יהוה) said to Mosheh, "Make a fiery serpent, and set it on a pole. And it shall be that everyone who is bitten, when he looks at it, shall live."

Bemidbar 21:9 So Mosheh made a bronze serpent, and put it on a pole. And it came to be, if a serpent had bitten anyone, when he looked at the bronze serpent, he lived.

Bemidbar 21:10 And the children of Yisra'el set out and camped in Oboth.

Bemidbar 21:11 And they departed from Oboth and camped at Iyë Ha-Aḇarim, in the wilderness which is east of Mo'ab, toward sunrise.

Bemidbar 21:12 From there they set out and camped at the wadi Zered.

Bemidbar 21:13 From there they set out and camped on the other side of the Arnon, which is in the wilderness that extends from the border of the Amorites, for the Arnon is the border of Mo'ab, between Mo'ab and the Amorites.

Bemidbar 21:14 Therefore it is said in the Book of the Battles of YĕHôVâH (יהוה), "Wahëb in Suphah, the wadi Arnon,

Bemidbar 21:15 and the slope of the wadi that turns aside to the dwelling of Ar, and lies on the border of Mo'ab."

Bemidbar 21:16 And from there on to Be'ër, which is the well where YĕHôVâH (יהוה) said to Mosheh, "Gather the people, and let Me give them water."

Bemidbar 21:17 Yisra'el then sang this song:

"Spring up, O well! Sing to it,

Bemidbar 21:18 a well the leaders sank, which the nobles of the people dug with their staves, by the word of the Law-giver." Then from the wilderness on to Mattanah,

Bemidbar 21:19 from Mattanah to Naḥali'el, from Naḥali'el to Bamoth,

Bemidbar 21:20 and from Bamoth, in the valley that is in the country of Mo'ab, to the top of Pisgah which looks down on the wasteland.

Bemidbar 21:21 And Yisra'el sent messengers to Siḥon King of the Amorites, saying,

Bemidbar 21:22 "Let me pass through your land. We shall not turn off into fields or vineyards, we shall not drink water from wells, but go by the sovereign's highway until we have passed over your border."

Bemidbar 21:23 But Siḥon would not allow Yisra'el to pass through his border. So Siḥon gathered all his people together and went out against Yisra'el in the wilderness, and he came to Yahats and fought against Yisra'el.

Bemidbar 21:24 And Yisra'el smote him with the edge of the sword, and took possession of his land from the Arnon to the Yabboq, as far as the children of Ammon, for the border of the children of Ammon was strong.

Bemidbar 21:25 And Yisra'el took all these cities, and Yisra'el dwelt in all the cities of the Amorites – in Ḥeshbon and in all its villages,

Bemidbar 21:26 for Ḥeshbon was the city of Siḥon the King of the Amorites, who had fought against

the former King of Mo'ab, and had taken all his land from his hand as far as the Arnon.

Bemidbar 21:27 That is why those who speak in proverbs say, "Come to Heshbon, let the city of Sihon be built and established.

Bemidbar 21:28 "For fire went out from Heshbon, a flame from the city of Sihon. It consumed Ar of Mo'ab, the masters of the heights of the Arnon.

Bemidbar 21:29 "Woe to you, Mo'ab! You have perished, O people of Kemosh! He has given his sons as fugitives, and his daughters into captivity, to Sihon the King of the Amorites.

Bemidbar 21:30 "Then we shot them – Heshbon has perished as far as Diḥon. And we laid waste as far as Nophah, which reaches to Mëydeba."

Bemidbar 21:31 So Yisra'el dwelt in the land of the Amorites.

Bemidbar 21:32 And Mosheh sent to spy out Ya'zër. And they took its villages and drove out the Amorites who were there,

Bemidbar 21:33 and turned and went up by the way to Bashan. And Oḡ King of Bashan went out against them, he and all his people, to battle at Edre'i.

Bemidbar 21:34 And YĕHôVâH (יהוה) said to Mosheh, "Do not fear him, for I have given him into your hand, with all his people and his land. And you shall do to him as you did to Sihon King of the Amorites, who dwelt at Heshbon."

Bemidbar 21:35 And they smote him, and his sons, and all his people, until no remnant was left to him. And they took possession of his land.

Bemidbar 22:1 And the children of Yisra'el set out and camped in the desert plains of Mo'ab beyond the Yardën of Yeriḥo.

Bemidbar 22:2 And Balaq son of Tsippor saw all that Yisra'el had done to the Amorites.

Bemidbar 22:3 And Mo'ab was exceedingly afraid of the people because they were many, and Mo'ab was in dread because of the children of Yisra'el.

Bemidbar 22:4 And Mo'ab said to the elders of Midyan, "Now this company is licking up all that is

around us, as an ox licks up the grass of the field."

Now Balaq son of Tsippor was King of the Mo'abites at that time,

Bemidbar 22:5 and he sent messengers to Bil'am son of Be'or at Pethor, which is near the River in the land of the sons of his people, to call him, saying, "See, a people has come from Mitsrayim. See, they have covered the surface of the land, and are settling next to me!

Bemidbar 22:6 "And now, please come at once, curse this people for me, for they are too strong for me. It might be that I smite them and drive them out of the land, for I know that he whom you bless is blessed, and he whom you curse is cursed."

Bemidbar 22:7 And the elders of Mo'ab and the elders of Midyan left with the fees for divination in their hand, and they came to Bil'am and spoke the words of Balaq to him.

Bemidbar 22:8 And he said to them, "Spend the night here, and I shall bring back word to you, as YĕHôVâH (יהוה) speaks to me." So the heads of Mo'ab stayed with Bil'am.

Bemidbar 22:9 And Elohim (אלהים) came to Bil'am and said, "Who are these men with you?"

Bemidbar 22:10 And Bil'am said to Elohim (אלהים), "Balaq, son of Tsippor, King of Mo'ab, has sent to me, saying,

Bemidbar 22:11 'See, a people has come out of Mitsrayim and cover the surface of the land. Come now, curse them for me. It might be that I am able to fight against them and drive them out.' "

Bemidbar 22:12 And Elohim (אלהים) said to Bil'am, "Do not go with them. You do not curse the people, for they are blessed."

Bemidbar 22:13 And Bil'am rose in the morning and said to the heads of Balaq, "Go back to your land, for YĕHôVâH (יהוה) has refused to allow me to go with you."

Bemidbar 22:14 And the heads of Mo'ab arose and went to Balaq, and said, "Bil'am refuses to come with us."

Bemidbar 22:15 Then Balaq again sent heads, more numerous and more honorable than they.

Bemidbar 22:16 And they came to Bil'am and said to him, "This is what Balaq son of Tsippor said: 'Do not be withheld from coming to me, please,

Bemidbar 22:17 for I esteem you very greatly, and whatever you say to me, I do. Therefore please come, curse this people for me.' "

Bemidbar 22:18 And Bil'am answered and said to the servants of Balaq, "Though Balaq were to give me his house filled with silver and gold, I am unable to go beyond the word of YēHôVâH (יהוה) my Elohim (אלהים), to do less or more.

Bemidbar 22:19 "And now, please, you also stay here tonight, and let me find out what more YēHôVâH (יהוה) says to me."

Bemidbar 22:20 And Elohim (אלהים) came to Bil'am at night and said to him, "If the men come to call you, rise and go with them, but only the word which I speak to you that you do."

Bemidbar 22:21 And Bil'am rose in the morning and saddled his donkey, and went with the heads of Mo'ab.

Bemidbar 22:22 But the displeasure of Elohim (אלהים) burned because he went, and the Messenger of YēHôVâH (יהוה) stationed Himself in the way as an adversary against him. And he was riding on his donkey, and his two servants were with him.

Bemidbar 22:23 And the donkey saw the Messenger of YēHôVâH (יהוה) standing in the way with His drawn sword in His hand, and the donkey turned aside out of the way and went into the field. So Bil'am beat the donkey to turn her back onto the way.

Bemidbar 22:24 Then the Messenger of YēHôVâH (יהוה) stood in a narrow passage between the vineyards, with a wall on this side and a wall on that side.

Bemidbar 22:25 And when the donkey saw the Messenger of YēHôVâH (יהוה), she pushed herself

against the wall and crushed Bil'am's foot against the wall, so he beat her again.

Bemidbar 22:26 And the Messenger of YēHôVâH (יהוה) went further, and stood in a narrow place where there was no way to turn aside, right or left.

Bemidbar 22:27 And when the donkey saw the Messenger of YēHôVâH (יהוה), she lay down under Bil'am. So Bil'am's displeasure burned, and he beat the donkey with his staff.

Bemidbar 22:28 Then YēHôVâH (יהוה) opened the mouth of the donkey, and she said to Bil'am, "What have I done to you, that you have beaten me these three times?"

Bemidbar 22:29 And Bil'am said to the donkey, "Because you have mocked me. I wish there were a sword in my hand, for I would have killed you by now!"

Bemidbar 22:30 And the donkey said to Bil'am, "Am I not your donkey on which you have ridden, ever since I became yours, to this day? Was I ever known to do so to you?" And he said, "No."

Bemidbar 22:31 Then YēHôVâH (יהוה) opened Bil'am's eyes, and he saw the Messenger of YēHôVâH (יהוה) standing in the way with His drawn sword in His hand. And he bowed his head and fell on his face.

Bemidbar 22:32 And the Messenger of YēHôVâH (יהוה) said to him, "Why have you beaten your donkey these three times? See, I have come out to stand against you, because your way is reckless before Me.

Bemidbar 22:33 "And the donkey saw Me and turned aside from Me these three times. If she had not turned aside from Me, I certainly would have killed you by now, and let her live."

Bemidbar 22:34 And Bil'am said to the Messenger of YēHôVâH (יהוה), "I have sinned, for I did not know You stood in the way against me. And now, if evil is in Your eyes, let me turn back."

Bemidbar 22:35 And the Messenger of YēHôVâH (יהוה) said to Bil'am, "Go with the men, but only

the word that I speak to you, that you speak.”

Bil'am then went with the heads of Balaq.

Bemidbar 22:36 And when Balaq heard that Bil'am was coming, he went out to meet him at the city of Mo'ab, which is on the border at the Arnon, which was in the extremity of the border.

Bemidbar 22:37 And Balaq said to Bil'am, “Did I not urgently send to you, calling for you? Why did you not come to me? Am I not able to esteem you?”

Bemidbar 22:38 And Bil'am said to Balaq, “See, I have come to you! Now, am I at all able to say somewhat? The word that **Elohim (אלהים)** puts in my mouth, that I speak.”

Bemidbar 22:39 And Bil'am went with Balaq, and they came to Qiryath Hutor.

Bemidbar 22:40 And Balaq slaughtered cattle and sheep, and he sent some to Bil'am and to the heads who were with him.

Bemidbar 22:41 And it came to be the next day, that Balaq took Bil'am and brought him up to the high places of Ba'al, and from there he saw the extremity of the camp.

Bemidbar 23:1 And Bil'am said to Balaq, “Build seven altars for me here, and prepare seven bulls and seven rams for me here.”

Bemidbar 23:2 And Balaq did as Bil'am had spoken, and Balaq and Bil'am offered a bull and a ram on each altar.

Bemidbar 23:3 Bil'am then said to Balaq, “Stand by your burnt offering, and let me go on. It might be that **YEHôVâH (יהוה)** does come to meet me, and whatever He shows me I shall declare to you.” And he went to a bare height.

Bemidbar 23:4 And **Elohim (אלהים)** came to Bil'am, and he said to Him, “I have prepared the seven altars, and I have offered on each altar a bull and a ram.”

Bemidbar 23:5 And **YEHôVâH (יהוה)** put a word in the mouth of Bil'am, and said, “Return to Balaq, and this is what you say.”

Bemidbar 23:6 And he returned to him and saw him standing by his burnt offering, he and all the heads of Mo'ab.

Bemidbar 23:7 And he took up his proverb and said, “Balaq the King of Mo'ab has brought me from Aram, from the mountains of the east. ‘Come, curse Ya'aqob for me, and come, rage at Yisra'el!’

Bemidbar 23:8 “How do I curse whom **Ēl** has not cursed? And how do I rage at whom **YEHôVâH (יהוה)** has not raged?

Bemidbar 23:9 “For from the top of the rocks I see him, and from the hills I observe him. Look, a people dwelling alone, not reckoning itself among the nations.

Bemidbar 23:10 “Who shall count the dust of Ya'aqob, and the number of one-fourth of Yisra'el? Let me die the death of the upright, and let my end be like his!”

Bemidbar 23:11 And Balaq said to Bil'am, “What have you done to me? I took you to curse my enemies, and look, you have kept on blessing!”

Bemidbar 23:12 And he answered and said, “Should I not take heed to speak what **YEHôVâH (יהוה)** has put in my mouth?”

Bemidbar 23:13 And Balaq said to him, “Please come with me to another place from where you see them. You only see the extremity but not all of them. Curse them for me from there.”

Bemidbar 23:14 And he took him to the field of Tsophim, to the top of Pisgah, and built seven altars, and offered a bull and a ram on each altar.

Bemidbar 23:15 And he said to Balaq, “Stand here by your burnt offering while I meet over there.”

Bemidbar 23:16 And **YEHôVâH (יהוה)** came to Bil'am, and put a word in his mouth, and said, “Go back to Balaq, and say this.”

Bemidbar 23:17 So he went to him and saw him standing by his burnt offering, and the heads of Mo'ab with him. And Balaq asked him, “What did **YEHôVâH (יהוה)** say?”

Bemidbar 23:18 And he took up his proverb and said, "Rise up, Balaq, and hear! Listen to me, son of Tsippor!

Bemidbar 23:19 "El is not a man, to lie; nor a son of man, to repent! Has He said, and would He not do it; or spoken, and would not confirm it?

Bemidbar 23:20 "See, I have received, to bless. And He has blessed, and I do not reverse it.

Bemidbar 23:21 "He has not looked upon wickedness in Ya'aqob, nor has He seen trouble in Yisra'el. YĕHôVâH (יהוה) his Elohim (אלהים) is with him, and the shout of a Sovereign is in him.

Bemidbar 23:22 "El who brought them out of Mitsrayim, is for them like the horns of a wild ox.

Bemidbar 23:23 "For there is no sorcery against Ya'aqob, nor is there any divination against Yisra'el. Now it is said to Ya'aqob and to Yisra'el, 'What has El done!'

Bemidbar 23:24 "Look, a people rises like a lioness, and lifts itself up like a lion; it lies not down until it devours the prey, and drinks the blood of the slain."

Bemidbar 23:25 And Balaq said to Bil'am, "Do not curse them at all, nor bless them at all!"

Bemidbar 23:26 And Bil'am answered and said to Balaq, "Have I not spoken to you, saying, 'All that YĕHôVâH (יהוה) speaks, that I do'?"

Bemidbar 23:27 And Balaq said to Bil'am, "Please come, let me take you to another place. It might be right in the eyes of Elohim (אלהים) that you curse them for me from there."

Bemidbar 23:28 And Balaq took Bil'am to the top of Pe'or, that overlooks the wasteland.

Bemidbar 23:29 And Bil'am said to Balaq, "Build seven alters for me here, and prepare seven bulls and seven rams for me here."

Bemidbar 23:30 And Balaq did as Bil'am had said, and offered a bull and a ram on each altar.

Bemidbar 24:1 And when Bil'am saw that it pleased YĕHôVâH (יהוה) to bless Yisra'el, he did not go as at other times, to seek to use sorcery, but he set his face toward the wilderness.

Bemidbar 24:2 And Bil'am lifted up his eyes and saw Yisra'el encamped according to their tribes. And the Spirit [Ruach רוח] of Elohim (אלהים) came upon him.

Bemidbar 24:3 And he took up his proverb and said, "The saying of Bil'am, son of Be'or, and the saying of the man whose eyes are opened,

Bemidbar 24:4 the saying of him who hears the words of El, who sees the vision of the Almighty, who falls down, with eyes opened wide:

Bemidbar 24:5 "How good are your tents, O Ya'aqob, your dwellings, O Yisra'el!

Bemidbar 24:6 "Like wadis that stretch out, like gardens by a river, like aloes planted by YĕHôVâH (יהוה), like cedars beside waters.

Bemidbar 24:7 "He makes water flow from his buckets, and his seed is in many waters. His sovereign is higher than Aġaġ, and his reign is exalted.

Bemidbar 24:8 "El who brought him out of Mitsrayim is for them like the horns of a wild ox; he devours nations, his enemies; and he breaks their bones, and with his arrows he smites.

Bemidbar 24:9 "He bowed down, he lay down like a lion. And, like a lion, who would rouse him? Blessed is he who blesses you, and cursed is he who curses you."

Bemidbar 24:10 Then the displeasure of Balaq burned against Bil'am, and he struck his hands together. Balaq then said to Bil'am, "I summoned you to curse my enemies, and see, you have kept on blessing, these three times!

Bemidbar 24:11 "And now flee to your place. I said I would greatly esteem you, and see, YĕHôVâH (יהוה) has kept you back from esteem."

Bemidbar 24:12 And Bil'am said to Balaq, "Did I not also speak to your messengers whom you sent to me, saying,

Bemidbar 24:13 'If Balaq should give me his house filled with silver and gold, I am unable to go beyond the word of YĕHôVâH (יהוה), to do either good or

evil of my own heart. What YĕHôVâH (יהוה) speaks, that I speak'?

Bemidbar 24:14 "And now, see, I am going to my people. Come, let me advise you what this people is going to do to your people in the latter days."

Bemidbar 24:15 And he took up his proverb and said, "The saying of Bil'am, son of Be'or, and the saying of the man whose eyes are opened,

Bemidbar 24:16 the saying of him who hears the words of Ėl, and knows the knowledge of the Most High, who sees the vision of the Almighty, who falls down, with eyes opened wide:

Bemidbar 24:17 "I see Him, but not now; I observe Him, but not near. A Star shall come out of Ya'aqob, and a Sceptre shall rise out of Yisra'el, and shall smite the corners of Mo'ab, and shall destroy all the sons of Shëth.

Bemidbar 24:18 "And Eḏom shall be a possession; and Së'ir shall be a possession – enemies – and Yisra'el is doing mightily.

Bemidbar 24:19 "And out of Ya'aqob One shall rule and destroy the remnant from Ar."

Bemidbar 24:20 He then looked on Amalëq, and he took up his proverb and said, "Amalëq was first among the nations, but his latter end is to perish forever."

Bemidbar 24:21 He then looked on the Qëynites, and he took up his proverb and said, "Firm is your dwelling place, and your nest is set in the rock,

Bemidbar 24:22 but Qayin is to be burned. Till when does Asshur keep you captive?"

Bemidbar 24:23 And he took up his proverb and said, "Oh, who does live when Ėl does this?"

Bemidbar 24:24 And ships shall come from the coast of Kittim, and they shall afflict Asshur and afflict Ėber, and so shall Amalëq, and he also perishes."

Bemidbar 24:25 And Bil'am arose and left, and returned to his place. And Balaq also went his way.

Bemidbar 25:1 And Yisra'el dwelt in Shittim, and the people began to whore with the daughters of Mo'ab,

Bemidbar 25:2 and they invited the people to the slaughterings of their mighty ones, and the people ate and bowed down to their mighty ones.

Bemidbar 25:3 Thus Yisra'el was joined to Ba'al Pe'or, and the displeasure of YĕHôVâH (יהוה) burned against Yisra'el.

Bemidbar 25:4 And YĕHôVâH (יהוה) said to Mosheh, "Take all the leaders of the people and hang them up before YĕHôVâH (יהוה), before the sun, so that the burning displeasure of YĕHôVâH (יהוה) turns away from Yisra'el."

Bemidbar 25:5 And Mosheh said to the judges of Yisra'el, "Each one of you slay his men who were joined to Ba'al Pe'or."

Bemidbar 25:6 And see, one of the children of Yisra'el came and brought to his brothers a Midyanite woman before the eyes of Mosheh and before the eyes of all the congregation of the children of Yisra'el, who were weeping at the door of the Tent of Meeting.

Bemidbar 25:7 And when Pinehas, son of El'azar, son of Aharon the priest, saw it, he rose up from among the congregation and took a spear in his hand,

Bemidbar 25:8 and he went after the man of Yisra'el into the tent and thrust both of them through, the man of Yisra'el, and the woman through her belly. Thus the plague among the children of Yisra'el came to a stop.

Bemidbar 25:9 And those who died in the plague were twenty-four thousand.

Bemidbar 25:10 And YĕHôVâH (יהוה) spoke to Mosheh, saying,

Bemidbar 25:11 "Pinehas, son of El'azar, son of Aharon the priest, has turned back My wrath from the children of Yisra'el, because he was ardent with My ardour in their midst, so that I did not consume the children of Yisra'el in My ardour.

Bemidbar 25:12 "Therefore say, 'See, I am giving him My covenant of peace,

Bemidbar 25:13 and it shall be to him and to his seed after him a covenant of an everlasting

priesthood, because he was ardent for his Elohîm (אֱלֹהִים), and made atonement for the children of Yisra'el.' ”

Bemidbar 25:14 And the name of the Yisra'elite who was killed, who was killed with the Midyanite woman, was Zimri, son of Salu, a leader of a father's house among the Shim'onites.

Bemidbar 25:15 And the name of the Midyanite woman who was killed was Kozbi the daughter of Tsur. He was head of the people of a father's house in Midyan.

Bemidbar 25:16 And YēHôVâH (יְהוָה) spoke to Mosheh, saying,

Bemidbar 25:17 “Distress the Midyanites! And you shall smite them,

Bemidbar 25:18 for they distressed you with their tricks with which they deceived you in the matter of Pe'or and in the matter of Kozbi, the daughter of a leader of Midyan, their sister, who was killed in the day of the plague because of Pe'or.”

Bemidbar 26:1 And it came to be, after the plague, that YēHôVâH (יְהוָה) spoke to Mosheh and El'azar, son of Aharon the priest, saying,

Bemidbar 26:2 “Take a census of all the congregation of the children of Yisra'el from twenty years old and above, by their fathers' houses, everyone going out to the army in Yisra'el.”

Bemidbar 26:3 So Mosheh and El'azar the priest spoke with them in the desert plains of Mo'ab by the Yardën of Yeriho, saying,

Bemidbar 26:4 “Take a census of the people from twenty years old and above, as YēHôVâH (יְהוָה) commanded Mosheh and the children of Yisra'el who came out of the land of Mitsrayim.”

Bemidbar 26:5 Re'ubën, first-born of Yisra'el, sons of Re'ubën: of Hanok, the clan of the Hanokites; of Pallu, the clan of the Palluites;

Bemidbar 26:6 of Hetsron, the clan of the Hetsronites; of Karmi, the clan of the Karmites.

Bemidbar 26:7 These are the clans of the Re'ubënites, and their registered ones were forty-three thousand seven hundred and thirty.

Bemidbar 26:8 And the son of Pallu: Eliyab.

Bemidbar 26:9 And the sons of Eliyab: Nemu'el, and Dathan, and Abiram. This Dathan and Abiram, were the called ones of the congregation, who contended against Mosheh and against Aharon in the company of Qorah, when they contended against YēHôVâH (יְהוָה),

Bemidbar 26:10 and the earth opened its mouth and swallowed them up together with Qorah when that company died, when the fire consumed two hundred and fifty men. And they became a sign, Bemidbar 26:11 but the sons of Qorah did not die.

Bemidbar 26:12 Sons of Shim'on according to their clans: of Nemu'el, the clan of the Nemu'elites; of Yamin, the clan of the Yaminites; of Yaqin, the clan of the Yaqinites;

Bemidbar 26:13 of Zerah, the clan of the Zarhites; of Sha'ul, the clan of the Sha'ulites.

Bemidbar 26:14 These are the clans of the Shim'onites: twenty-two thousand two hundred.

Bemidbar 26:15 Sons of Gad according to their clans: of Tsephon, the clan of the Tsephonites; of Haggi, the clan of the Haggites; of Shuni, the clan of the Shunites;

Bemidbar 26:16 of Ozni, the clan of the Oznites; of Ēri, the clan of the Ērites; Bemidbar 26:17 of Arod, the clan of the Arodites; of Arëli, the clan of the Arëlites.

Bemidbar 26:18 These are the clans of the sons of Gad according to their registered ones: forty thousand five hundred.

Bemidbar 26:19 Sons of Yehudah: Ēr and Onan. And Ēr and Onan died in the land of Kena'an.

Bemidbar 26:20 And sons of Yehudah according to their clans: of Shëlah, the clan of the Shëlanites; of Perets, the clan of the Partsites; of Zerah, the clan of the Zarhites.

Bemidbar 26:21 And sons of Perets: of Hetsron, the clan of the Hetsronites; of Hamul, the clan of the Hamulites.

Bemidbar 26:22 These are the clans of Yehuḏah according to their registered ones: seventy-six thousand five hundred.

Bemidbar 26:23 Sons of Yissasḵar according to their clans: of Tola, the clan of the Tolaites; of Puwwah, the clan of the Punites;

Bemidbar 26:24 of Yashub, the clan of the Yashubites; of Shimron, the clan of the Shimronites.

Bemidbar 26:25 These are the clans of Yissasḵar according to their registered ones: sixty-four thousand three hundred.

Bemidbar 26:26 Sons of Zebulun according to their clans: of Sereḡ, the clan of the Sardites; of Ėlon, the clan of the Ėlonites; of Yaḥle'ël, the clan of the Yaḥle'ëlites.

Bemidbar 26:27 These are the clans of the Zebulunites according to their registered ones: sixty thousand five hundred.

Bemidbar 26:28 Sons of Yosëph according to their clans, by Menashsheh and Ephrayim:

Bemidbar 26:29 Sons of Menashsheh: of Maḳir, the clan of the Maḳirites. And Maḳir brought forth Gil'aḡ; of Gil'aḡ, the clan of the Gil'aḡites.

Bemidbar 26:30 These are sons of Gil'aḡ: of Iyezer, the clan of the Iyezerites; of Hëleq, the clan of the Hëleqites;

Bemidbar 26:31 of Asri'ël, the clan of the Asri'ëlites; of Sheḱem, the clan of the Sheḱemites;

Bemidbar 26:32 of Shemiḡa, the clan of the Shemiḡaites; of Hëpher, the clan of the Hëpherites.

Bemidbar 26:33 And Tselophḡaḡ son of Hëpher had no sons, but daughters. And the names of the daughters of Tselophḡaḡ: Maḥlah, and No'ah, Hoḡlah, Milkah, and Tirtsah.

Bemidbar 26:34 These are the clans of Menashsheh, and their registered ones: fifty-two thousand seven hundred.

Bemidbar 26:35 These are the sons of Ephrayim according to their clans: of Shuthelaḡ, the clan of the Shuthalḡites; of Beḱer, the clan of the Baḱrites; of Taḡan, the clan of the Taḡanites.

Bemidbar 26:36 And these are sons of Shuthelaḡ: of Ėran, the clan of the Ėranites.

Bemidbar 26:37 These are the clans of the sons of Ephrayim according to their registered ones: thirty-two thousand five hundred. These are the sons of Yosëph according to their clans.

Bemidbar 26:38 Sons of Binyamin according to their clans: of Bela, the clan of the Belaites; of Ashbël, the clan of the Ashbëlites; of Aḡiram, the clan of the Aḡiramites;

Bemidbar 26:39 of Shephupham, the clan of the Shephuphamites; of Hupham, the clan of the Huphamites.

Bemidbar 26:40 And sons of Bela were Ard and Na'aman: of Ard, the clan of the Ardites; of Na'aman, the clan of the Na'amites.

Bemidbar 26:41 These are sons of Binyamin according to their clans, and their registered ones: forty-five thousand six hundred.

Bemidbar 26:42 These are sons of Dan according to their clans: of Shuḡam, the clan of the Shuḡamites. These are the clans of Dan according to their clans.

Bemidbar 26:43 All the clans of the Shuḡamites, according to their registered ones: sixty-four thousand four hundred.

Bemidbar 26:44 Sons of Ashër according to their clans: of Yimna, the clan of the Yimnahites; of Yishwi, the clan of the Yishwites; of Beri'ah, the clan of the Beri'ites.

Bemidbar 26:45 Of the sons of Beri'ah: of Heḱer, the clan of the Heḱerites; of Malki'ël, the clan of the Malki'ëlites.

Bemidbar 26:46 And the name of the daughter of Ashër was Seraḡ.

Bemidbar 26:47 These are the clans of the sons of Ashër according to their registered ones: fifty-three thousand four hundred.

Bemidbar 26:48 Sons of Naphtali according to their clans: of Yaḥtse'ël, the clan of the Yaḥtse'ëlites; of Guni, the clan of the Gunites;

Bemidbar 26:49 of Yëtser, the clan of the Yëtserites; of Shillëm, the clan of the Shillëmites.

Bemidbar 26:50 These are the clans of Naphtali according to their clans, and their registered ones: forty-five thousand four hundred.

Bemidbar 26:51 These are the registered ones of the children of Yisra'el: six hundred and one thousand seven hundred and thirty.

Bemidbar 26:52 And YĕHôVâH (יהוה) spoke to Mosheh, saying,

Bemidbar 26:53 "The land is to be divided to these as an inheritance, according to the number of names.

Bemidbar 26:54 "To the large one you give a larger inheritance, and to the small one you give a smaller inheritance. Each shall be given its inheritance according to their registered ones.

Bemidbar 26:55 "But the land is divided by lot, they inherit according to the names of the tribes of their fathers.

Bemidbar 26:56 "According to the lot their inheritance is divided between the larger and the smaller."

Bemidbar 26:57 And these are the registered ones of the Lëwites according to their clans: of Gëreshon, the clan of the Gëreshonites; of Qeath, the clan of the Qeathites; of Merari, the clan of the Merarites.

Bemidbar 26:58 These are the clans of the Lëwites: the clan of the Liḡnites, the clan of the Ḥeḡronites, the clan of the Maḡlites, the clan of the Mushites, and the clan of the Qorḡites. And Qeath brought forth Amram.

Bemidbar 26:59 And the name of Amram's wife was Yoḡeḡed the daughter of Lëwi, who was born to Lëwi in Mitsrayim. And to Amram she bore Aharon and Mosheh and their sister Miryam.

Bemidbar 26:60 And to Aharon were born Naḡab and Aḡihu, El'azar and Ithamar.

Bemidbar 26:61 And Naḡab and Aḡihu died when they brought strange fire before YĕHôVâH (יהוה).

Bemidbar 26:62 And their registered ones were twenty-three thousand, every male from a month old and above. For they were not registered among

the other children of Yisra'el, because there was no inheritance given to them among the children of Yisra'el.

Bemidbar 26:63 These are the ones registered by Mosheh and El'azar the priest, who registered the sons of Yisra'el in the desert plains of Mo'aḡ by the Yardën of Yeriḡo.

Bemidbar 26:64 But among these there was not a man of those registered by Mosheh and Aharon the priest when they registered the sons of Yisra'el in the Wilderness of Sinai.

Bemidbar 26:65 For YĕHôVâH (יהוה) had said of them, "They shall certainly die in the wilderness." And not a man was left of them, except Kalëḡ son of Yephunneh, and Yehoshua son of Nun.

Bemidbar 27:1 Then came the daughters of Tselophḡad, son of Ḥëpher, son of Gil'aḡ, son of Maḡir, son of Menashsheh, from the clans of Menashsheh, son of Yoḡeph. And these were the names of his daughters: Maḡlah, No'ah, and Ḥoḡlah, and Milkah, and Tirtsah.

Bemidbar 27:2 And they stood before Mosheh, and before El'azar the priest, and before the leaders and all the congregation, by the doorway of the Tent of Meeting, saying,

Bemidbar 27:3 "Our father died in the wilderness, yet he was not in the company of those who were met together against YĕHôVâH (יהוה), in company with Qoraḡ, but he died in his own sin. And he had no sons.

Bemidbar 27:4 "Why should the name of our father be removed from among his clan because he had no son? Give us a possession among the brothers of our father."

Bemidbar 27:5 Mosheh then brought their case before YĕHôVâH (יהוה).

Bemidbar 27:6 And YĕHôVâH (יהוה) spoke to Mosheh, saying,

Bemidbar 27:7 "The daughters of Tselophḡad speak what is right. You should certainly give them a possession of inheritance among their father's brothers, and cause the inheritance of their father to pass to them.

Bemidbar 27:8 “And speak to the children of Yisra’el, saying, ‘When a man dies and has no son, then you shall cause his inheritance to pass to his daughter.

Bemidbar 27:9 ‘And if he has no daughter, then you shall give his inheritance to his brothers.

Bemidbar 27:10 ‘And if he has no brothers, then you shall give his inheritance to his father’s brothers.

Bemidbar 27:11 ‘And if his father has no brothers, then you shall give his inheritance to the nearest relative in his clan, and he shall possess it.’ ” And it shall be to the children of Yisra’el a law of right-ruling, as YĕHôVâH (יהוה) commanded Mosheh.

Bemidbar 27:12 And YĕHôVâH (יהוה) said to Mosheh, “Go up into this Mount Abarim, and see the land which I have given to the children of Yisra’el.

Bemidbar 27:13 “And when you have seen it, you also shall be gathered to your people as Aharon your brother was gathered,

Bemidbar 27:14 because you rebelled against My mouth in the Wilderness of Tsin, in the strife of the congregation, to set Me apart at the waters before their eyes.” These were the waters of Meribah, at Qadsh in the Wilderness of Tsin.

Bemidbar 27:15 And Mosheh spoke to YĕHôVâH (יהוה), saying,

Bemidbar 27:16 “Let YĕHôVâH (יהוה), the Elohim (אלהים) of the Spirit [Ruach רוח]s of all flesh, appoint a man over the congregation,

Bemidbar 27:17 who goes out before them and comes in before them, who leads them out and brings them in, so that the congregation of YĕHôVâH (יהוה) be not like sheep without a shepherd.”

Bemidbar 27:18 And YĕHôVâH (יהוה) said to Mosheh, “Take Yehoshua son of Nun with you, a man in whom is the Spirit [Ruach רוח]. And you shall lay your hand on him,

Bemidbar 27:19 and shall set him before El’azar the priest and before all the congregation, and give him charge before their eyes,

Bemidbar 27:20 and shall put some of your esteem upon him, so that all the congregation of the children of Yisra’el obey him.

Bemidbar 27:21 “And he is to stand before El’azar the priest, who shall inquire before YĕHôVâH (יהוה) for him by the right-ruling of the Urim. At his word they go out, and at his word they come in, both he and all the children of Yisra’el with him, all the congregation.”

Bemidbar 27:22 And Mosheh did as YĕHôVâH (יהוה) commanded him, and took Yehoshua and set him before El’azar the priest and before all the congregation,

Bemidbar 27:23 and laid his hands on him and commissioned him, as YĕHôVâH (יהוה) commanded by the hand of Mosheh.

Bemidbar 28:1 And YĕHôVâH (יהוה) spoke to Mosheh, saying,

Bemidbar 28:2 “Command the children of Yisra’el, and you shall say to them, ‘Take heed to bring My offering, My food for My offerings made by fire as a sweet fragrance to Me, at their appointed time.’

Bemidbar 28:3 “And you shall say to them, ‘This is the offering made by fire which you bring to YĕHôVâH (יהוה) : two male lambs a year old, perfect ones, daily, a continual burnt offering.

Bemidbar 28:4 ‘The one lamb you prepare in the morning, and the other lamb you prepare between the evenings,

Bemidbar 28:5 with one-tenth of an ephah of fine flour as a grain offering mixed with one-fourth of a hin of pressed oil,

Bemidbar 28:6 a continual burnt offering which was offered at Mount Sinai for a sweet fragrance, an offering made by fire to YĕHôVâH (יהוה),

Bemidbar 28:7 and its drink offering, one-fourth of a hin for each lamb. Pour out the drink to YĕHôVâH (יהוה) as an offering in the Holy place.

Bemidbar 28:8 'And the other lamb you prepare between the evenings. As the morning grain offering and its drink offering, you prepare it as an offering made by fire, a sweet fragrance to **YĕHôVâH (יהוה)**.

Bemidbar 28:9 'And on the Sabbath day two lambs a year old, perfect ones, and two-tenths of an ëphah of fine flour as a grain offering, mixed with oil, with its drink offering,

Bemidbar 28:10 the burnt offering for every Sabbath, besides the continual burnt offering with its drink offering.

Bemidbar 28:11 'And on the beginnings of your months you bring near a burnt offering to **YĕHôVâH (יהוה)**: two young bulls and one ram, and seven lambs a year old, perfect ones;

Bemidbar 28:12 three-tenths of an ëphah of fine flour as a grain offering, mixed with oil, for each bull; two-tenths of an ëphah of fine flour as a grain offering, mixed with oil, for the one ram;

Bemidbar 28:13 and one-tenth of an ëphah of fine flour, mixed with oil, as a grain offering for each lamb, as a burnt offering of sweet fragrance, an offering made by fire to **YĕHôVâH (יהוה)**.

Bemidbar 28:14 'And their drink offering is half a hin of wine for a bull, and one- third of a hin for a ram, and one-fourth of a hin for a lamb. This is the burnt offering for each month throughout the months of the year,

Bemidbar 28:15 and one male goat as a sin offering to **YĕHôVâH (יהוה)** is prepared, besides the continual burnt offering and its drink offering.

Bemidbar 28:16 'And in the first month, on the fourteenth day, is the Passover of **YĕHôVâH (יהוה)**,

Bemidbar 28:17 and on the fifteenth day of this month is a festival. For seven days unleavened bread is eaten.

Bemidbar 28:18 'On the first day is a Holy gathering, you do no servile work.

Bemidbar 28:19 'And you shall bring near an offering made by fire as a burnt offering to **YĕHôVâH (יהוה)**: two young bulls and one ram, and

seven lambs a year old, perfect ones they are for you,

Bemidbar 28:20 and their grain offering, fine flour mixed with oil. Prepare three- tenths of an ëphah for a bull, and two-tenths for a ram.

Bemidbar 28:21 'Prepare one-tenth of an ëphah for each of the seven lambs,

Bemidbar 28:22 and one goat as a sin offering, to make atonement for you.

Bemidbar 28:23 'Prepare these besides the burnt offering of the morning, which is for a continual burnt offering.

Bemidbar 28:24 'According to these you are to prepare the food of the offering made by fire daily for seven days, as a sweet fragrance to **YĕHôVâH (יהוה)**. It is prepared besides the continual burnt offering and its drink offering.

Bemidbar 28:25 'And on the seventh day you have a Holy gathering, you do no servile work.

Bemidbar 28:26 'And on the day of the first-fruits, when you bring a new grain offering to **YĕHôVâH (יהוה)** at your Festival of Weeks, you have a Holy gathering, you do no servile work.

Bemidbar 28:27 'And you shall bring near a burnt offering as a sweet fragrance to **YĕHôVâH (יהוה)**: two young bulls, one ram, and seven lambs a year old,

Bemidbar 28:28 with their grain offering of fine flour mixed with oil: three-tenths of an ëphah for each bull, two-tenths for the one ram,

Bemidbar 28:29 one-tenth for each of the seven lambs,

Bemidbar 28:30 one male goat to make atonement for you,

Bemidbar 28:31 perfect ones they are for you.

Prepare them with their drink offerings, besides the continual burnt offering with its grain offering.

Bemidbar 29:1 'And in the seventh month, on the first day of the month, you have a Holy gathering, you do no servile work, it is a day of blowing the trumpets for you.

Bemidbar 29:2 'And you shall prepare a burnt offering as a sweet fragrance to **YĕHôVâH (יהוה)** : one young bull, one ram, seven lambs a year old, perfect ones,
Bemidbar 29:3 and their grain offering: fine flour mixed with oil, three-tenths of an ĕphah for the bull, two-tenths for the ram,
Bemidbar 29:4 and one-tenth for each of the seven lambs,
Bemidbar 29:5 and one male goat as a sin offering, to make atonement for you,
Bemidbar 29:6 besides the burnt offering with its grain offering for the New Moon, the continual burnt offering with its grain offering, and their drink offerings, according to their right-ruling, as a sweet fragrance, an offering made by fire to **YĕHôVâH (יהוה)**.
Bemidbar 29:7 'And on the tenth day of this seventh month you have a Holy gathering, and you shall afflict your beings, you do no work.
Bemidbar 29:8 'And you shall bring near a burnt offering to **YĕHôVâH (יהוה)**, a sweet fragrance: one young bull, one ram, seven lambs a year old, perfect ones they are for you,
Bemidbar 29:9 and their grain offering: fine flour mixed with oil, three-tenths of an ĕphah for the bull, two-tenths for the one ram,
Bemidbar 29:10 one-tenth for each of the seven lambs,
Bemidbar 29:11 one male goat as a sin offering, besides the sin offering for atonement, the continual burnt offering with its grain offering, and their drink offerings.
Bemidbar 29:12 'And on the fifteenth day of the seventh month you have a set- apart gathering, you do no servile work. And you shall observe a festival to **YĕHôVâH (יהוה)** seven days,
Bemidbar 29:13 and you shall bring near a burnt offering, an offering made by fire, a sweet fragrance to **YĕHôVâH (יהוה)** : thirteen young bulls, two rams, fourteen lambs a year old, perfect ones they are,

Bemidbar 29:14 and their grain offering: fine flour mixed with oil, three-tenths of an ĕphah for each of the thirteen bulls, two-tenths for each of the two rams,
Bemidbar 29:15 and one-tenth for each of the fourteen lambs,
Bemidbar 29:16 and one male goat as a sin offering, besides the continual burnt offering, its grain offering, and its drink offering.
Bemidbar 29:17 'Then on the second day: twelve young bulls, two rams, fourteen lambs a year old, perfect ones,
Bemidbar 29:18 and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number, according to the right-ruling,
Bemidbar 29:19 and one male goat as a sin offering, besides the continual burnt offering with its grain offering, and their drink offerings.
Bemidbar 29:20 'And on the third day eleven bulls, two rams, fourteen lambs a year old, perfect ones,
Bemidbar 29:21 and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number, according to the right-ruling,
Bemidbar 29:22 and one goat as a sin offering, besides the continual burnt offering, its grain offering, and its drink offering.
Bemidbar 29:23 'Then on the fourth day: ten bulls, two rams, fourteen lambs a year old, perfect ones,
Bemidbar 29:24 and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number, according to the right-ruling,
Bemidbar 29:25 and one male goat as a sin offering, besides the continual burnt offering, its grain offering, and its drink offering.
Bemidbar 29:26 'Then on the fifth day: nine bulls, two rams, fourteen lambs a year old, perfect ones,
Bemidbar 29:27 and their grain offering and their drink offerings for the bulls, for the rams, and for

the lambs, by their number, according to the right-ruling,

Bemidbar 29:28 and one goat as a sin offering, besides the continual burnt offering, its grain offering, and its drink offering.

Bemidbar 29:29 'Then on the sixth day: eight bulls, two rams, fourteen lambs a year old, perfect ones, Bemidbar 29:30 and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number, according to the right-ruling,

Bemidbar 29:31 and one goat as a sin offering, besides the continual burnt offering, its grain offering, and its drink offering.

Bemidbar 29:32 'Then on the seventh day: seven bulls, two rams, fourteen lambs a year old, perfect ones,

Bemidbar 29:33 and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number, according to the right-ruling,

Bemidbar 29:34 and one goat as a sin offering, besides the continual burnt offering, its grain offering, and its drink offering.

Bemidbar 29:35 'On the eighth day you have an assembly, you do no servile work,

Bemidbar 29:36 and you shall bring near a burnt offering, an offering made by fire, a sweet fragrance to YĕHôVâH (יהוה): one bull, one ram, seven lambs a year old, perfect ones,

Bemidbar 29:37 their grain offering and their drink offerings for the bull, for the ram, and for the lambs, by their number, according to the right-ruling,

Bemidbar 29:38 and one goat as a sin offering, besides the continual burnt offering, its grain offering, and its drink offering.

Bemidbar 29:39 'These you prepare to YĕHôVâH (יהוה) at your appointed times, besides your vowed offerings and your voluntary offerings, as your burnt offerings and your grain offerings, as your drink offerings and your peace offerings.' "

Bemidbar 29:40 And Mosheh spoke to the children of Yisra'el according to all YĕHôVâH (יהוה) had commanded Mosheh.

Bemidbar 30:1 And Mosheh spoke to the heads of the tribes concerning the children of Yisra'el, saying, "This is the word which YĕHôVâH (יהוה) has commanded:

Bemidbar 30:2 "When a man vows a vow to YĕHôVâH (יהוה), or swears an oath to bind himself by some agreement, he does not break his word, he does according to all that comes out of his mouth.

Bemidbar 30:3 "Or if a woman vows a vow to YĕHôVâH (יהוה), and binds herself by some agreement while in her father's house in her youth, Bemidbar 30:4 and her father hears her vow and the agreement by which she has bound herself, and her father has kept silent towards her, then all her vows shall stand, and every agreement with which she has bound herself stands.

Bemidbar 30:5 "But if her father forbids her on the day that he hears, then none of her vows nor her agreements by which she has bound herself stand. And YĕHôVâH (יהוה) pardons her, because her father has forbidden her.

Bemidbar 30:6 "But if she at all belongs to a husband, while bound by her vows or by a rash utterance from her lips by which she bound herself, Bemidbar 30:7 and her husband hears it, and he has kept silent towards her on the day that he hears, then her vows shall stand, and her agreements by which she bound herself do stand. Bemidbar 30:8 "But if her husband forbids her on the day that he hears it, then he has nullified her vow which she vowed, and the rash utterance of her lips by which she bound herself, and YĕHôVâH (יהוה) pardons her.

Bemidbar 30:9 "But any vow of a widow or a divorced woman, by which she has bound herself, stands against her.

Bemidbar 30:10 “And if she vowed in her husband’s house, or bound herself by an agreement with an oath,
Bemidbar 30:11 and her husband heard it, and has kept silent towards her and did not forbid her, then all her vows shall stand, and every agreement by which she bound herself stands.
Bemidbar 30:12 “But if her husband clearly nullified them on the day he heard them, then whatever came from her lips concerning her vows or concerning the agreement binding her, it does not stand – her husband has nullified them, and YĕHôVâH (יהוה) pardons her.
Bemidbar 30:13 “Every vow and every binding oath to afflict her being, let her husband confirm it, or let her husband nullify it.
Bemidbar 30:14 “But if her husband is altogether silent at her from day to day, then he confirms all her vows or all the agreements that bind her – he confirms them, because he kept silent towards her on the day that he heard. Bemidbar 30:15 “But if he nullifies them after he has heard, then he shall bear her crookedness.”
Bemidbar 30:16 These are the laws which YĕHôVâH (יהוה) commanded Mosheh, between a man and his wife, and between a father and his daughter in her youth in her father’s house.
Bemidbar 31:1 And YĕHôVâH (יהוה) spoke to Mosheh, saying,
Bemidbar 31:2 “Take vengeance for the children of Yisra’el on the Midyanites. After that you are to be gathered to your people.”
Bemidbar 31:3 And Mosheh spoke to the people, saying, “Arm some of yourselves for the campaign, and let them go against the Midyanites to take vengeance for YĕHôVâH (יהוה) on Midyan.
Bemidbar 31:4 “Send a thousand from each tribe of all the tribes of Yisra’el for the campaign.”
Bemidbar 31:5 So there were supplied from the tribes of Yisra’el one thousand from each tribe, twelve thousand armed ones for the campaign.

Bemidbar 31:6 And Mosheh sent them on the campaign, one thousand from each tribe, them and Pinehas son of El’azar the priest on the campaign, with the Holy utensils and the trumpets for sounding in his hand.
Bemidbar 31:7 And they fought against the Midyanites, as YĕHôVâH (יהוה) commanded Mosheh, and slew all the males.
Bemidbar 31:8 And they slew the sovereigns of Midyan with the rest of those who were pierced: Ewi, and Reqem, and Tsur, and Hur, and Reba, the five sovereigns of Midyan. And they slew Bil’am son of Be’or with the sword. Bemidbar 31:9 And the sons of Yisra’el took all the women of Midyan captive, with their little ones, and took as spoil all their livestock, and all their possessions.
Bemidbar 31:10 And they burned with fire all the cities where they dwelt, and all their settlements.
Bemidbar 31:11 And they took all the spoil and all the booty, both of man and beast.
Bemidbar 31:12 And they brought the captives, and the booty, and the spoil to Mosheh, and to El’azar the priest, and to the congregation of the children of Yisra’el, to the camp in the desert plains of Mo’ab by the Yardën of Yeriho.
Bemidbar 31:13 And Mosheh, and El’azar the priest, and all the leaders of the congregation, went to meet them outside the camp.
Bemidbar 31:14 But Mosheh was wroth with the officers of the army, with the commanders of thousands and commanders of hundreds, who had come from the campaign.
Bemidbar 31:15 And Mosheh said to them, “Have you kept all the women alive?
Bemidbar 31:16 “Look, they are the ones who caused the children of Yisra’el, through the word of Bil’am, to trespass against YĕHôVâH (יהוה) in the matter of Pe’or, and there was a plague among the congregation of YĕHôVâH (יהוה).
Bemidbar 31:17 “And now, slay every male among the little ones. And every woman who has known a man by lying with a man you shall slay.

Bemidbar 31:18 “But keep alive for yourselves all the female children who have not known a man by lying with a man.

Bemidbar 31:19 “And you, camp outside the camp seven days. Whoever has slain any being, and whoever has touched any slain, cleanse yourselves and your captives on the third day and on the seventh day.

Bemidbar 31:20 “And cleanse every garment, and every object of leather and all the work of goats’ hair, and every object of wood.”

Bemidbar 31:21 And El'azar the priest said to the men of the campaign who went to the battle, “This is the law of the Law which YĕHôVâH (יהוה) commanded Mosheh:

Bemidbar 31:22 “Only the gold, and the silver, the bronze, the iron, the tin, and the lead,

Bemidbar 31:23 every object that passes through fire, you put through the fire, and it shall be clean; only, let it be cleansed with the water for uncleanness. And whatever does not pass through fire you pass through water.

Bemidbar 31:24 “And you shall wash your garments on the seventh day and be clean, and afterwards come into the camp.”

Bemidbar 31:25 And YĕHôVâH (יהוה) spoke to Mosheh, saying,

Bemidbar 31:26 “Count up the plunder that was taken, of man and of beast, you and El'azar the priest and the heads of the fathers of the congregation.

Bemidbar 31:27 “And you shall divide the plunder into two parts, between those who took part in the battle, who went out on the campaign, and all the congregation.

Bemidbar 31:28 “And set aside a levy for YĕHôVâH (יהוה) on the men of battle who went out on the campaign: one out of every five hundred, of man, and of the cattle, and of the donkeys, and of the sheep.

Bemidbar 31:29 “Take it from their half, and give it to El'azar the priest as a contribution to YĕHôVâH (יהוה).”

Bemidbar 31:30 “And from the children of Yisra'el's half you shall take one of every fifty, of man, of the cattle, of the donkeys, and of the sheep, of all the livestock, and give them to the Lĕwites guarding the duty of the Dwelling Place of YĕHôVâH (יהוה).”

Bemidbar 31:31 And Mosheh and El'azar the priest did as YĕHôVâH (יהוה) commanded Mosheh.

Bemidbar 31:32 And the booty remaining from the plunder, which the people of the campaign had taken, was six hundred and seventy-five thousand sheep,

Bemidbar 31:33 and seventy-two thousand cattle,

Bemidbar 31:34 and sixty-one thousand donkeys,

Bemidbar 31:35 and thirty-two thousand human beings in all, of women who had not known a man by lying with a man.

Bemidbar 31:36 And the half, the portion for those who went out on the campaign, was in number three hundred and thirty-seven thousand five hundred sheep,

Bemidbar 31:37 and the levy unto YĕHôVâH (יהוה) of the sheep was six hundred and seventy-five.

Bemidbar 31:38 And the cattle were thirty-six thousand, of which the levy unto YĕHôVâH (יהוה) was seventy-two.

Bemidbar 31:39 And the donkeys were thirty thousand five hundred, of which the levy unto YĕHôVâH (יהוה) was sixty-one.

Bemidbar 31:40 And the human beings were sixteen thousand, of which the levy unto YĕHôVâH (יהוה) was thirty-two beings.

Bemidbar 31:41 So Mosheh gave the levy which was the contribution unto YĕHôVâH (יהוה) to El'azar the priest, as YĕHôVâH (יהוה) commanded Mosheh.

Bemidbar 31:42 And from the children of Yisra'el's half, which Mosheh divided from the men who campaigned:

Bemidbar 31:43 now the half belonging to the congregation was three hundred and thirty-seven thousand five hundred sheep,

Bemidbar 31:44 and thirty-six thousand cattle,

Bemidbar 31:45 and thirty thousand five hundred donkeys,

Bemidbar 31:46 and sixteen thousand human beings.

Bemidbar 31:47 Then Mosheh took from the children of Yisra'el's half: one out of every fifty, drawn from man and beast, and gave them to the Lëwites, who guarded the duty of the Dwelling Place of **YĕHôVâH (יהוה)**, as **YĕHôVâH (יהוה)** commanded Mosheh.

Bemidbar 31:48 And the officers who were over thousands of the campaign, the commanders of thousands and commanders of hundreds, came near to Mosheh,

Bemidbar 31:49 and they said to Mosheh, "Your servants have taken a count of the fighting men under our command, and not a man of us is missing.

Bemidbar 31:50 "So we have brought an offering for **YĕHôVâH (יהוה)**, what every man found of ornaments of gold: armlets and bracelets and signet rings and earrings and necklaces, to make atonement for ourselves before **YĕHôVâH (יהוה)**."

Bemidbar 31:51 And Mosheh and El'azar the priest received the gold from them, all the fashioned ornaments.

Bemidbar 31:52 And all the gold of the offering that they presented to **YĕHôVâH (יהוה)**, from the commanders of thousands and commanders of hundreds, was sixteen thousand seven hundred and fifty sheqels.

Bemidbar 31:53 The men of the campaign had taken spoil, every man for himself.

Bemidbar 31:54 And Mosheh and El'azar the priest received the gold from the commanders of thousands and of hundreds, and brought it into the Tent of Meeting as a remembrance for the children of Yisra'el before **YĕHôVâH (יהוה)**.

Bemidbar 32:1 And the children of Re'ubēn and the children of Gaḏ had much livestock, a large number. And they saw the land of Ya'zër and the land of Gil'aḏ and saw that the place was a place for livestock.

Bemidbar 32:2 So the children of Gaḏ and the children of Re'ubēn came and spoke to Mosheh, and to El'azar the priest, and to the leaders of the congregation, saying,

Bemidbar 32:3 "Ataroth, and Diḇon, and Ya'zër, and Nimrah, and Ḥeshbon, and El'alēh, and Seḇam, and Neḇo, and Be'on,

Bemidbar 32:4 the land which **YĕHôVâH (יהוה)** had smitten before the congregation of Yisra'el, is a land for livestock, and your servants have livestock."

Bemidbar 32:5 And they said, "If we have found favour in your eyes, let this land be given to your servants as a possession, and do not let us pass over the Yardēn."

Bemidbar 32:6 And Mosheh said to the children of Gaḏ and to the children of Re'ubēn, "Are your brothers to go into the battle while you yourselves sit here?

Bemidbar 32:7 "Now why do you discourage the heart of the children of Yisra'el from passing over into the land which **YĕHôVâH (יהוה)** has given them?

Bemidbar 32:8 "Thus your fathers did when I sent them away from Qaḏēsh Barnēa to see the land.

Bemidbar 32:9 "For when they went up to the wadi Eshkol and saw the land, they discouraged the heart of the children of Yisra'el, so that they did not go into the land which **YĕHôVâH (יהוה)** had given them.

Bemidbar 32:10 "Then the displeasure of **YĕHôVâH (יהוה)** burned on that day, and He swore an oath, saying,

Bemidbar 32:11 'Not one of the men who came up from Mitsrayim, from twenty years old and above, is to see the land of which I swore to 'Aḇ-rā-hām

(אַבְרָהָם), Yiṣ·hāq, and Ya'aqob, because they did not follow Me completely,

Bemidbar 32:12 except Kalēb son of Yephunneh, the Qenizzite, and Yehoshua son of Nun, for they have followed YĕHôVâH (יְהוָה) completely.'

Bemidbar 32:13 "So the displeasure of YĕHôVâH (יְהוָה) burned against Yisra'el, and He made them wander in the wilderness forty years, until all the generation that had done evil in the eyes of YĕHôVâH (יְהוָה) was destroyed.

Bemidbar 32:14 "And see, you have risen in your father's place, an increase of men, sinners, to add still more the burning displeasure of YĕHôVâH (יְהוָה) against Yisra'el.

Bemidbar 32:15 "For if you turn away from following Him, He shall once again leave them in the wilderness, and you shall destroy all these people."

Bemidbar 32:16 Then they came near to him and said, "Let us build sheep- enclosures here for our livestock, and cities for our little ones,

Bemidbar 32:17 but let us ourselves be armed, hastening before the children of Yisra'el until we have brought them to their place. And our little ones shall dwell in the walled cities because of the inhabitants of the land.

Bemidbar 32:18 "We shall not return to our homes until every one of the children of Yisra'el has received his inheritance.

Bemidbar 32:19 "For we shall not inherit with them on the other side of the Yardēn and beyond, because our inheritance has fallen to us on this eastern side of the Yardēn."

Bemidbar 32:20 And Mosheh said to them, "If you make this promise: if you arm yourselves before YĕHôVâH (יְהוָה) for battle,

Bemidbar 32:21 and all your armed ones pass over the Yardēn before YĕHôVâH (יְהוָה) until He has driven out His enemies from before Him,

Bemidbar 32:22 and the land has been subdued before YĕHôVâH (יְהוָה), then afterward you shall return, and be guiltless before YĕHôVâH (יְהוָה) and

before Yisra'el. And this land shall be your possession before YĕHôVâH (יְהוָה).

Bemidbar 32:23 "But if you do not do so, then see, you shall sin against YĕHôVâH (יְהוָה), and know: your sin is going to find you out.

Bemidbar 32:24 "Build cities for your little ones and enclosures for your sheep, and do what you have promised."

Bemidbar 32:25 And the children of Gaḏ and the children of Re'ubēn spoke to Mosheh, saying, "Your servants are going to do as my master commands.

Bemidbar 32:26 "Our little ones, our wives, our flocks, and all our livestock are going to be there in the cities of Gil'aḏ,

Bemidbar 32:27 but your servants are passing over, every armed one of the army, before YĕHôVâH (יְהוָה), to battle, as my master says."

Bemidbar 32:28 And Mosheh gave command concerning them to El'azar the priest, to Yehoshua son of Nun, and to the heads of the fathers of the tribes of the children of Yisra'el.

Bemidbar 32:29 And Mosheh said to them, "If the children of Gaḏ and the children of Re'ubēn pass over the Yardēn with you, every man armed for battle before YĕHôVâH (יְהוָה), and the land has been subdued before you, then you shall give them the land of Gil'aḏ as a possession.

Bemidbar 32:30 "But if they do not pass over armed with you, they shall have possessions among you in the land of Kena'an."

Bemidbar 32:31 Then the children of Gaḏ and the children of Re'ubēn answered, saying, "As YĕHôVâH (יְהוָה) has said to your servants, so we do.

Bemidbar 32:32 "We ourselves are passing over armed before YĕHôVâH (יְהוָה) into the land of Kena'an, but the possession of our inheritance remains with us beyond the Yardēn."

Bemidbar 32:33 So Mosheh gave to the children of Gaḏ, to the children of Re'ubēn, and to half the tribe of Menashsheh, son of Yoṣēph, the reign of Siḥon King of the Amorites and the reign of Oḡ King

of Bashan, the land with its cities within the borders, the cities of the land round about.
 Bemidbar 32:34 And the children of Gaḏ built Dibon and Ataroth and Aro'ër,
 Bemidbar 32:35 and Atroth, Shopan and Ya'zër and Yoḡbehah,
 Bemidbar 32:36 and Bëyth Nimrah and Bëyth Haran, walled cities, and enclosures for sheep.
 Bemidbar 32:37 And the children of Re'uḇën built Heshbon and El'alëh and Qiryathayim,
 Bemidbar 32:38 Neḇo and Ba'al Me'on – the names being changed – and Shiḡmah. And they gave other names to the cities which they built.
 Bemidbar 32:39 And the sons of Maḳir son of Menashsheh went to Gil'ad and took it, and dispossessed the Amorites who were in it.
 Bemidbar 32:40 So Mosheh gave Gil'ad to Maḳir, son of Menashsheh, and he dwelt in it.
 Bemidbar 32:41 And Ya'ir son of Menashsheh went and took its small towns, and called them Hawoth Ya'ir.
 Bemidbar 32:42 And Noḇah went and took Qenath and its villages, and he called it Noḇah, after his own name.
 Bemidbar 33:1 These are the departures of the children of Yisra'ël, who went out of the land of Mitsrayim by their divisions under the hand of Mosheh and Aharon.
 Bemidbar 33:2 And Mosheh wrote down the starting points of their departures at the command of **YĕHôVâH (יהוה)**, and these are their departures according to their starting points:
 Bemidbar 33:3 So they departed from Ra'meses in the first month, on the fifteenth day of the first month, on the morrow of the Passover the children of Yisra'ël went out with boldness before the eyes of all the Mitsrites,
 Bemidbar 33:4 and the Mitsrites were burying all their first-born, whom **YĕHôVâH (יהוה)** had smitten among them. Also on their mighty ones **YĕHôVâH (יהוה)** had executed judgments. Bemidbar 33:5

Then the children of Yisra'ël departed from Ra'meses and camped at Sukkoth.
 Bemidbar 33:6 And they departed from Sukkoth and camped at Ėtham, which is on the edge of the wilderness.
 Bemidbar 33:7 And they departed from Ėtham and turned back to Pi Haḡiroth, which is east of Ba'al Tsephon. And they camped near Miḡdol.
 Bemidbar 33:8 And they departed from before Haḡiroth and passed over through the midst of the sea into the wilderness, went three days' journey in the Wilderness of Ėtham, and camped at Marah.
 Bemidbar 33:9 And they departed from Marah and came to Ėlim. And at Ėlim were twelve springs of water and seventy palm trees, so they camped there.
 Bemidbar 33:10 And they departed from Ėlim and camped by the Sea of Reeds.
 Bemidbar 33:11 And they departed from the Sea of Reeds and camped in the Wilderness of Sin.
 Bemidbar 33:12 And they departed from the Wilderness of Sin and camped at Dophqah.
 Bemidbar 33:13 And they departed from Dophqah and camped at Alush.
 Bemidbar 33:14 And they departed from Alush and camped at Rephidim, and there was no water for the people to drink.
 Bemidbar 33:15 And they departed from Rephidim and camped in the Wilderness of Sinai.
 Bemidbar 33:16 And they departed from the Wilderness of Sinai and camped at Qibroth Hatta'awah.
 Bemidbar 33:17 And they departed from Qibroth Hatta'awah and camped at Ḥatsëroth.
 Bemidbar 33:18 And they departed from Ḥatsëroth and camped at Rithmah.
 Bemidbar 33:19 And they departed from Rithmah and camped at Rimmon Perets.
 Bemidbar 33:20 And they departed from Rimmon Perets and camped at Liḡnah.
 Bemidbar 33:21 And they departed from Liḡnah and camped at Rissah.

Bemidḡbar 33:22 And they departed from Rissah and camped at Qehĕlathah.
 Bemidḡbar 33:23 And they departed from Qehĕlathah and camped at Mount Shapher.
 Bemidḡbar 33:24 And they departed from Mount Shapher and camped at Ḥaraḡah.
 Bemidḡbar 33:25 And they departed from Ḥaraḡah and camped at Maqhĕloth.
 Bemidḡbar 33:26 And they departed from Maqhĕloth and camped at Taḥath.
 Bemidḡbar 33:27 And they departed from Taḥath and camped at Teraḥ.
 Bemidḡbar 33:28 And they departed from Teraḥ and camped at Mithqah.
 Bemidḡbar 33:29 And they departed from Mithqah and camped at Ḥashmonah.
 Bemidḡbar 33:30 And they departed from Ḥashmonah and camped at Mosĕroth.
 Bemidḡbar 33:31 And they departed from Mosĕroth and camped at Benĕi Ya'aqan.
 Bemidḡbar 33:32 And they departed from Benĕi Ya'aqan and camped at Ḥor Haggidḡaḡ.
 Bemidḡbar 33:33 And they departed from Ḥor Haggidḡaḡ and camped at Yotḡbathah.
 Bemidḡbar 33:34 And they departed from Yotḡbathah and camped at Aḡronah.
 Bemidḡbar 33:35 And they departed from Aḡronah and camped at Etsyon Geḡer.
 Bemidḡbar 33:36 And they departed from Etsyon Geḡer and camped in the Wilderness of Tsin, which is Qaḡĕsh.
 Bemidḡbar 33:37 And they departed from Qaḡĕsh and camped at Mount Hor, on the boundary of the land of Eḡom.
 Bemidḡbar 33:38 Then Aharon the priest went up to Mount Hor at the command of YĕHôVâH (יהוה), and died there in the fortieth year after the children of Yisra'el had come out of the land of Mitsrayim, on the first day of the fifth month.
 Bemidḡbar 33:39 Now Aharon was one hundred and twenty-three years old when he died on Mount Hor.

Bemidḡbar 33:40 And the King of Araḡ, the Kena'anite, who dwelt in the South in the land of Kena'an, heard of the coming of the children of Yisra'el.
 Bemidḡbar 33:41 So they departed from Mount Hor and camped at Tsalmonah.
 Bemidḡbar 33:42 And they departed from Tsalmonah and camped at Punon.
 Bemidḡbar 33:43 And they departed from Punon and camped at Oḡoth.
 Bemidḡbar 33:44 And they departed from Oḡoth and camped at Iyĕ Ha-Aḡarim, at the border of Mo'aḡ.
 Bemidḡbar 33:45 And they departed from Iyim and camped at Diḡon Gaḡ.
 Bemidḡbar 33:46 And they departed from Diḡon Gaḡ and camped at Almon Diḡlathayemah.
 Bemidḡbar 33:47 And they departed from Almon Diḡlathayemah and camped in the mountains of Aḡarim, before Neḡo.
 Bemidḡbar 33:48 And they departed from the mountains of Aḡarim and camped in the desert plains of Mo'aḡ by the Yardĕn of Yeriḡo.
 Bemidḡbar 33:49 And they camped by the Yardĕn, from Bĕyth Yeshimoth as far as the Aḡĕl Shittim in the desert plains of Mo'aḡ.
 Bemidḡbar 33:50 And YĕHôVâH (יהוה) spoke to Mosheh in the desert plains of Mo'aḡ by the Yardĕn of Yeriḡo, saying,
 Bemidḡbar 33:51 "Speak to the children of Yisra'el, and say to them, 'When you have passed over the Yardĕn into the land of Kena'an,
 Bemidḡbar 33:52 then you shall drive out all the inhabitants of the land from before you, and shall destroy all their engraved stones, and shall destroy all their moulded images, and lay waste all their high places,
 Bemidḡbar 33:53 and you shall possess the land and dwell in it, for I have given you the land to possess.
 Bemidḡbar 33:54 'And you shall divide the land by lot as an inheritance among your clans. To the larger you give a larger inheritance, and to the

smaller you give a smaller inheritance. Wherever the lot falls to anyone, that is his. You inherit according to the tribes of your fathers.

Bemidbar 33:55 'And if you do not drive out the inhabitants of the land from before you, then it shall be that those whom you let remain shall be pricks in your eyes and thorns in your sides, and they shall trouble you in the land where you dwell. Bemidbar 33:56 'And it shall be that I do to you as I thought to do to them.' "

Bemidbar 34:1 And YĕHôVâH (יהוה) spoke to Mosheh, saying,

Bemidbar 34:2 "Command the children of Yisra'el, and say to them, 'When you come into the land of Kena'an, this is the land which falls to you as an inheritance, the land of Kena'an to its boundaries: Bemidbar 34:3 'Then your southern border shall be from the Wilderness of Tsin along the border of Edom, and your southern border shall be eastward from the end of the Salt Sea.

Bemidbar 34:4 'Then your border shall turn from the southern side of the Ascent of Aqrabbim, continue to Tsin, and be on the south of Qadësh Barnëa, and it shall go on to Ḥatsar Addar, and continue to Atsmon.

Bemidbar 34:5 'And the border shall turn from Atsmon to the wadi of Mitsrayim, and it shall end at the Sea.

Bemidbar 34:6 'As for the western border, you shall have the Great Sea for a border, this is your western border.

Bemidbar 34:7 'And this is your northern border: From the Great Sea you mark out your borderline to Mount Hor,

Bemidbar 34:8 from Mount Hor you mark out your border to the entrance of Ḥamath, and the edge of the border shall be toward Tseḡaḡ,

Bemidbar 34:9 and the border shall proceed to Ziphron, and it shall end at Ḥatsar Ėnan. This is your northern border.

Bemidbar 34:10 'And you shall mark out your eastern border from Ḥatsar Ėnan to Shepham,

Bemidbar 34:11 and the border shall go down from Shepham to Riblah on the east side of Ayin, and the border shall go down and reach to the eastern side of the Sea of Kinnereth.

Bemidbar 34:12 'And the border shall go down along the Yardën, and it shall end at the Salt Sea. This is your land with its surrounding boundaries.' "

Bemidbar 34:13 And Mosheh commanded the children of Yisra'el, saying, "This is the land which you inherit by lot, which YĕHôVâH (יהוה) has commanded to give to the nine tribes and to the half-tribe.

Bemidbar 34:14 "For the tribe of the children of Re'uḇën according to the house of their fathers, and the tribe of the children of Gaḡ according to the house of their fathers, have received their inheritance. And the half-tribe of Menashsheh has received its inheritance.

Bemidbar 34:15 "The two tribes and the half-tribe have received their inheritance beyond the Yardën of Yeriḥo eastward, toward the sunrise." Bemidbar 34:16 And YĕHôVâH (יהוה) spoke to Mosheh,

saying,

Bemidbar 34:17 "These are the names of the men who divide the land among you as an inheritance: El'azar the priest, and Yehoshua son of Nun.

Bemidbar 34:18 "And take one leader of every tribe to divide the land for the inheritance.

Bemidbar 34:19 "And these are the names of the men. From the tribe of Yehuḡah: Kalëḇ son of Yephunneh.

Bemidbar 34:20 "And from the tribe of the children of Shim'on: Shemu'el son of Ammiḥuḡ.

Bemidbar 34:21 "From the tribe of Binyamin: Eliḡaḡ son of Kislôn.

Bemidbar 34:22 "And a leader from the tribe of the children of Dan: Buqqi son of Yoḡli.

Bemidbar 34:23 "From the sons of Yosëph: a leader from the tribe of the children of Menashsheh, Ḥanni'el son of Ėphod.

Bemidbar 34:24 "And a leader from the tribe of the children of Ephrayim: Qemu'el son of Shiphtan.

Bemidbar 34:25 “And a leader from the tribe of the children of Zebulun: Elitsaphan son of Parnak.
 Bemidbar 34:26 “And a leader from the tribe of the children of Yissaskar: Palti'el son of Azzan.
 Bemidbar 34:27 “And a leader from the tribe of the children of Asher: Ahihud son of Shelomi.
 Bemidbar 34:28 “And a leader from the tribe of the children of Naphtali: Pedah'el son of Ammihud.”
 Bemidbar 34:29 These are the ones **YēHôVâH (יהוה)** commanded to divide the inheritance among the children of Yisra'el in the land of Kena'an.
 Bemidbar 35:1 And **YēHôVâH (יהוה)** spoke to Mosheh in the desert plains of Mo'ab by the Yardën of Yeriho, saying,
 Bemidbar 35:2 “Command the children of Yisra'el that they shall give the Lëwites cities to dwell in from the inheritance of their possession. Also give the Lëwites open land around the cities.
 Bemidbar 35:3 “And they shall have the cities to dwell in, and their open land for their cattle, and for their herds, and for all their livestock.
 Bemidbar 35:4 “And the open land of the cities which you give the Lëwites are from the wall of the city outward a thousand cubits all around.
 Bemidbar 35:5 “And you shall measure outside the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits. And the city is in the middle. This is to them the open land for the cities.
 Bemidbar 35:6 “And the cities which you give to the Lëwites are the six cities of refuge, which you give to him who killed someone to flee to, and to these you add forty-two cities.
 Bemidbar 35:7 “All the cities which you give to the Lëwites are forty-eight, these with their open land.
 Bemidbar 35:8 “And the cities which you give are from the possession of the children of Yisra'el. From the larger tribe you give many, from the smaller you give few, each one gives some of its cities to the Lëwites, in proportion to the inheritance that each inherits.”

Bemidbar 35:9 And **YēHôVâH (יהוה)** spoke to Mosheh, saying,
 Bemidbar 35:10 “Speak to the children of Yisra'el, and say to them, ‘When you pass over the Yardën into the land of Kena'an,
 Bemidbar 35:11 then you shall choose cities to be cities of refuge for you, that the one who accidentally killed someone shall flee there.
 Bemidbar 35:12 ‘And they shall be cities of refuge for you from the revenger, and the one who killed someone is not to die until he stands before the congregation in right-ruling.
 Bemidbar 35:13 ‘And of the cities which you give, six are to be cities of refuge. Bemidbar 35:14 ‘Give three cities beyond the Yardën, and give three cities in the land of Kena'an, as cities of refuge.
 Bemidbar 35:15 ‘These six cities are for refuge for the children of Yisra'el, and for the sojourner, and for the settler in their midst, for anyone who accidentally kills someone to flee there.
 Bemidbar 35:16 ‘But if he has smitten him with an instrument of iron, so that he dies, he is a murderer. The murderer shall certainly be put to death.
 Bemidbar 35:17 ‘And if he has smitten him with a stone in the hand, by which one could die, and he does die, he is a murderer. The murderer shall certainly be put to death.
 Bemidbar 35:18 ‘Or if he has smitten him with a wooden instrument that could kill, and he does die, he is a murderer. The murderer shall certainly be put to death.
 Bemidbar 35:19 ‘The revenger of blood himself puts the murderer to death. When he meets him, he puts him to death.
 Bemidbar 35:20 ‘And if he thrusts him through in hatred, or throws an object at him while lying in wait, so that he dies,
 Bemidbar 35:21 or in enmity he smites him with his hand so that he dies, the one who smote him shall certainly be put to death, for he is a murderer. The

revenger of blood puts the murderer to death when he meets him.

Bemidbar 35:22 'But if he pushes him suddenly without enmity, or throws an object at him without lying in wait,

Bemidbar 35:23 or uses a stone, by which a man could die, throwing it at him without seeing him, so that he dies, while he was not his enemy or seeking his harm,

Bemidbar 35:24 then the congregation shall judge between him who killed someone and the revenger of blood, according to these right-rulings.

Bemidbar 35:25 'And the congregation shall rescue the one who killed someone from the hand of the revenger of blood, and the congregation shall return him to the city of refuge where he had fled, and he shall remain there until the death of the high priest who was anointed with the Holy oil.

Bemidbar 35:26 'But if the one who killed someone at any time goes outside the limits of the city of refuge where he fled,

Bemidbar 35:27 and the revenger of blood finds him outside the limits of his city of refuge, and the revenger of blood kills him who killed someone, he is not guilty of blood,

Bemidbar 35:28 because he should have remained in his city of refuge until the death of the high priest. But after the death of the high priest he who killed someone is to return to the land of his possession.

Bemidbar 35:29 'And these shall be for a law of right-ruling to you throughout your generations in all your dwellings.

Bemidbar 35:30 'Whoever kills someone has to be put to death as a murderer by the mouth of witnesses, but only one witness does not bear witness against someone to die.

Bemidbar 35:31 'And take no ransom for the life of a murderer who is guilty of death, but he shall certainly be put to death.

Bemidbar 35:32 'And take no ransom for him who has fled to his city of refuge to return to dwell in the land before the death of the priest.

Bemidbar 35:33 'And do not profane the land where you are, for blood profanes the land, and the land is not pardoned for the blood that is shed on it, except by the blood of him who shed it.

Bemidbar 35:34 'And do not defile the land which you inhabit, in the midst of which I dwell, for I, **YĕHôVâH (יהוה)**, am dwelling in the midst of the children of Yisra'el.' "

Bemidbar 36:1 And the heads of the fathers of the clans of the children of Gil'ad, son of Makir, son of Menashsheh, of the clans of the sons of Yosëph, came near and spoke before Mosheh and before the leaders, the heads of the fathers of the children of Yisra'el,

Bemidbar 36:2 and said, " **YĕHôVâH (יהוה)** commanded my master to give the land as an inheritance by lot to the children of Yisra'el, and my master was commanded by **YĕHôVâH (יהוה)** to give the inheritance of our brother Tselophad to his daughters.

Bemidbar 36:3 "Now if they are married to any of the sons of the other tribes of the children of Yisra'el, then their inheritance shall be taken from the inheritance of our fathers, and shall be added to the inheritance of the tribe into which they marry, and taken from the lot of our inheritance.

Bemidbar 36:4 "And if the Jubilee of the children of Yisra'el takes place, then their inheritance shall be added to the inheritance of the tribe into which they marry, and their inheritance taken away from the inheritance of the tribe of our fathers."

Bemidbar 36:5 And Mosheh commanded the children of Yisra'el according to the word of **YĕHôVâH (יהוה)**, saying, "What the tribe of the sons of Yosëph speaks is right.

Bemidbar 36:6 "This is the word which **YĕHôVâH (יהוה)** has commanded, for the daughters of Tselophad, saying, 'Let them marry who is good in

their eyes, but let them marry only within the clan of their father's tribe.'

Bemidbar 36:7 "And the inheritance of the children of Yisra'el is not to change hands from tribe to tribe, for every one of the children of Yisra'el is to cling to the inheritance of the tribe of his fathers.

Bemidbar 36:8 "And every daughter possessing an inheritance in any tribe of the children of Yisra'el is to be the wife of one of the clan of her father's tribe, so that the children of Yisra'el possess each the inheritance of his fathers.

Bemidbar 36:9 "Thus the inheritance is not to change hands from one tribe to another, but every tribe of the children of Yisra'el is to cling to its own inheritance."

Bemidbar 36:10 As YĕHôVâH (יהוה) commanded Mosheh, so did the daughters of Tselophad.

Bemidbar 36:11 For Maḥlah, Tirtsah, and Hoḡlah, and Milkah, and No'ah, the daughters of Tselophad, were married to the sons of their father's brothers.

Bemidbar 36:12 And they were married into the clans of the children of Menashsheh, the son of Yosëph, and their inheritance remained in the tribe of their father's clan.

Bemidbar 36:13 These are the commands and the right-rulings which YĕHôVâH (יהוה) commanded the children of Yisra'el by the hand of Mosheh in the desert plains of Mo'ab by the Yardën of Yeriho.

Deuteronomy - Outline

1. Moses' First Address: A Historical Summary (1:1 - 4:49)

a. Introduction (1:1 - 4)

b. The Summary of Events in the Wilderness (1:5 - 4:49)

i. The Call to Leave Sinai (Horeb) (1:5 - 8)

ii. Moses Appoints Leaders (1:9 - 18)

iii. The Twelve Spies (1:19 - 46)

1. Spies Sent Out (1:19 - 25)

2. Israel's Rebellion (1:26 - 33)

3. Israel's Penalty (1:34 - 40)

4. The Defeat at Hormah (1:41 - 46)

iv. The Journey from the Wilderness to the Plains of Moab (2:1 - 3:11)

1. The Edomites, Moabites, and Ammonites (2:1 - 23)

2. The Defeat of Sihon (2:24 - 37)

3. The Defeat of Og (3:1 - 11)

v. In the Plains of Moab (3:12 - 4:49)

1. Land Division East of the Jordan (3:12 - 22)

2. Moses Forbidden to Cross the Jordan (3:23 - 29)

3. An Exhortation to Obedience (4:1 - 40)

4. The Cities of Refuge (4:41 - 43)

5. Conclusion (4:44 - 49)

2. Moses' Second Address: The Terms of the Covenant (5:1 - 26:19)

a. The Basic Stipulations (5:1 - 11:32)

i. Remembering Mount Sinai (5:1 - 33)

1. The Covenant at Sinai (5:1 - 4)

2. The Ten Commandments (5:5 - 21)

3. Moses Mediates Between God and Israel (5:22 - 33)

ii. The Greatest Commandment (6:1 - 25)

iii. When You Go into the Land (7:1 - 10:11)

1. Do Not Assimilate into the Nations (7:1 - 11)

2. God will Fight for Israel (7:12 - 26)

3. Warning Against Becoming Proud (8:1 - 10:11)

a. God has Provided All (8:1 - 20)

b. Not Because of Your Righteousness (9:1 - 6)

c. Remember the Golden Calf (9:7 - 29)

d. The New Tablets of Stone (10:1 - 11)

iv. Call to Obedience (10:12 - 11:32)

b. The Specific Stipulations (12:1 - 26:19)

i. Israel's Worship (12:1 - 16:17)

1. One Place for Worship (12:1 - 28)
2. Warning against Idolatry (12:29 - 13:18)
 - a. Do Not Inquire about Other Nations gods (12:29 - 32)
 - b. Idolaters to be Put to Death (13:1 - 11)
 - c. Idolatrous Cities to be Destroyed (13:12 - 18)
3. Clean and Unclean Animals (14:1 - 21)
4. Treatment of the Needy (14:22 - 15:23)
 - a. Tithing to the Tabernacle (14:22 - 29)
 - b. Cancel Debts in the Seventh Year (15:1 - 6)
 - c. Generosity in Lending and Giving (15:7 - 11)
 - d. Release of Hebrew Servants (15:12 - 18)
 - e. Firstborn Animals (15:19 - 23)
5. The Pilgrimage Festivals (16:1 - 17)
 - a. Passover and the Feast of Unleavened Bread (16:1 - 8)
 - b. The Feast of Weeks (16:9 - 12)
 - c. The Feast of Tabernacles (16:13 - 17)
 - ii. Israel's Leaders (16:18 - 18:22)
1. Judges and Justice (16:18 - 20)
2. Forbidden Forms of Worship (16:21 - 17:7)
 - a. Forbidden Locations (16:21 - 22)
 - b. Detestable Sacrifices (17:1)
 - c. Purge the Idolater (17:2 - 7)
3. Courts of Law (17:8 - 13)
4. Guidelines for a King (17:14 - 20)
5. Provisions for Priests and Levites (18:1 - 8)
6. Sorcery Forbidden (18:9 - 14)
7. The Prophet like Moses (18:15 - 22)
- iii. Civil Laws and Social Justice (19:1 - 26:19)
 1. Cities of Refuge (19:1 - 14)
 2. The Testimony of Two or Three Witnesses (19:15 - 21)
 3. The Laws of Warfare (20:1 - 20)
 4. Atonement for an Unsolved Murder (21:1 - 9)
 5. Marrying a Captive Woman (21:10 - 14)
 6. Inheritance Rights of the Firstborn (21:15 - 17)
 7. A Rebellious Son (21:18 - 21)
8. Cursed is Anyone Hung on a Tree (21:22 - 23)
9. Various Laws (22:1 - 12)
10. Marriage Violations (22:13 - 30)
11. Exclusion from the Congregation (23:1 - 8)
12. Uncleaness in the Camp (23:9 - 14)
13. Miscellaneous Laws (23:15 - 25)
14. Marriage and Divorce Laws (24:1 - 5)
15. Additional Laws (24:6 - 22)
16. Fairness and Mercy (25:1 - 4)
17. Widowhood and Marriage (25:5 - 12)
18. Standard Weights and Measures (25:13 - 16)
19. Revenge on the Amalekites (25:17 - 19)
20. Offering Firstfruits and Tithes (26:1 - 15)
21. Call to Obedience (26:16 - 19)
3. Moses' Third Address: A Look into the Future (27:1 - 34:12)
 - a. When You Enter the Land (27:1 - 28:68)
 - i. The Altar on Mount Ebal (27:1 - 10)
 - ii. Call and Response Curses (27:11 - 26)
 - iii. The Blessings of Obedience (28:1 - 14)
 - iv. The Curses of Disobedience (28:15 - 68)
 - b. The Covenant in Moab (29:1 - 30:20)
 - i. The Covenant with the Second Generation (29:1 - 29)
 - ii. The Promise of Restoration (30:1 - 10)
 - iii. The Choice of Life or Death (30:11 - 20)
 - c. The Future Leadership of Israel (31:1 - 30)
 - i. Yehoshua to Succeed Moses (31:1 - 8)
 - ii. The Reading of the Law (31:9 - 13)
 - iii. God Commissions Yehoshua (31:14 - 23)
 - iv. The Law Placed in the Ark of the Covenant (31:24 - 27)
 - v. Leadership Gathers to Hear the Song of Moses (31:28 - 30)
 - d. The Song of Moses (32:1 - 47)
 - e. The Death of Moses (32:48 - 34:12)
 - i. Moses' Death Foretold (32:48 - 52)
 - ii. Moses Blesses the Twelve Tribes (33:1 - 29)

iii. The Death of Moses (34:1 - 12)

Debarim/Deuteronomy

Debarim 1:1 These are the words which Mosheh spoke to all Yisra'el beyond the Yardën in the wilderness, in the desert plain opposite Suph, between Paran and Tophel, and Laḅan, and Ḥatsëroth, and Di Zahab,

Debarim 1:2 eleven days' journey from Ḥorëḅ by way of Mount Së'ir to Qadësh Barnëa.

Debarim 1:3 And it came to be in the fortieth year, in the eleventh month, on the first day of the month, that Mosheh spoke to the children of Yisra'el according to all that YēHôVâH (יהוה) had commanded him concerning them,

Debarim 1:4 after he had smitten Siḥon King of the Amorites, who dwelt in Ḥeshbon, and Oḡ King of Bashan, who dwelt at Ashtaroth in Eḡre'i.

Debarim 1:5 Beyond the Yardën, in the land of Mo'ab, Mosheh undertook to declair this Law, saying,

Debarim 1:6 “ YēHôVâH (יהוה) our Elohim (אלהים) spoke to us in Ḥorëḅ, saying, ‘You have dwelt long enough at this mountain.

Debarim 1:7 ‘Turn and set out on your way, and go into the mountains of the Amorites, and to all the neighbouring places in the desert plain, in the mountains and in the low country, and in the Negeb and on the seacoast, to the land of the Kena'anites and to Leḅanon, as far as the great river, the River Euphrates.

Debarim 1:8 ‘See, I have set the land before you. Go in and possess the land which YēHôVâH (יהוה) swore to your fathers, to ‘Ab-rā-hām (אַבְרָהָם), to Yiṣ-ḥāq, and to Ya'aqob, to give to them and their seed after them.’

Debarim 1:9 “And I spoke to you at that time, saying, ‘I am unable to bear you by myself.

Debarim 1:10 ‘ YēHôVâH (יהוה) your Elohim (אלהים) has increased you, and see, you are today as numerous as the stars of the heavens.

Debarim 1:11 ‘ YēHôVâH (יהוה) Elohim (אלהים) of your fathers is going to add to you a thousand times more than you are, and bless you as He has spoken to you!

Debarim 1:12 ‘How do I bear your pressure and your burden and your strife, by myself?

Debarim 1:13 ‘Choose men, wise and understanding, and known to your tribes, and let me appoint them as your heads.’

Debarim 1:14 “And you answered me and said, ‘The word which you have spoken to us to do is good.’

Debarim 1:15 “And I took the heads of your tribes, wise men and known, and made them heads over you, leaders of thousands, and leaders of hundreds, and leaders of fifties, and leaders of tens, and officers for your tribes.

Debarim 1:16 “And I commanded your judges at that time, saying, ‘When hearing between your brothers, judge righteously between a man and his brother or the stranger who is with him.

Debarim 1:17 ‘Do not show partiality in right-ruling, hear the small as well as the great. Do not be afraid of anyone's face, for the right-ruling belongs to Elohim (אלהים). And the case which is too hard for you, bring it to me, and I shall hear it.’

Debarim 1:18 “And I commanded you at that time all the words which you should do.

Debarim 1:19 “Then we set out from Ḥorëḅ, and went through all that great and awesome wilderness which you saw on the way to the mountains of the Amorites, as YēHôVâH (יהוה) our Elohim (אלהים) had commanded us. And we came to Qadësh Barnëa.

Debarim 1:20 “And I said to you, ‘You have come to the mountains of the Amorites, which YēHôVâH (יהוה) our Elohim (אלהים) is giving us.

Debarim 1:21 ‘See, YēHôVâH (יהוה) your Elohim (אלהים) has set the land before you. Go up and

possess it, as YĕHôVâH (יהוה) Elohim (אלהים) of your fathers has spoken to you. Do not fear, nor be discouraged.'

Deḇarim 1:22 "And all of you came near to me and said, 'Let us send men before us, and let them search out the land for us, and bring back word to us of the way by which we should go up, and of the cities into which we would come.'

Deḇarim 1:23 "And the matter was good in my eyes, so I took twelve of your men, one man from each tribe.

Deḇarim 1:24 "And they turned and went up into the mountains, and came to the wadi Eshkol, and spied it out.

Deḇarim 1:25 "And they took some of the fruit of the land in their hands and brought it down to us. And they brought back word to us, saying, 'The land which YĕHôVâH (יהוה) our Elohim (אלהים) is giving us is good.'

Deḇarim 1:26 "But you would not go up and rebelled against the mouth of YĕHôVâH (יהוה) your Elohim (אלהים),

Deḇarim 1:27 and grumbled in your tents, and said, 'Because YĕHôVâH (יהוה) was hating us, He has brought us out of the land of Mitsrayim to give us into the hand of the Amorites, to destroy us.

Deḇarim 1:28 'Where are we going to? Our brothers have made our hearts melt, saying, "The people are greater and taller than we, the cities are great and walled up to the heavens, and we saw the sons of the Anaqim there too."'

Deḇarim 1:29 "Then I said to you, 'Have no dread or fear of them.

Deḇarim 1:30 ' YĕHôVâH (יהוה) your Elohim (אלהים), who is going before you, He does fight for you, according to all He did for you in Mitsrayim before your eyes,

Deḇarim 1:31 and in the wilderness, where you saw how YĕHôVâH (יהוה) your Elohim (אלהים) has borne you, as a man bears his son, in all the way that you went until you came to this place.'

Deḇarim 1:32 "Yet in this matter you are putting no trust in YĕHôVâH (יהוה) your Elohim (אלהים), Deḇarim 1:33 who is going before you in the way to seek out a place for you to pitch your tents, to show you the way you should go, in fire by night and in a cloud by day.

Deḇarim 1:34 "And YĕHôVâH (יהוה) heard the voice of your words, and was wroth, and took an oath, saying,

Deḇarim 1:35 'Not one of these men of this evil generation shall see that good land of which I swore to give to your fathers,

Deḇarim 1:36 except Kalëḇ son of Yephunneh. He shall see it, and to him and his children I give the land on which he walked, because he followed YĕHôVâH (יהוה) completely.'

Deḇarim 1:37 "And YĕHôVâH (יהוה) was enraged with me for your sakes, saying, 'You do not go in there, either.

Deḇarim 1:38 'Yehoshua the son of Nun, who stands before you, he shall go in there. Strengthen him, for he shall cause Yisra'el to inherit.

Deḇarim 1:39 'And your little ones and your children, who you say are for a prey, who today have no knowledge of good and evil, they are going in there. And to them I give it, and they are to possess it.

Deḇarim 1:40 'But you, turn and take your journey into the wilderness by the Way of the Sea of Reeds.'

Deḇarim 1:41 "Then you answered and said to me, 'We have sinned against YĕHôVâH (יהוה). We ourselves are going up, and we shall fight, as YĕHôVâH (יהוה) our Elohim (אלהים) commanded us.'

And when each one of you had girded on his battle gear, you were ready to go up into the mountain.

Deḇarim 1:42 "And YĕHôVâH (יהוה) said to me, 'Say to them, "Do not go up nor fight, for I am not in your midst, lest you be smitten before your enemies."'

Deḇarim 1:43 "So I spoke to you, but you would not listen and rebelled against the mouth of

YēHôVâH (יהוה), and acted proudly, and went up into the mountain.

Deḅarim 1:44 “Then the Amorites who dwelt in that mountain came out against you and chased you as bees do, and drove you back from Sē'ir to Ḥormah.

Deḅarim 1:45 “And you returned and wept before YēHôVâH (יהוה), but YēHôVâH (יהוה) would not listen to your voice nor give ear to you.

Deḅarim 1:46 “So you dwelt in Qaḏēsh many days, according to the days that you dwelt.

Deḅarim 2:1 “Then we turned and set out into the wilderness, the way of the Sea of Reeds, as YēHôVâH (יהוה) spoke to me, and we went round Mount Sē'ir, many days.

Deḅarim 2:2 “And YēHôVâH (יהוה) spoke to me, saying,

Deḅarim 2:3 ‘You have gone around this mountain long enough, turn northward.

Deḅarim 2:4 ‘And command the people, saying, “You are about to pass over into the border of your brothers, the descendants of Ėsaw, who live in Sē'ir, and they are afraid of you. So be on your guard.

Deḅarim 2:5 “Do not strive with them, for I do not give you any of their land, no, not so much as one footstep, because I have given Mount Sē'ir to Ėsaw as a possession.

Deḅarim 2:6 “What food you buy from them with silver you shall eat. And also, what water you buy from them with silver you shall drink.

Deḅarim 2:7 “For YēHôVâH (יהוה) your Elohîm (אלהים) has blessed you in all the work of your hand. He has known your wandering through this great wilderness. These forty years YēHôVâH (יהוה) your Elohîm (אלהים) has been with you, you have not lacked any matter.”

Deḅarim 2:8 “And when we passed beyond our brothers, the descendants of Ėsaw who dwell in Sē'ir, away from the way of the desert plain, away from Ėylath and Etsyon Geḅer, we turned and passed over by way of the Wilderness of Mo'ab.

Deḅarim 2:9 “And YēHôVâH (יהוה) said to me, ‘Do not distress Mo'ab, nor stir yourself up against them in battle, for I do not give you any of their land as a possession, because I have given Ar to the descendants of lō-wṭ (לוי) as a possession.’”

Deḅarim 2:10 (The Ėmites had dwelt there formerly, a people as great and numerous and tall as the Anaqim.

Deḅarim 2:11 They were also reckoned as Repha'ites, like the Anaqim, but the Mo'abites call them Ėmites.

Deḅarim 2:12 And the Ḥorites formerly dwelt in Sē'ir, but the descendants of Ėsaw dispossessed them and destroyed them from before them, and dwelt in their place, as Yisra'el did to the land of their possession which YēHôVâH (יהוה) gave them).

Deḅarim 2:13 “ ‘Now rise up, and pass over the wadi Zereḏ.’ So we passed over the wadi Zereḏ.

Deḅarim 2:14 “And the time we took to come from Qaḏēsh Barnëa until we passed over the wadi Zereḏ was thirty-eight years, until all the generation of the men of battle was consumed from the midst of the camp, as YēHôVâH (יהוה) had sworn to them.

Deḅarim 2:15 “And also, the hand of YēHôVâH (יהוה) was against them, to destroy them from the midst of the camp until they were consumed.

Deḅarim 2:16 “And it came to be, when all the men of battle had finally perished from among the people,

Deḅarim 2:17 that YēHôVâH (יהוה) spoke to me, saying,

Deḅarim 2:18 ‘This day you are to pass over at Ar, the boundary of Mo'ab.

Deḅarim 2:19 ‘And when you come near the children of Ammon, do not distress them nor stir yourself up against them, for I do not give you any of the land of the children of Ammon as a possession, because I have given it to the descendants of lō-wṭ (לוי) as a possession.’

Deḇarim 2:20 (That was also reckoned as a land of Repha'ites. Repha'ites formerly dwelt there. But the Ammonites call them Zamzummim, Deḇarim 2:21 a people as great and numerous and tall as the Anaqim. But YĕHôVâH (יהוה) destroyed them before them, and they dispossessed them and dwelt in their place, Deḇarim 2:22 as He had done for the descendants of Ėsaw, who dwelt in Së'ir, when He destroyed the Ḥorites from before them. They dispossessed them and dwelt in their place, even to this day. Deḇarim 2:23 And the Awwim who dwelt in villages as far as Azzah, the Kaphtorim who came from Kaphtor, destroyed them and dwelt in their place). Deḇarim 2:24 'Arise, set out and pass over the wadi Arnon. See, I have given into your hand Siḥon the Amorite, King of Ḥeshbon, and his land. Begin to possess it, and stir up yourself against him in battle. Deḇarim 2:25 'This day I begin to put the dread and fear of you upon the peoples under all the heavens, who, when they hear the report of you, shall tremble and shake because of you.' Deḇarim 2:26 "Then I sent messengers from the Wilderness of Qedëmoth to Siḥon King of Ḥeshbon, with words of peace, saying, Deḇarim 2:27 'Let me pass over through your land on the highway. I shall go on the highway and turn neither to the right nor to the left. Deḇarim 2:28 'What food you sell me for silver I shall eat, and what water you give me for silver I shall drink. Only let me pass over on foot, Deḇarim 2:29 as the descendants of Ėsaw who dwell in Së'ir and the Mo'abites who dwell in Ar did for me – until I pass over the Yardën to the land YĕHôVâH (יהוה) our Elohim (אלהים) is giving us.' Deḇarim 2:30 "But Siḥon King of Ḥeshbon would not let us pass over, for YĕHôVâH (יהוה) your Elohim (אלהים) hardened his Spirit [Ruach רוח] and strengthened his heart, to give him into your hand, as it is this day. Deḇarim 2:31 "And YĕHôVâH (יהוה) said to me, 'See, I have begun to give Siḥon and his land over

to you. Begin to possess – in order to possess his land.' Deḇarim 2:32 "And Siḥon and all his people came out against us to fight at Yahats, Deḇarim 2:33 and YĕHôVâH (יהוה) our Elohim (אלהים) gave him over to us, so we smote him, and his sons, and all his people. Deḇarim 2:34 "And we took all his cities at that time, and we put the men, women, and little ones of every city under the ban, we left none remaining. Deḇarim 2:35 "Only the livestock we took as plunder for ourselves, and the spoil of the cities which we captured. Deḇarim 2:36 "From Aro'ër, which is on the edge of the wadi Arnon, and the city that is by the wadi, as far as Gil'aḏ, there was not one city too high for us. YĕHôVâH (יהוה) our Elohim (אלהים) gave all to us. Deḇarim 2:37 "Only you did not go near the land of the children of Ammon – anywhere along the wadi Yabboq, or to the cities of the mountains, or wherever YĕHôVâH (יהוה) our Elohim (אלהים) had forbidden us. Deḇarim 3:1 "Then we turned and went up the way to Bashan. And Oḡ King of Bashan came out against us, he and all his people, to battle at Eḏre'i. Deḇarim 3:2 "And YĕHôVâH (יהוה) said to me, 'Do not fear him, for I have given him and all his people and his land into your hand. And you shall do to him as you did to Siḥon King of the Amorites, who dwelt at Ḥeshbon.' Deḇarim 3:3 "So YĕHôVâH (יהוה) our Elohim (אלהים) also gave into our hands Oḡ King of Bashan, with all his people, and we smote him until he had no survivors remaining. Deḇarim 3:4 "And we captured all his cities at that time. There was not a city which we did not take from them: sixty cities, all the district of Argob, the reign of Oḡ in Bashan. Deḇarim 3:5 "All these cities were fenced with high walls, gates and bars, besides a great many unvalled towns.

Deḇarim 3:6 “And we put them under the ban, as we did to Siḥon King of Ḥeshbon, putting the men, the women, and the children of every city under the ban.

Deḇarim 3:7 “But all the livestock and the spoil of the cities we took as booty for ourselves.

Deḇarim 3:8 “And at that time we took the land, from the hand of the two sovereigns of the Amorites, that was beyond the Yardēn, from the wadi Arnon to Mount Ḥermon

Deḇarim 3:9 “(Tsidonians call Ḥermon, Siryon – and the Amorites call it Senir),

Deḇarim 3:10 all the cities of the plain, all Gil'ad, and all Bashan, as far as Salkah and Edre'i, cities of the reign of Oḡ in Bashan.

Deḇarim 3:11 “For only Oḡ King of Bashan was left of the remnant of the Repha'ites. See, his bedstead was an iron bedstead. Is it not in Rabbah of the children of Ammon? Nine cubits is its length and four cubits its width, according to the cubit of a man.

Deḇarim 3:12 “And this land, which we possessed at that time, from Aro'ër, which is by the wadi Arnon, and half the mountains of Gil'ad and its cities, I gave to the Re'ubēnites and the Gaḏites.

Deḇarim 3:13 “And the rest of Gil'ad, and all Bashan, the reign of Oḡ, I gave to half the tribe of Menashsheh – all the district of Argob, with all Bashan, called the land of the Repha'ites.

Deḇarim 3:14 “Ya'ir son of Menashsheh had taken all the district of Argob, as far as the border of the Geshurites and the Ma'akathites, and called them after his own name: the Bashan of Hawoth Ya'ir, to this day.

Deḇarim 3:15 “And to Maḳir I gave Gil'ad.

Deḇarim 3:16 “And to the Re'ubēnites and the Gaḏites I gave from Gil'ad as far as the wadi Arnon, the middle of the wadi as the border, as far as the wadi Yabboq, the border of the children of Ammon,

Deḇarim 3:17 and the desert plain, with the Yardēn as the border, from Kinnereth as far as the Sea of

the Arabah, the Salt Sea, below the slopes of Pisgah on the east.

Deḇarim 3:18 “And I commanded you at that time, saying, ‘YēHôVâH (יְהוָה) your Elohim (אֱלֹהִים) has given you this land to possess. All you sons of might, pass over armed before your brothers, the children of Yisra'el.

Deḇarim 3:19 ‘But let your wives and your little ones, and your livestock – I know that you have much livestock – stay in your cities which I have given you,

Deḇarim 3:20 until YēHôVâH (יְהוָה) has given rest to your brothers as to you, and they also possess the land which YēHôVâH (יְהוָה) your Elohim (אֱלֹהִים) is giving them beyond the Yardēn. Then you shall return, each man to his possession which I have given you.’

Deḇarim 3:21 “And I commanded Yehoshua at that time, saying, ‘Your eyes have seen all that YēHôVâH (יְהוָה) your Elohim (אֱלֹהִים) has done to these two sovereigns. YēHôVâH (יְהוָה) does the same to all the reigns which you are passing over.

Deḇarim 3:22 ‘Do not fear them, for YēHôVâH (יְהוָה) your Elohim (אֱלֹהִים) Himself fights for you.’

Deḇarim 3:23 “And I pleaded with YēHôVâH (יְהוָה) at that time, saying,

Deḇarim 3:24 ‘O Master YēHôVâH (יְהוָה), You have begun to show Your servant Your greatness and Your strong hand, for who is a mighty one in the heavens or on earth who does according to Your works and according to Your might?

Deḇarim 3:25 ‘I pray, let me pass over and see the good land beyond the Yardēn, this good hill country, and Leḇanon.’

Deḇarim 3:26 “But YēHôVâH (יְהוָה) was enraged with me, for your sake, and would not listen to me, and YēHôVâH (יְהוָה) said to me, ‘Enough of that! Speak no more to Me about this matter.

Deḇarim 3:27 ‘Go up to the top of Pisgah, and lift up your eyes westward, and northward, and southward, and eastward, and look with your eyes, for you do not pass over this Yardēn.

Debarim 3:28 'But charge Yehoshua, and strengthen him and make him brave, for he shall pass over before this people and causes them to inherit the land which you see.'

Debarim 3:29 "And we dwelt in the valley opposite Bëyth Pe'or.

Debarim 4:1 "And now, O Yisra'el, listen to the laws and the right-rulings which I am teaching you to do, so that you live, and shall go in and possess the land which YĕHôVâH (יהוה) Elohim (אלהים) of your fathers is giving you.

Debarim 4:2 "Do not add to the Word which I command you, and do not take away from it, so as to guard the commands of YĕHôVâH (יהוה) your Elohim (אלהים) which I am commanding you.

Debarim 4:3 "Your eyes have seen what YĕHôVâH (יהוה) did at Ba'al Pe'or, for YĕHôVâH (יהוה) your Elohim (אלהים) has destroyed from your midst all the men who followed Ba'al Pe'or. Debarim 4:4 "But you who are clinging to YĕHôVâH (יהוה) your Elohim (אלהים) are alive today, every one of you.

Debarim 4:5 "See, I have taught you laws and right-rulings, as YĕHôVâH (יהוה) my Elohim (אלהים) commanded me, to do thus in the land which you go to possess.

Debarim 4:6 "And you shall guard and do them, for this is your wisdom and your understanding before the eyes of the peoples who hear all these laws, and they shall say, 'Only a wise and understanding people is this great nation!'

Debarim 4:7 "For what great nation is there which has Elohim (אלהים) so near to it, as YĕHôVâH (יהוה) our Elohim (אלהים) is to us, whenever we call on Him?

Debarim 4:8 "And what great nation is there that has such laws and righteous right-rulings like all this Law which I set before you this day?

Debarim 4:9 "Only, guard yourself, and guard your life diligently, lest you forget the Words your eyes have seen, and lest they turn aside from your heart all the days of your life. And you shall make them known to your children and your grandchildren.

Debarim 4:10 "The day when you stood before YĕHôVâH (יהוה) your Elohim (אלהים) in Horeb, YĕHôVâH (יהוה) said to me, 'Assemble the people to Me and I make them hear My Words, so that they learn to fear Me all the days they live on the earth and teach them to their children.'

Debarim 4:11 "And you came near and stood at the foot of the mountain, and the mountain burned with fire to the heart of the heavens – darkness, cloud, and thick darkness.

Debarim 4:12 "And YĕHôVâH (יהוה) spoke to you out of the midst of the fire. You heard a voice of words, but saw no form, you only heard a voice.

Debarim 4:13 "And He made known to you His covenant which He commanded you to do, the Ten Words, and He wrote them on two tablets of stone. Debarim 4:14 "And YĕHôVâH (יהוה) commanded me at that time to teach you laws and right-rulings, for you to do them in the land which you pass over to possess.

Debarim 4:15 "Therefore, diligently guard yourselves, for you saw no form when YĕHôVâH (יהוה) spoke to you at Horeb out of the midst of the fire,

Debarim 4:16 lest you should do corruptly and shall make for yourselves a carved image in the form of any figure – the likeness of male or female,

Debarim 4:17 the likeness of any beast that is on the earth or the likeness of any winged bird that flies in the heavens,

Debarim 4:18 the likeness of any creature that creeps on the ground or the likeness of any fish that is in the water under the earth;

Debarim 4:19 and lest you lift up your eyes to the heavens, and shall see the sun, and the moon, and the stars – all the host of the heavens – and you be drawn away into bowing down to them and serving them, which YĕHôVâH (יהוה) your Elohim (אלהים) has allotted to all the peoples under all the heavens.

Debarim 4:20 "But YĕHôVâH (יהוה) has taken you and brought you out of the iron furnace, out of

Mitsrayim, to be His people, an inheritance, as it is today.

Debarim 4:21 "And YĕHôVâH (יהוה) was enraged with me because of your words, and swore that I would not pass over the Yardën, and that I would not enter the good land which YĕHôVâH (יהוה) your Elohim (אלהים) is giving you as an inheritance.

Debarim 4:22 "For I am to die in this land, I am not passing over the Yardën, but you are passing over, and shall possess that good land.

Debarim 4:23 "Guard yourselves, lest you forget the covenant of YĕHôVâH (יהוה) your Elohim (אלהים) which He made with you, and shall make for yourselves a carved image in the form of whatever YĕHôVâH (יהוה) your Elohim (אלהים) has forbidden you.

Debarim 4:24 "For YĕHôVâH (יהוה) your Elohim (אלהים) is a consuming fire, a jealous Ėl.

Debarim 4:25 "When you bring forth children and grandchildren, and shall grow old in the land, and shall do corruptly and make a carved image in the form of whatever, and shall do what is evil in the eyes of YĕHôVâH (יהוה) your Elohim (אלהים) to provoke Him,

Debarim 4:26 "I shall call the heavens and earth to witness against you on that day, that you soon completely perish from the land which you pass over the Yardën to possess – you do not prolong your days in it but are completely destroyed.

Debarim 4:27 "And YĕHôVâH (יהוה) shall scatter you among the peoples, and you shall be left few in number among the gentiles where YĕHôVâH (יהוה) drives you.

Debarim 4:28 "And there you shall serve mighty ones, the work of men's hands, wood and stone, which neither see nor hear nor eat nor smell.

Debarim 4:29 "But from there you shall seek YĕHôVâH (יהוה) your Elohim (אלהים), and shall find, when you search for Him with all your heart and with all your being.

Debarim 4:30 "In your distress, when all these words shall come upon you in the latter days, then

you shall return to YĕHôVâH (יהוה) your Elohim (אלהים) and shall obey His voice.

Debarim 4:31 "For YĕHôVâH (יהוה) your Elohim (אלהים) is a compassionate Ėl, He does not forsake you, nor destroy you, nor forget the covenant of your fathers which He swore to them.

Debarim 4:32 "For ask now of the days that are past, which were before you, since the day that Elohim (אלהים) created man on the earth, and ask from one end of the heavens to the other end of the heavens, whether there has been a Word as great as this, or has been heard like it.

Debarim 4:33 "Has a people heard the voice of Elohim (אלהים) speaking out of the midst of the fire, as you have heard, and live?

Debarim 4:34 "Or has Elohim (אלהים) tried to go and take for Himself a nation from the midst of a nation by trials, and by signs, and by wonders, and by battle, and by a strong hand and an outstretched arm, and by great fearsome deeds, according to all that YĕHôVâH (יהוה) your Elohim (אלהים) did for you in Mitsrayim before your eyes?

Debarim 4:35 "You have been shown it, to know that YĕHôVâH (יהוה) Himself is Elohim (אלהים); there is no one beside Him.

Debarim 4:36 "From the heavens He let you hear His voice, to instruct you, and on earth He showed you His great fire, and you heard His words out of the midst of the fire.

Debarim 4:37 "And because He loved your fathers, therefore He chose their seed after them, and brought you out of Mitsrayim with His Presence, with His great power,

Debarim 4:38 to drive out from before you nations greater and stronger than you, to bring you in, to give you their land as an inheritance, as it is today.

Debarim 4:39 "And you shall know today, and shall recall to your heart that YĕHôVâH (יהוה) Himself is Elohim (אלהים) in the heavens above and on the earth beneath; there is none else.

Debarim 4:40 "And you shall guard His laws and His commands which I command you today, so that it

is well with you and with your children after you, and so that you prolong your days on the soil which YĕHôVâH (יהוה) your Elohim (אלהים) is giving you for all time.”

Deḅarim 4:41 Then Mosheh separated three cities beyond the Yardën, toward the rising of the sun, Deḅarim 4:42 for him who killed someone to flee there, he who kills his neighbour unintentionally, without having hated him in time past, and might flee to one of these cities and live:

Deḅarim 4:43 Betser in the wilderness in the level land for the Re'ubĕnites, and Ramoth in Gil'ad for the Gadites, and Golan in Bashan for the Menashshites.

Deḅarim 4:44 And this is the Law which Mosheh set before the children of Yisra'el.

Deḅarim 4:45 These are the witnesses, and the laws, and the right-rulings which Mosheh spoke to the children of Yisra'el after they came out of Mitsrayim,

Deḅarim 4:46 beyond the Yardën, in the valley opposite Bĕyth Pe'or, in the land of Siḥon King of the Amorites, who dwelt at Ḥeshbon, whom Mosheh and the children of Yisra'el had smitten after they came out of Mitsrayim.

Deḅarim 4:47 And they took possession of his land and the land of Oġ King of Bashan, two sovereigns of the Amorites, who were beyond the Yardën, toward the rising of the sun,

Deḅarim 4:48 from Aro'ër, which is on the bank of the wadi Arnon, even to Mount Siyon, which is Ḥermon,

Deḅarim 4:49 and all the desert plain beyond the Yardën as far as the Sea of the Araḅah, below the slopes of Pisgah.

Deḅarim 5:1 And Mosheh called all Yisra'el, and said to them, “Hear, O Yisra'el, the laws and right-rulings which I speak in your hearing today. And you shall learn them, and guard to do them.

Deḅarim 5:2 “YĕHôVâH (יהוה) our Elohim (אלהים) made a covenant with us in Ḥorĕḅ.

Deḅarim 5:3 “YĕHôVâH (יהוה) did not make this covenant with our fathers, but with us, those who are here today, all of us who are alive.

Deḅarim 5:4 “YĕHôVâH (יהוה) spoke with you face to face on the mountain from the midst of the fire.

Deḅarim 5:5 “I stood between YĕHôVâH (יהוה) and you at that time, to declare to you the Word of YĕHôVâH (יהוה) – for you were afraid because of the fire, and you did not go up the mountain – saying:

Deḅarim 5:6 ‘I am YĕHôVâH (יהוה) your Elohim (אלהים) who brought you out of the land of Mitsrayim, out of the house of bondage.

Deḅarim 5:7 ‘You have no other mighty ones against My face.

Deḅarim 5:8 ‘You do not make for yourself a carved image, any likeness of which is in the heavens above, or which is in the earth beneath, or which is in the waters under the earth,

Deḅarim 5:9 you do not bow down to them nor serve them. For I, YĕHôVâH (יהוה) your Elohim (אלהים), am a jealous Ėl, visiting the crookedness of the fathers upon the children to the third and fourth generations of those who hate Me,

Deḅarim 5:10 but showing kindness to thousands, to those who love Me and guard My commands.

Deḅarim 5:11 ‘You do not bring the Name of YĕHôVâH (יהוה) your Elohim (אלהים) to naught, for YĕHôVâH (יהוה) does not leave him unpunished who brings His Name to naught.

Deḅarim 5:12 ‘Guard the Sabbath day, to set it apart, as YĕHôVâH (יהוה) your Elohim (אלהים) commanded you.

Deḅarim 5:13 ‘Six days you labour, and shall do all your work,

Deḅarim 5:14 but the seventh day is a Sabbath of YĕHôVâH (יהוה) your Elohim (אלהים). You do not do any work – you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your ox, nor your donkey, nor any of your cattle, nor your stranger who is within your gates,

so that your male servant and your female servant rest as you do.

Deḅarim 5:15 'And you shall remember that you were a slave in the land of Mitsrayim, and that YĕHôVâH (יהוה) your Elohim (אלהים) brought you out from there by a strong hand and by an outstretched arm. Therefore YĕHôVâH (יהוה) your Elohim (אלהים) commanded you to observe the Sabbath day.

Deḅarim 5:16 'Respect your father and your mother, as YĕHôVâH (יהוה) your Elohim (אלהים) has commanded you, so that your days are prolonged, and so that it is well with you on the soil which YĕHôVâH (יהוה) your Elohim (אלהים) is giving you.

Deḅarim 5:17 'You do not murder.

Deḅarim 5:18 'You do not commit adultery.

Deḅarim 5:19 'You do not steal.

Deḅarim 5:20 'You do not bear false witness against your neighbour.

Deḅarim 5:21 'You do not covet your neighbour's wife, nor do you desire your neighbour's house, his field, nor his male servant, nor his female servant, his ox, nor his donkey, or whatever belongs to your neighbour.'

Deḅarim 5:22 "These Words YĕHôVâH (יהוה) spoke to all your assembly, in the mountain from the midst of the fire, of the cloud, and of the thick darkness, with a loud voice, and He added no more. And He wrote them on two tablets of stone and gave them to me.

Deḅarim 5:23 "And it came to be, when you heard the voice from the midst of the darkness, while the mountain was burning with fire, that you came near to me, all the heads of your tribes and your elders,

Deḅarim 5:24 and said, 'See, YĕHôVâH (יהוה) our Elohim (אלהים) has shown us His esteem and His greatness, and we have heard His voice from the midst of the fire. Today we have seen that Elohim (אלהים) speaks with man – and he lives!

Deḅarim 5:25 'And now why should we die? For this great fire is consuming us. If we hear the voice

of YĕHôVâH (יהוה) our Elohim (אלהים) any more, then we shall die.

Deḅarim 5:26 'For who is there of all flesh who has heard the voice of the living Elohim (אלהים) speaking from the midst of the fire, as we have, and does live?

Deḅarim 5:27 'You go near and hear all that YĕHôVâH (יהוה) our Elohim (אלהים) says, and speak to us all that YĕHôVâH (יהוה) our Elohim (אלהים) says to you, and we shall hear and do it.'

Deḅarim 5:28 "And YĕHôVâH (יהוה) heard the voice of your words when you spoke to me, and YĕHôVâH (יהוה) said to me, 'I have heard the voice of the words of this people which they have spoken to you. They have done well in all that they have spoken.

Deḅarim 5:29 'Oh, that they had such a heart in them, to fear Me and to guard all My commands always, so that it might be well with them and with their children forever!

Deḅarim 5:30 'Go, say to them, "Return to your tents."

Deḅarim 5:31 'But you, stand here by Me, and let Me speak to you all the commands, and the laws, and the right-rulings which you are to teach them. And they shall do them in the land which I am giving them to possess.'

Deḅarim 5:32 "And you shall guard to do as YĕHôVâH (יהוה) your Elohim (אלהים) has commanded you – do not turn aside, to the right or to the left.

Deḅarim 5:33 "Walk in all the way which YĕHôVâH (יהוה) your Elohim (אלהים) has commanded you, so that you live and it be well with you. And you shall prolong your days in the land which you possess.

Deḅarim 6:1 "And this is the command, the laws and right-rulings which YĕHôVâH (יהוה) your Elohim (אלהים) has commanded, to teach you to do in the land which you are passing over to possess,

Deḅarim 6:2 so that you fear YĕHôVâH (יהוה) your Elohim (אלהים), to guard all His laws and His commands which I command you, you and your

son and your grandson, all the days of your life, and that your days be prolonged.

Deḇarim 6:3 “And you shall hear, O Yisra’ël, and shall guard to do, that it might be well with you, and that you increase greatly as YĕHôVâH (יהוה) Elohim (אלהים) of your fathers has spoken to you, in a land flowing with milk and honey.

Deḇarim 6:4 “Hear, O Yisra’ël: YĕHôVâH (יהוה) our Elohim (אלהים), YĕHôVâH (יהוה) is one!

Deḇarim 6:5 “And you shall love YĕHôVâH (יהוה) your Elohim (אלהים) with all your heart, and with all your being, and with all your might.

Deḇarim 6:6 “And these Words which I am commanding you today shall be in your heart,

Deḇarim 6:7 and you shall impress them upon your children, and shall speak of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up, Deḇarim 6:8 and shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.

Deḇarim 6:9 “And you shall write them on the doorposts of your house and on your gates.

Deḇarim 6:10 “And it shall be, when YĕHôVâH (יהוה) your Elohim (אלהים) brings you into the land of which He swore to your fathers, to ‘Aḇ·râ·hâm (אַבְרָהָם), to Yiṣ·ḥâq, and to Ya‘aqob, to give you great and good cities which you did not build, Deḇarim 6:11 and houses filled with all kinds of goods, which you did not fill, and wells dug which you did not dig, vineyards and olive trees which you did not plant, and you shall eat and be satisfied

—

Deḇarim 6:12 be on guard, lest you forget YĕHôVâH (יהוה) who brought you out of the land of Mitsrayim, from the house of bondage.

Deḇarim 6:13 “Fear YĕHôVâH (יהוה) your Elohim (אלהים) and serve Him, and swear by His Name.

Deḇarim 6:14 “Do not go after other mighty ones, the mighty ones of the peoples who are all around you,

Deḇarim 6:15 for YĕHôVâH (יהוה) your Elohim (אלהים) is a jealous Ėl in your midst, lest the displeasure of YĕHôVâH (יהוה) your Elohim (אלהים) burn against you, then He shall destroy you from the face of the earth.

Deḇarim 6:16 “Do not try YĕHôVâH (יהוה) your Elohim (אלהים) as you tried Him in Massah.

Deḇarim 6:17 “Diligently guard the commands of YĕHôVâH (יהוה) your Elohim (אלהים), and His witnesses, and His laws which He has commanded you.

Deḇarim 6:18 “And you shall do what is right and good in the eyes of YĕHôVâH (יהוה), that it might be well with you, and you shall go in and possess the good land of which YĕHôVâH (יהוה) swore to your fathers,

Deḇarim 6:19 to drive out all your enemies from before you, as YĕHôVâH (יהוה) has spoken. Deḇarim 6:20 “When your son asks you in time to come,

saying, ‘What is the meaning of the witnesses, and the laws, and the right-rulings which YĕHôVâH (יהוה) our Elohim (אלהים) has commanded you?’

Deḇarim 6:21 then you shall say to your son, ‘We were slaves of Pharaoh in Mitsrayim, and YĕHôVâH (יהוה) brought us out of Mitsrayim with a strong hand,

Deḇarim 6:22 and YĕHôVâH (יהוה) sent signs and wonders, great and grievous, upon Mitsrayim, upon Pharaoh, and upon all his household, before our eyes.

Deḇarim 6:23 ‘And He brought us out from there, to bring us in, to give us the land of which He swore to our fathers.

Deḇarim 6:24 ‘And YĕHôVâH (יהוה) commanded us to do all these laws, to fear YĕHôVâH (יהוה) our Elohim (אלהים), for our good always, to keep us alive, as it is today.

Deḇarim 6:25 ‘And it is righteousness for us when we guard to do all this command before YĕHôVâH (יהוה) our Elohim (אלהים), as He has commanded us.’

Deḅarim 7:1 “When **YēHôVâH (יהוה)** your **Elohim (אלהים)** brings you into the land which you go to possess, He shall also clear away many nations before you: the Hittites and the Girgashites and the Amorites and the Kena'anites and the Perizzites and the Hivvites and the Jebusites, seven nations greater and mightier than you.

Deḅarim 7:2 “And when **YēHôVâH (יהוה)** your **Elohim (אלהים)** gives them over to you, you shall smite them and put them under the ban, completely. Make no covenant with them, and show them no favour.

Deḅarim 7:3 “And do not intermarry with them – you do not give your daughter to his son, and you do not take his daughter for your son,

Deḅarim 7:4 for he turns your sons away from following Me, to serve other mighty ones. Then the displeasure of **YēHôVâH (יהוה)** shall burn against you and promptly destroy you.

Deḅarim 7:5 “But this is what you do to them: Break down their altars, and smash their pillars, and cut down their Ashërim, and burn their carved images with fire.

Deḅarim 7:6 “For you are a Holy people to **YēHôVâH (יהוה)** your **Elohim (אלהים)**. **YēHôVâH (יהוה)** your **Elohim (אלהים)** has chosen you to be a people for Himself, a treasured possession above all the peoples on the face of the earth.

Deḅarim 7:7 “**YēHôVâH (יהוה)** did not set His love on you nor choose you because you were more numerous than any other people, for you were the least of all peoples,

Deḅarim 7:8 but because of **YēHôVâH (יהוה)** loving you, and because of Him guarding the oath which He swore to your fathers, **YēHôVâH (יהוה)** has brought you out with a strong hand, and redeemed you from the house of bondage, from the hand of Pharaoh King of Mitsrayim.

Deḅarim 7:9 “And you shall know that **YēHôVâH (יהוה)** your **Elohim (אלהים)**, He is **Elohim (אלהים)**, the trustworthy El guarding covenant and kindness for

a thousand generations with those who love Him, and those who guard His commands, Deḅarim 7:10 but repaying those who hate Him to their face, to destroy them. He does not delay to do so with him who hates Him, He repays him to his face.

Deḅarim 7:11 “And you shall guard the command, and the laws, and the right- rulings which I command you today, to do them.

Deḅarim 7:12 “And it shall be, because you hear these right-rulings, and shall guard and do them, that **YēHôVâH (יהוה)** your **Elohim (אלהים)** shall guard with you the covenant and the kindness which He swore to your fathers,

Deḅarim 7:13 and shall love you and bless you and increase you, and shall bless the fruit of your womb and the fruit of your land, your grain and your new wine and your oil, the increase of your cattle and the offspring of your flock, in the land of which He swore to your fathers to give you.

Deḅarim 7:14 “Blessed are you above all peoples – there is not going to be a barren man or a barren woman among you or among your livestock.

Deḅarim 7:15 “And **YēHôVâH (יהוה)** shall turn away from you all sickness and put on you none of the evil diseases of Mitsrayim which you have known, but He shall put them on all those who hate you.

Deḅarim 7:16 “And you shall consume all the peoples whom **YēHôVâH (יהוה)** your **Elohim (אלהים)** is delivering over to you – your eye shall not pardon them. And do not serve their mighty ones, for that is a snare to you.

Deḅarim 7:17 “When you say in your heart, ‘These nations are greater than I, I am unable to drive them out,’

Deḅarim 7:18 do not be afraid of them. Remember well what **YēHôVâH (יהוה)** your **Elohim (אלהים)** did to Pharaoh and to all Mitsrayim,

Deḅarim 7:19 the great trials which your eyes saw, and the signs and the wonders, the strong hand and the outstretched arm, by which **YēHôVâH (יהוה)** your **Elohim (אלהים)** brought you out. **YēHôVâH**

(יְהוָה) your Elohim (אֱלֹהִים) does so to all the peoples of whom you are afraid.

Deḇarim 7:20 “And YĕHôVâH (יְהוָה) your Elohim (אֱלֹהִים) also sends the hornet among them until those who are left, who hide themselves from you, are destroyed.

Deḇarim 7:21 “Do not be afraid of them, for YĕHôVâH (יְהוָה) your Elohim (אֱלֹהִים), the great and awesome Ėl, is in your midst.

Deḇarim 7:22 “And YĕHôVâH (יְהוָה) your Elohim (אֱלֹהִים) shall drive out those nations before you, little by little. You are not allowed to destroy them at once, lest the beasts of the field become too numerous for you.

Deḇarim 7:23 “But YĕHôVâH (יְהוָה) your Elohim (אֱלֹהִים) shall deliver them over to you and destroy them with a great destruction until they are consumed.

Deḇarim 7:24 “And He shall give their sovereigns into your hand, and you shall destroy their name from under the heavens. No one is going to be able to stand against you until you have destroyed them.

Deḇarim 7:25 “The carved images of their mighty ones you are to burn with fire. Do not covet the silver or gold that is on them, nor take it for yourselves, lest you be snared by it, for it is an abomination to YĕHôVâH (יְהוָה) your Elohim (אֱלֹהִים).

Deḇarim 7:26 “And do not bring an abomination into your house, lest you be accursed like it. Utterly loathe it and utterly hate it, for it is accursed.

Deḇarim 8:1 “Guard to do every command which I command you today, that you might live, and shall increase, and go in, and shall possess the land of which YĕHôVâH (יְהוָה) swore to your fathers.

Deḇarim 8:2 “And you shall remember that YĕHôVâH (יְהוָה) your Elohim (אֱלֹהִים) led you all the way these forty years in the wilderness, to humble you, prove you, to know what is in your heart, whether you guard His commands or not.

Deḇarim 8:3 “And He humbled you, and let you suffer hunger, and fed you with manna which you did not know nor did your fathers know, to make you know that man does not live by bread alone, but by every Word that comes from the mouth of YĕHôVâH (יְהוָה).

Deḇarim 8:4 “Your garments did not wear out on you, nor did your foot swell these forty years.

Deḇarim 8:5 “Thus you shall know in your heart that as a man disciplines his son, so YĕHôVâH (יְהוָה) your Elohim (אֱלֹהִים) disciplines you,

Deḇarim 8:6 therefore you shall guard the commands of YĕHôVâH (יְהוָה) your Elohim (אֱלֹהִים), to walk in His ways and to fear Him.

Deḇarim 8:7 “For YĕHôVâH (יְהוָה) your Elohim (אֱלֹהִים) is bringing you into a good land, a land of streams of water, of fountains and springs, that flow out of valleys and hills, Deḇarim 8:8 a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive oil and honey, Deḇarim 8:9 a land in which you eat bread without scarcity, in which you do not lack at all, a land whose stones are iron and out of whose hills you dig copper.

Deḇarim 8:10 “And you shall eat and be satisfied, and shall bless YĕHôVâH (יְהוָה) your Elohim (אֱלֹהִים) for the good land which He has given you.

Deḇarim 8:11 “Be on guard, lest you forget YĕHôVâH (יְהוָה) your Elohim (אֱלֹהִים) by not guarding His commands, and His right-rulings, and His laws which I command you today,

Deḇarim 8:12 lest you eat and shall be satisfied, and build lovely houses and shall dwell in them,

Deḇarim 8:13 and your herds and your flocks increase, and your silver and your gold are increased, and all that you have is increased,

Deḇarim 8:14 that your heart then becomes lifted up, and you forget YĕHôVâH (יְהוָה) your Elohim (אֱלֹהִים) who brought you out of the land of Mitsrayim, from the house of bondage,

Deḇarim 8:15 who led you through that great and awesome wilderness – fiery serpents and scorpions

and thirst – where there was no water, who brought water for you out of the flinty rock, Debarim 8:16 who fed you in the wilderness with manna, which your fathers did not know, in order to humble you and to try you, to do you good in the end, Debarim 8:17 you then shall say in your heart, 'My power and the strength of my hand have made for me this wealth!'

Debarim 8:18 "But you shall remember YēHôVâH (יהוה) your Elohim (אלהים), for it is He who gives you power to get wealth, in order to establish His covenant which He swore to your fathers, as it is today.

Debarim 8:19 "And it shall be, if you by any means forget YēHôVâH (יהוה) your Elohim (אלהים), and follow other mighty ones, and serve them and bow yourself to them, I have warned you this day that you shall certainly perish.

Debarim 8:20 "Like the nations which YēHôVâH (יהוה) is destroying before you, so you are to perish, because you did not obey the voice of YēHôVâH (יהוה) your Elohim (אלהים).

Debarim 9:1 "Hear, O Yisra'el: You are passing over the Yardën today, to go in to dispossess nations greater and stronger than yourself, cities great and walled up to the heavens,

Debarim 9:2 a people great and tall, the descendants of the Anaqim, whom you know, and of whom you heard it said, 'Who does stand before the descendants of Anaq?'

Debarim 9:3 "And you shall know today that YēHôVâH (יהוה) your Elohim (אלהים) is He who is passing over before you as a consuming fire – He does destroy them and subdue them before you. So you shall dispossess them and destroy them quickly, as YēHôVâH (יהוה) has said to you.

Debarim 9:4 "Do not think in your heart, after YēHôVâH (יהוה) your Elohim (אלהים) has driven them out before you, saying, 'Because of my righteousness YēHôVâH (יהוה) has brought me in to possess this land.' But it is because of the wrong of

these nations that YēHôVâH (יהוה) is driving them out from before you.

Debarim 9:5 "It is not because of your righteousness or the uprightness of your heart that you go in to possess their land, but because of the wrong of these nations that YēHôVâH (יהוה) your Elohim (אלהים) drives them out from before you, in order to establish the word which YēHôVâH (יהוה) swore to your fathers, to 'Ab·râ·hâm (אַבְרָהָם), to Yiş·hâq, and to Ya'aqob.

Debarim 9:6 "And you shall know that YēHôVâH (יהוה) your Elohim (אלהים) is not giving you this good land to possess because of your righteousness, for you are a stiff-necked people. Debarim 9:7 "Remember, do not forget how you provoked to wrath YēHôVâH (יהוה) your Elohim (אלהים) in the wilderness. From the day that you came out of the land of Mitsrayim until you came to this place, you have been rebellious against YēHôVâH (יהוה).

Debarim 9:8 "Even in Horeb you made YēHôVâH (יהוה) wroth, so that YēHôVâH (יהוה) was enraged with you, to destroy you.

Debarim 9:9 "When I went up into the mountain to receive the tablets of stone, the tablets of the covenant which YēHôVâH (יהוה) made with you, then I stayed on the mountain forty days and forty nights. I did not eat bread nor did I drink water. Debarim 9:10 "Then YēHôVâH (יהוה) gave me the two tablets of stone written with the finger of Elohim (אלהים), and on them were all the Words which YēHôVâH (יהוה) had spoken to you on the mountain from the midst of the fire in the day of the assembly.

Debarim 9:11 "And it came to be, at the end of forty days and forty nights, that YēHôVâH (יהוה) gave me the two tablets of stone, the tablets of the covenant.

Debarim 9:12 "Then YēHôVâH (יהוה) said to me, 'Arise, go down quickly from here, for your people whom you brought out of Mitsrayim have acted corruptly. They have quickly turned aside from the

way which I commanded them, they have made themselves a moulded image.'

Deḅarim 9:13 "And YēHôVâH (יהוה) spoke to me, saying, 'I have seen this people, and look, they are a stiff-necked people.

Deḅarim 9:14 'Leave Me alone, so that I destroy them and blot out their name from under the heavens, and make of you a nation stronger and greater than they.'

Deḅarim 9:15 "So I turned and came down from the mountain, and the mountain burned with fire. And the two tablets of the covenant were in my two hands.

Deḅarim 9:16 "And I looked and saw that you had sinned against YēHôVâH (יהוה) your Elohim (אלהים), and had made for yourselves a moulded calf! You had quickly turned aside from the way which YēHôVâH (יהוה) had commanded you.

Deḅarim 9:17 "And I took the two tablets and threw them out of my two hands and broke them before your eyes,

Deḅarim 9:18 "and I fell down before YēHôVâH (יהוה), as at the first, forty days and forty nights. I did not eat bread and I did not drink water, because of all your sins which you committed in doing evil in the eyes of YēHôVâH (יהוה), to provoke Him.

Deḅarim 9:19 "For I was afraid of the displeasure and rage with which YēHôVâH (יהוה) was wroth with you, to destroy you. But YēHôVâH (יהוה) listened to me that time once more.

Deḅarim 9:20 "And YēHôVâH (יהוה) was very enraged with Aharon, to destroy him, so I prayed for Aharon at that time also.

Deḅarim 9:21 "And I took your sin, the calf which you had made, and burned it with fire and crushed it and ground it very small, until it was as fine as dust. And I threw its dust into the stream that came down from the mountain.

Deḅarim 9:22 "And at Tab'erah and at Massah and at Qibroth Hatta'awah you made YēHôVâH (יהוה) wroth.

Deḅarim 9:23 "And when YēHôVâH (יהוה) sent you from Qadësh Barnëa, saying, 'Go up and possess the land which I have given you,' then you rebelled against the mouth of YēHôVâH (יהוה) your Elohim (אלהים), and you neither trusted Him nor listened to His voice.

Deḅarim 9:24 "You have been rebellious against YēHôVâH (יהוה) from the day that I knew you.

Deḅarim 9:25 "So I fell down before YēHôVâH (יהוה) the forty days and forty nights, for I fell down because YēHôVâH (יהוה) had said He would destroy you.

Deḅarim 9:26 "And I prayed to YēHôVâH (יהוה), and said, 'O Master YēHôVâH (יהוה), do not destroy Your people and Your inheritance whom You have redeemed in Your greatness, whom You have brought out of Mitsrayim with a strong hand.

Deḅarim 9:27 'Remember Your servants, 'Ab·râ·hām (אַבְרָהָם), Yiṣ·ḥāq, and Ya'aqob. Do not look on the stubbornness of this people, or on their wrong or on their sin,

Deḅarim 9:28 lest the land from which You brought us should say, "Because YēHôVâH (יהוה) was not able to bring them to the land which He promised them, and because He hated them, He has brought them out to kill them in the wilderness."

Deḅarim 9:29 'And they are Your people and Your inheritance, whom You brought out by Your great power and by Your outstretched arm.'

Deḅarim 10:1 "At that time YēHôVâH (יהוה) said to me, 'Hew for yourself two tablets of stone like the first, and come up to Me on the mountain. And you shall make yourself an ark of wood,

Deḅarim 10:2 then I write on the tablets the Words that were on the first tablets, which you broke. And you shall put them in the ark.'

Deḅarim 10:3 "So I made an ark of acacia wood, hewed two tablets of stone like the first, and went up the mountain, with the two tablets in my hand.

Deḅarim 10:4 "And He wrote on the tablets according to the first writing, the Ten Words, which YēHôVâH (יהוה) had spoken to you in the mountain

from the midst of the fire in the day of the assembly. Then YēHôVâH (יהוה) gave them to me, Deḇarim 10:5 and I turned and came down from the mountain, and put the tablets in the ark which I had made. And they are there, as YēHôVâH (יהוה) commanded me.”

Deḇarim 10:6 Now the children of Yisra'el set out from the wells of Benëi Ya'aqan to Mosërah.

Aharon died there, and he was buried there. And El'azar his son became priest in his place.

Deḇarim 10:7 From there they set out to Guḏgoḏah, and from Guḏgoḏah to Yotḇathah, a land of rivers of water.

Deḇarim 10:8 At that time YēHôVâH (יהוה) separated the tribe of Lëwi to bear the ark of the covenant of YēHôVâH (יהוה), to stand before YēHôVâH (יהוה), to serve Him, and to bless in His Name, to this day.

Deḇarim 10:9 Therefore Lëwi has no portion nor inheritance with his brothers. YēHôVâH (יהוה) is his inheritance, as YēHôVâH (יהוה) your Elohim (אלהים) promised him.

Deḇarim 10:10 “And I stayed in the mountain for forty days and forty nights. And YēHôVâH (יהוה) heard me at that time also, and YēHôVâH (יהוה) chose not to destroy you.

Deḇarim 10:11 “And YēHôVâH (יהוה) said to me, ‘Arise, go before the people, to set out, and let them go in and possess the land which I swore to their fathers to give them.’

Deḇarim 10:12 “And now, Yisra'el, what is YēHôVâH (יהוה) your Elohim (אלהים) asking of you, but to fear YēHôVâH (יהוה) your Elohim (אלהים), to walk in all His ways and to love Him, and to serve YēHôVâH (יהוה) your Elohim (אלהים) with all your heart and with all your being,

Deḇarim 10:13 to guard the commands of YēHôVâH (יהוה) and His laws which I command you today for your good?

Deḇarim 10:14 “See, the heavens and the heaven of heavens belong to YēHôVâH (יהוה) your Elohim (אלהים), also the earth with all that is in it.

Deḇarim 10:15 “YēHôVâH (יהוה) delighted only in your fathers, to love them. And He chose their seed after them, you above all peoples, as it is today.

Deḇarim 10:16 “And you shall circumcise the foreskin of your heart, and harden your neck no more.

Deḇarim 10:17 “For YēHôVâH (יהוה) your Elohim (אלהים) is Elohim (אלהים) of mighty ones and Master of masters, the great El, mighty and awesome, who shows no partiality nor takes a bribe.

Deḇarim 10:18 “He executes right-ruling for the fatherless and the widow, and loves the stranger, giving him food and a garment.

Deḇarim 10:19 “And you shall love the stranger, for you were strangers in the land of Mitsrayim.

Deḇarim 10:20 “Fear YēHôVâH (יהוה) your Elohim (אלהים). Serve Him, and cling to Him, and swear by His Name.

Deḇarim 10:21 “He is your praise, and He is your Elohim (אלהים), who has done for you these great and awesome deeds which your eyes have seen.

Deḇarim 10:22 “Your fathers went down to Mitsrayim with seventy beings, and now YēHôVâH (יהוה) your Elohim (אלהים) has made you as numerous as the stars of the heavens.

Deḇarim 11:1 “And you shall love YēHôVâH (יהוה) your Elohim (אלהים) and guard His Charge: even His laws, and His right-rulings, and His commands, always.

Deḇarim 11:2 “And you shall know today – for it is not your children who have not known and who have not seen the discipline of YēHôVâH (יהוה) your Elohim (אלהים), His greatness, His strong hand and His outstretched arm,

Deḇarim 11:3 and His signs, and His works which He had done in the midst of Mitsrayim, to Pharaoh King of Mitsrayim, and to all his land;

Deḇarim 11:4 and that which He had done to the army of Mitsrayim, to their horses and their chariots, when He made the waters of the Sea of Reeds overflow them as they pursued you, and

how YĕHôVâH (יהוה) has destroyed them to this day;
 Debarim 11:5 and what He had done for you in the wilderness till you came to this place;
 Debarim 11:6 and what He had done to Dathan and Abiram the sons of Eliyab, son of Re'ubën, when the earth opened its mouth and swallowed them up, and their households, and their tents, and all the living creatures that were in their possession, in the midst of all Yisra'el.
 Debarim 11:7 "For yours are the eyes that saw all the great work of YĕHôVâH (יהוה), which He did.
 Debarim 11:8 "And you shall guard every command which I command you today, so that you are strong, and shall go in, and shall possess the land which you are passing over to possess,
 Debarim 11:9 and to prolong your days in the land which YĕHôVâH (יהוה) swore to give your fathers, to them and their descendants, a land flowing with milk and honey.
 Debarim 11:10 "For the land which you are going in to possess is not like the land of Mitsrayim from which you have come, where you sowed your seed and watered it by foot, as a vegetable garden,
 Debarim 11:11 but the land which you are passing over to possess is a land of hills and valleys, which drinks water from the rain of the heavens,
 Debarim 11:12 a land which YĕHôVâH (יהוה) your Elohim (אלהים) looks after. The eyes of YĕHôVâH (יהוה) your Elohim (אלהים) are always on it, from the beginning of the year to the latter end of the year.
 Debarim 11:13 'And it shall be that if you diligently obey My commands which I command you today, to love YĕHôVâH (יהוה) your Elohim (אלהים) and to serve Him with all your heart and with all your being,
 Debarim 11:14 then I shall give you the rain for your land in its season, the early rain and the latter rain, and you shall gather in your grain, and your new wine, and your oil.

Debarim 11:15 'And I shall give grass in your fields for your livestock, and you shall eat and be satisfied.
 Debarim 11:16 'Guard yourselves, lest your heart be deceived, and you turn aside and serve other mighty ones and bow down to them.
 Debarim 11:17 'Then the displeasure of YĕHôVâH (יהוה) shall burn against you, and He shall shut up the heavens, and there be no rain, and the land not give its increase.
 And you shall perish quickly from the good land which YĕHôVâH (יהוה) is giving you.
 Debarim 11:18 'And you shall lay up these Words of Mine in your heart and in your being, and shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.
 Debarim 11:19 'And you shall teach them to your children, speaking of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up,
 Debarim 11:20 and shall write them on the doorposts of your house and on your gates,
 Debarim 11:21 so that your days and the days of your children are increased on the soil of which YĕHôVâH (יהוה) swore to your fathers to give them, as the days of the heavens on the earth.
 Debarim 11:22 'For if you diligently guard all these commands which I command you, to do it, to love YĕHôVâH (יהוה) your Elohim (אלהים), to walk in all His ways, and to cling to Him,
 Debarim 11:23 then YĕHôVâH (יהוה) shall drive out all these nations before you, and you shall dispossess greater and stronger nations than you.
 Debarim 11:24 'Every place on which the sole of your foot treads is yours: from the wilderness, and Lebanon, from the river, the River Euphrates, even to the Western Sea is your border.
 Debarim 11:25 'No man shall stand against you. YĕHôVâH (יהוה) your Elohim (אלהים) shall put the dread of you and the fear of you upon all the land where you tread, as He has spoken to you.

Deḇarim 11:26 'See, I am setting before you today a blessing and a curse:

Deḇarim 11:27 the blessing, when you obey the commands of YēHôVâH (יהוה) your Elohim (אלהים) which I command you today;

Deḇarim 11:28 and the curse, if you do not obey the commands of YēHôVâH (יהוה) your Elohim (אלהים), but turn aside from the way which I command you today, to go after other mighty ones which you have not known.

Deḇarim 11:29 'And it shall be, when YēHôVâH (יהוה) your Elohim (אלהים) has brought you into the land which you go to possess, that you shall put the blessing on Mount Gerizim and the curse on Mount Ėybal.

Deḇarim 11:30 'Are they not beyond the Yardēn, toward the setting sun, in the land of the Kena'anites who dwell in the desert plain opposite Gilgal, beside the terebinth trees of Moreh?

Deḇarim 11:31 'For you are passing over the Yardēn to go in to possess the land which YēHôVâH (יהוה) your Elohim (אלהים) is giving you, and you shall possess it and dwell in it,

Deḇarim 11:32 and shall guard to do all the laws and right-rulings which I am setting before you today.'

Deḇarim 12:1 "These are the laws and right-rulings which you guard to do in the land which YēHôVâH (יהוה) Elohim (אלהים) of your fathers is giving you to possess, all the days that you live on the soil.

Deḇarim 12:2 "Completely destroy all the places where the nations which you are dispossessing served their mighty ones, on the high mountains and on the hills and under every green tree.

Deḇarim 12:3 "And you shall break down their altars, and smash their pillars, and burn their Ashërim with fire. And you shall cut down the carved images of their mighty ones and shall destroy their name out of that place.

Deḇarim 12:4 "Do not do so to YēHôVâH (יהוה) your Elohim (אלהים),

Deḇarim 12:5 but seek the place which YēHôVâH (יהוה) your Elohim (אלהים) chooses, out of all your tribes, to put His Name there, for His Dwelling Place, and there you shall enter.

Deḇarim 12:6 "And there you shall take your burnt offerings, and your offerings, and your tithes, and the contributions of your hand, and your vowed offerings, and your voluntary offerings, and the firstlings of your herd and of your flock. Deḇarim 12:7 "And there you shall eat before YēHôVâH (יהוה) your Elohim (אלהים), and shall rejoice in all that you put your hand to, you and your households, in which YēHôVâH (יהוה) your Elohim (אלהים) has blessed you.

Deḇarim 12:8 "Do not do as we are doing here today – each one doing whatever is right in his own eyes.

Deḇarim 12:9 "Because you have not yet entered the rest and the inheritance which YēHôVâH (יהוה) your Elohim (אלהים) is giving you.

Deḇarim 12:10 "But you shall pass over the Yardēn, and shall dwell in the land which YēHôVâH (יהוה) your Elohim (אלהים) is giving you to inherit, and He shall give you rest from all your enemies round about, and you shall dwell in safety.

Deḇarim 12:11 "And it shall be, that unto the place which YēHôVâH (יהוה) your Elohim (אלהים) chooses to make His Name dwell there, there you are to bring all that I command you: your burnt offerings, and your offerings, and your tithes, and the contributions of your hand, and all your choice offerings which you vow to YēHôVâH (יהוה).

Deḇarim 12:12 "And you shall rejoice before YēHôVâH (יהוה) your Elohim (אלהים), you and your sons and your daughters, and your male servants and your female servants, and the Lëwite who is within your gates, since he has no portion nor inheritance with you.

Deḇarim 12:13 "Guard yourself that you do not offer your burnt offerings in every place that you see,

Deḇarim 12:14 except in the place which YēHôVâH (יהוה) chooses, in one of your tribes, there you are to offer your burnt offerings, and there you are to do all that I command you.

Deḇarim 12:15 “Only, whatever your being desires you shall slaughter and eat, according to the blessing of YēHôVâH (יהוה) your Elohim (אלהים) which He has given you, within all your gates. The unclean and the clean do eat of it, of the gazelle and the deer alike.

Deḇarim 12:16 “Only, the blood you do not eat, pour it on the earth like water.

Deḇarim 12:17 “You are not allowed to eat within your gates the tithe of your grain, or of your new wine, or of your oil, or of the firstlings of your herd or your flock, or of any of your offerings which you vow, or of your voluntary offerings, or of the contribution of your hand.

Deḇarim 12:18 “But eat them before YēHôVâH (יהוה) your Elohim (אלהים), in the place which YēHôVâH (יהוה) your Elohim (אלהים) chooses, you and your son and your daughter, and your male servant and your female servant, and the Lēwite who is within your gates. And you shall rejoice before YēHôVâH (יהוה) your Elohim (אלהים) in all that you put your hands to.

Deḇarim 12:19 “Guard yourself that you do not forsake the Lēwite as long as you live in your land.

Deḇarim 12:20 “When YēHôVâH (יהוה) your Elohim (אלהים) enlarges your border as He has promised you, and you say, ‘Let me eat meat,’ because you long to eat meat, you eat as much meat as your being desires.

Deḇarim 12:21 “When the place where YēHôVâH (יהוה) your Elohim (אלהים) chooses to put His Name is too far from you, then you shall slaughter from your herd and from your flock which YēHôVâH (יהוה) has given you, as I have commanded you, and you shall eat within your gates as much as your being desires.

Deḇarim 12:22 “Only, as the gazelle and the deer are eaten, so you are to eat of it. The unclean and the clean alike eat of it.

Deḇarim 12:23 “Only, be firm not to eat the blood, for the blood is the life, do not eat the life with the meat.

Deḇarim 12:24 “Do not eat it, you pour it on the earth like water.

Deḇarim 12:25 “Do not eat it, that it might be well with you and your children after you, when you do what is right in the eyes of YēHôVâH (יהוה).

Deḇarim 12:26 “Only, the Holy gifts which you have, and your vowed offerings, you are to take up and go to the place which YēHôVâH (יהוה) chooses.

Deḇarim 12:27 “And you shall make your burnt offerings, the meat and the blood, on the altar of YēHôVâH (יהוה) your Elohim (אלהים). And the blood of your offerings is poured out on the altar of YēHôVâH (יהוה) your Elohim (אלהים), and you eat the meat.

Deḇarim 12:28 “Guard, and obey all these words which I command you, that it might be well with you and your children after you forever, when you do what is good and right in the eyes of YēHôVâH (יהוה) your Elohim (אלהים).

Deḇarim 12:29 “When YēHôVâH (יהוה) your Elohim (אלהים) does cut off from before you the nations which you go to dispossess, and you dispossess them and dwell in their land,

Deḇarim 12:30 guard yourself that you are not ensnared to follow them, after they are destroyed from before you, and that you do not inquire about their mighty ones, saying, ‘How did these nations serve their mighty ones? And let me do so too.’

Deḇarim 12:31 “Do not do so to YēHôVâH (יהוה) your Elohim (אלהים), for every abomination which YēHôVâH (יהוה) hates they have done to their mighty ones, for they even burn their sons and daughters in the fire to their mighty ones.

Deḇarim 12:32 “All the words I am commanding you, guard to do it – do not add to it nor take away from it.

Deḇarim 13:1 “When there arises among you a prophet or a dreamer of dreams, and he shall give you a sign or a wonder,
Deḇarim 13:2 and the sign or the wonder shall come true, of which he has spoken to you, saying, ‘Let us go after other mighty ones – which you have not known – and serve them,’
Deḇarim 13:3 do not listen to the words of that prophet or that dreamer of dreams, for YĕHôVâH (יהוה) your Elohim (אלהים) is trying you to know whether you love YĕHôVâH (יהוה) your Elohim (אלהים) with all your heart and with all your being.
Deḇarim 13:4 “Walk after YĕHôVâH (יהוה) your Elohim (אלהים) and fear Him, and guard His commands and obey His voice, and serve Him and cling to Him.
Deḇarim 13:5 “And that prophet or that dreamer of dreams is put to death, because he has spoken apostasy against YĕHôVâH (יהוה) your Elohim (אלהים) – who brought you out of the land of Mitsrayim and redeemed you from the house of bondage – to make you stray from the way in which YĕHôVâH (יהוה) your Elohim (אלהים) commanded you to walk. Thus you shall purge the evil from your midst.
Deḇarim 13:6 “When your brother, the son of your mother, or your son or your daughter, or the wife of your bosom, or your friend who is as your own being, entices you secretly, saying, ‘Let us go and serve other mighty ones’ – which you have not known, neither you nor your fathers,
Deḇarim 13:7 of the mighty ones of the people which are all around you, near to you or far off from you, from one end of the earth to the other end of the earth –
Deḇarim 13:8 do not agree with him or listen to him, nor shall your eye pardon him, nor spare him or conceal him,
Deḇarim 13:9 but you shall certainly kill him. Your hand is first against him to put him to death, and afterward the hand of all the people,

Deḇarim 13:10 and you shall stone him with stones until he dies, because he sought to entice you away from YĕHôVâH (יהוה) your Elohim (אלהים), who brought you out of the land of Mitsrayim, from the house of bondage.
Deḇarim 13:11 “And let all Yisra’el hear and fear, and not again do any such evil matter as this in your midst.
Deḇarim 13:12 “When you hear someone in one of your cities, which YĕHôVâH (יהוה) your Elohim (אלהים) gives you to dwell in, saying,
Deḇarim 13:13 ‘Some men, sons of Beliya’al, have gone out of you midst and led the inhabitants of their city astray, saying, “Let us go and serve other mighty ones” ’ – mighty ones whom you have not known –
Deḇarim 13:14 then you shall inquire, search out, and ask diligently. And see if the matter is true and established that this abomination was done in your midst,
Deḇarim 13:15 you shall certainly smite the inhabitants of that city with the edge of the sword, putting it under the ban, and all that is in it and its livestock, with the edge of the sword.
Deḇarim 13:16 “And gather all its plunder into the middle of the street, and completely burn with fire the city and all its plunder, before YĕHôVâH (יהוה) your Elohim (אלהים). And it shall be a heap forever, never to be built again.
Deḇarim 13:17 “And none of that which is put under the ban is to cling to your hand, so that YĕHôVâH (יהוה) turns from the fierceness of His displeasure and shall show you compassion, love you and increase you, as He swore to your fathers,
Deḇarim 13:18 when you obey the voice of YĕHôVâH (יהוה) your Elohim (אלהים), to guard all His commands which I command you today, to do what is right in the eyes of YĕHôVâH (יהוה) your Elohim (אלהים).
Deḇarim 14:1 “You are the children of YĕHôVâH (יהוה) your Elohim (אלהים). Do not cut yourselves nor shave the front of your head for the dead,

Deḇarim 14:2 for you are a Holy people to YēHôVâH (יְהוָה) your Elohim (אֱלֹהִים), and YēHôVâH (יְהוָה) has chosen you to be a people for Himself, a treasured possession above all the peoples who are on the face of the earth.

Deḇarim 14:3 “Do not eat whatever is abominable.

Deḇarim 14:4 “These are the living creatures which you do eat: ox, sheep, and goat,

Deḇarim 14:5 deer, and gazelle, and roebuck, and wild goat, and mountain goat, and antelope, and mountain sheep.

Deḇarim 14:6 “And every beast that has a split hoof divided in two, chewing the cud, among the beasts, you do eat.

Deḇarim 14:7 “But of those chewing the cud or those having a split hoof completely divided, you do not eat, such as these: the camel, and the hare, and the rabbit, for they chew the cud but do not have a split hoof, they are unclean for you.

Deḇarim 14:8 “And the pig is unclean for you, because it has a split hoof, but does not chew the cud. You do not eat their flesh or touch their dead carcasses.

Deḇarim 14:9 “These you do eat of all that are in the waters: all that have fins and scales you do eat.

Deḇarim 14:10 “And whatever does not have fins and scales you do not eat, it is unclean for you.

Deḇarim 14:11 “Any clean bird you do eat, Deḇarim 14:12 but these you do not eat: the eagle, and the vulture, and the black vulture, Deḇarim 14:13 and the red kite, and the falcon, and the buzzard after their kinds,

Deḇarim 14:14 and every raven after its kind, Deḇarim 14:15 and the ostrich, and the nighthawk, and the seagull, and the hawk after their kinds, Deḇarim 14:16 the little owl, and the great owl, and the white owl,

Deḇarim 14:17 and the pelican, and the carrion vulture, and the fisher owl,

Deḇarim 14:18 and the stork, and the heron after its kind, and the hoopoe and the bat.

Deḇarim 14:19 “And every creeping insect that flies is unclean for you, they are not eaten.

Deḇarim 14:20 “Any clean bird you do eat.

Deḇarim 14:21 “Do not eat whatever dies of itself. Give it to the stranger who is within your gates, to eat it, or sell it to a foreigner. For you are a Holy people to YēHôVâH (יְהוָה) your Elohim (אֱלֹהִים). Do not cook a young goat in its mother's milk.

Deḇarim 14:22 “You shall tithe without fail all the yield of your grain that the field brings forth year by year.

Deḇarim 14:23 “And you shall eat before YēHôVâH (יְהוָה) your Elohim (אֱלֹהִים), in the place where He chooses to make His Name dwell, the tithe of your grain and your new wine and your oil, and of the firstlings of your herds and your sheep, so that you learn to fear YēHôVâH (יְהוָה) your Elohim (אֱלֹהִים) always.

Deḇarim 14:24 “But when the way is too long for you, so that you are not able to bring the tithe, or when the place where YēHôVâH (יְהוָה) your Elohim (אֱלֹהִים) chooses to put His Name is too far from you, when YēHôVâH (יְהוָה) your Elohim (אֱלֹהִים) is blessing you,

Deḇarim 14:25 then you shall give it in silver, and shall take the silver in your hand and go to the place which YēHôVâH (יְהוָה) your Elohim (אֱלֹהִים) chooses.

Deḇarim 14:26 “And you shall use the silver for whatever your being desires: for cattle or sheep, for wine or strong drink, for whatever your being desires. And you shall eat there before YēHôVâH (יְהוָה) your Elohim (אֱלֹהִים), and you shall rejoice, you and your household.

Deḇarim 14:27 “And do not forsake the Lēwite who is within your gates, for he has no part nor inheritance with you.

Deḇarim 14:28 “At the end of every third year you bring out all the tithe of your increase of that year and store it up within your gates.

Deḇarim 14:29 “And the Lēwite, because he has no portion nor inheritance with you, and the sojourner

and the fatherless and the widow who are within your gates, shall come and eat and be satisfied, so that YĕHôVâH (יהוה) your Elohim (אלהים) does bless you in all the work of your hand which you do.

Deḅarim 15:1 "At the end of every seven years you make a release of debts.

Deḅarim 15:2 "And this is the word of the release: Every creditor is to release what he has loaned to his neighbour, he does not require it of his neighbour or his brother, because it is called the release of YĕHôVâH (יהוה).

Deḅarim 15:3 "Of a foreigner you could require it, but your hand is to release whatever is owed by your brother.

Deḅarim 15:4 "Only, there should be no poor among you. For YĕHôVâH (יהוה) does greatly bless you in the land which YĕHôVâH (יהוה) your Elohim (אלהים) is giving you to possess as an inheritance, Deḅarim 15:5 only if you diligently obey the voice of YĕHôVâH (יהוה) your Elohim (אלהים), to guard to do all these commands which I am commanding you today.

Deḅarim 15:6 "For YĕHôVâH (יהוה) your Elohim (אלהים) shall bless you as He promised you. And you shall lend to many nations, but you shall not borrow. And you shall rule over many nations, but they do not rule over you.

Deḅarim 15:7 "When there is a poor man with you, one of your brothers, within any of the gates in your land which YĕHôVâH (יהוה) your Elohim (אלהים) is giving you, do not harden your heart nor shut your hand from your poor brother,

Deḅarim 15:8 for you shall certainly open your hand to him and certainly lend him enough for his need, whatever he needs.

Deḅarim 15:9 "Be on guard lest there be a thought of Beliya'al in your heart, saying, 'The seventh year, the year of release, is near,' and your eye is evil against your poor brother and you give him naught. And he shall cry out to YĕHôVâH (יהוה) against you, and it shall be a sin in you.

Deḅarim 15:10 "You shall certainly give to him, and your heart should not be grieved when you give to him, because for this reason YĕHôVâH (יהוה) your Elohim (אלהים) does bless you in all your works and in all to which you put your hand.

Deḅarim 15:11 "Because the poor one does not cease from the land. Therefore I am commanding you, saying, 'You shall certainly open your hand to your brother, to your poor and to your needy one, in your land.'

Deḅarim 15:12 "When your brother is sold to you, a Hebrew man or a Hebrew woman, and shall serve you six years, then let him go free from you in the seventh year.

Deḅarim 15:13 "And when you send him away free from you, let him not go away empty-handed.

Deḅarim 15:14 "You shall richly supply him from your flock, and from your threshing-floor, and from your winepress. With that which YĕHôVâH (יהוה) has blessed you with, give to him.

Deḅarim 15:15 "And you shall remember that you were a slave in the land of Mitsrayim, and YĕHôVâH (יהוה) your Elohim (אלהים) redeemed you.

Therefore I am commanding you this word today.

Deḅarim 15:16 "And it shall be, when he says to you, 'I do not go away from you,' because he loves you and your house, because it is good for him with you,

Deḅarim 15:17 then you shall take an awl and thrust it through his ear to the door, and he shall be your servant forever. Do the same to your female servant.

Deḅarim 15:18 "Let it not be hard in your eyes when you send him away free from you, for he has been worth a double hired servant in serving you six years. And YĕHôVâH (יהוה) your Elohim (אלהים) shall bless you in all that you do.

Deḅarim 15:19 "Set apart to YĕHôVâH (יהוה) your Elohim (אלהים) all the first-born males that come from your herd and your flock. Do no work with the first-born of your herd, nor shear the first-born of your flock.

Debarim 15:20 “You and your household are to eat it before **YĕHôVâH (יהוה)** your **Elohim (אלהים)** year by year in the place which **YĕHôVâH (יהוה)** chooses.

Debarim 15:21 “But when there is any defect in it, lame or blind, or has any evil defect, do not slaughter it to **YĕHôVâH (יהוה)** your **Elohim (אלהים)**.

Debarim 15:22 “Eat it within your gates – the unclean and the clean alike – as the gazelle, and as the deer.

Debarim 15:23 “Only, do not eat its blood, pour it on the ground like water.

Debarim 16:1 “Guard the month of Abib, and perform the Passover to **YĕHôVâH (יהוה)** your **Elohim (אלהים)**, for in the month of Abib **YĕHôVâH (יהוה)** your **Elohim (אלהים)** brought you out of Mitsrayim by night.

Debarim 16:2 “And you shall slaughter the Passover to **YĕHôVâH (יהוה)** your **Elohim (אלהים)**, from the flock and the herd, in the place where **YĕHôVâH (יהוה)** chooses to put His Name.

Debarim 16:3 “Eat no leavened bread with it. For seven days you eat unleavened bread with it, bread of affliction, because you came out of the land of Mitsrayim in haste – so that you remember the day in which you came out of the land of Mitsrayim, all the days of your life.

Debarim 16:4 “And no leaven should be seen with you in all your border for seven days, neither should any of the meat which you slaughter in the evening on the first day stay all night until morning.

Debarim 16:5 “You are not allowed to slaughter the Passover within any of your gates which **YĕHôVâH (יהוה)** your **Elohim (אלהים)** gives you,

Debarim 16:6 but at the place where **YĕHôVâH (יהוה)** your **Elohim (אלהים)** chooses to make His Name dwell, there you slaughter the Passover in the evening, at the going down of the sun, at the appointed time you came out of Mitsrayim.

Debarim 16:7 “And you shall roast and eat it in the place which **YĕHôVâH (יהוה)** your **Elohim (אלהים)** chooses, and in the morning you shall turn and go to your tents.

Debarim 16:8 “Six days you eat unleavened bread, and on the seventh day there is a closing festival to **YĕHôVâH (יהוה)** your **Elohim (אלהים)** – you do no work.

Debarim 16:9 “Count seven weeks for yourself. Begin to count seven weeks from the time you begin to put the sickle to the grain.

Debarim 16:10 “And you shall perform the Festival of Weeks to **YĕHôVâH (יהוה)** your **Elohim (אלהים)**, according to the voluntary offering from your hand, which you give as **YĕHôVâH (יהוה)** your **Elohim (אלהים)** blesses you.

Debarim 16:11 “And you shall rejoice before **YĕHôVâH (יהוה)** your **Elohim (אלהים)**, you and your son and your daughter, and your male servant and your female servant, and the Lëwite who is within your gates, and the stranger and the fatherless and the widow who are in your midst, at the place where **YĕHôVâH (יהוה)** your **Elohim (אלהים)** chooses to make His Name dwell.

Debarim 16:12 “And you shall remember that you were a slave in Mitsrayim, and you shall guard and do these laws.

Debarim 16:13 “Perform the Festival of Booths for seven days after the ingathering from your threshing-floor and from your winepress,

Debarim 16:14 and you shall rejoice in your festival, you and your son and your daughter, and your male servant and your female servant, and the Lëwite, and the stranger and the fatherless and the widow who are within your gates.

Debarim 16:15 “For seven days you shall observe a festival to **YĕHôVâH (יהוה)** your **Elohim (אלהים)** in the place which **YĕHôVâH (יהוה)** chooses, because **YĕHôVâH (יהוה)** your **Elohim (אלהים)** does bless you in all your increase and in all the work of your hands, and you shall be only rejoicing!

Debarim 16:16 “Three times a year all your males appear before **YĕHôVâH (יהוה)** your **Elohim (אלהים)** in the place which He chooses: at the Festival of Unleavened Bread, and at the Festival of Weeks,

and at the Festival of Booths. And none should appear before YĕHôVâH (יהוה) empty-handed, Debarim 16:17 but each one with the gift of his hand, according to the blessing of YĕHôVâH (יהוה) your Elohim (אלהים) which He has given you. Debarim 16:18 "Appoint judges and officers within all your gates, which YĕHôVâH (יהוה) your Elohim (אלהים) is giving you, according to your tribes. And they shall judge the people with righteous right-ruling. Debarim 16:19 "Do not distort right-ruling. Do not show partiality, nor take a bribe, for a bribe blinds the eyes of the wise and twists the words of the righteous. Debarim 16:20 "Follow righteousness, righteousness alone, so that you live and inherit the land which YĕHôVâH (יהוה) your Elohim (אלהים) is giving you. Debarim 16:21 "Do not plant for yourself any tree as an Asherah near the altar of YĕHôVâH (יהוה) your Elohim (אלהים) that you make for yourself. Debarim 16:22 "And do not set up a pillar, which YĕHôVâH (יהוה) your Elohim (אלהים) hates. Debarim 17:1 "Do not slaughter to YĕHôVâH (יהוה) your Elohim (אלהים) a bull or sheep which has any blemish, any evil matter, for that is an abomination to YĕHôVâH (יהוה) your Elohim (אלהים). Debarim 17:2 "When there is found in your midst, in any of your cities which YĕHôVâH (יהוה) your Elohim (אלהים) is giving you, a man or a woman who does what is evil in the eyes of YĕHôVâH (יהוה) your Elohim (אלהים), in transgressing His covenant, Debarim 17:3 and has gone and served other mighty ones and bowed down to them, or to the sun or to the moon or to any of the host of the heavens, which I have not commanded, Debarim 17:4 and it has been made known to you and you have heard, and has searched diligently. Then see, if true: the matter is confirmed that such an abomination has been done in Yisra'el, Debarim 17:5 then you shall bring out to your gates that man or woman who has done this evil matter,

and you shall stone to death that man or woman with stones. Debarim 17:6 "At the mouth of two or three witnesses shall he that is to die be put to death. He is not put to death by the mouth of one witness. Debarim 17:7 "The hand of the witnesses shall be first against him to put him to death, and the hand of all the people last. So you shall purge the evil from your midst. Debarim 17:8 "When any matter arises which is too hard for you to judge, between blood and blood, between plea and plea, or between stroke and stroke – matters of strife within your gates – then you shall rise and go up to the place which YĕHôVâH (יהוה) your Elohim (אלהים) chooses, Debarim 17:9 and shall come to the priests, the Lëwites, and to the judge who is in those days, and shall inquire. And they shall declare to you the word of right-ruling, Debarim 17:10 and you shall do according to the word which they declare to you from that place which YĕHôVâH (יהוה) chooses. And you shall guard to do according to all that they instruct you. Debarim 17:11 "Do according to the Law in which they teach you, according to the right-ruling which they say to you. You do not turn to the right or to the left from the word which they declare to you. Debarim 17:12 "And the man who acts arrogantly, so as not to listen to the priest who stands to serve there before YĕHôVâH (יהוה) your Elohim (אלהים), or to the judge, that man shall die. So you shall purge the evil from Yisra'el. Debarim 17:13 "And let all the people hear and fear, and no longer do arrogantly. Debarim 17:14 "When you come to the land which YĕHôVâH (יהוה) your Elohim (אלהים) is giving you, and shall possess it and shall dwell in it, and you shall say, 'Let me set a sovereign over me like all the gentiles that are around me,' Debarim 17:15 you shall certainly set a sovereign over you whom YĕHôVâH (יהוה) your Elohim (אלהים) shall choose. Set a sovereign over you from among

your brothers, you are not allowed to set a foreigner over you, who is not your brother.

Deḇarim 17:16 “Only, he is not to increase horses for himself, nor cause the people to return to Mitsrayim to increase horses, for YēHôVâH (יהוה) has said to you, ‘Do not return that way again.’

Deḇarim 17:17 “And he is not to increase wives for himself, lest his heart turn away, nor is he to greatly increase silver and gold for himself.

Deḇarim 17:18 “And it shall be, when he sits on the throne of his reign, that he shall write for himself a copy of this Law in a book, from the one before the priests, the Lēwites.

Deḇarim 17:19 “And it shall be with him, and he shall read it all the days of his life, so that he learns to fear YēHôVâH (יהוה) his Elohim (אלהים) and guard all the Words of this Law and these laws, to do them,

Deḇarim 17:20 so that his heart is not lifted up above his brothers, and so as not to turn aside from the command, right or left, so that he prolongs his days in his reign, he and his children, in the midst of Yisra'el.

Deḇarim 18:1 “The priests, the Lēwites, all the tribe of Lēwi, have no part nor inheritance with Yisra'el. They are to eat the offerings of YēHôVâH (יהוה) made by fire, and His inheritance.

Deḇarim 18:2 “But among his brothers Lēwi has no inheritance. YēHôVâH (יהוה) is his inheritance, as He has spoken to him.

Deḇarim 18:3 “And this is the priest's right from the people, from those who bring an offering, whether it is bull or sheep: they shall give to the priest the shoulder, and the two cheeks, and the stomach;

Deḇarim 18:4 the first-fruits of your grain and your new wine and your oil, and the first of the fleece of your sheep, you give to him.

Deḇarim 18:5 “For YēHôVâH (יהוה) your Elohim (אלהים) has chosen him out of all your tribes to stand to serve in the Name of YēHôVâH (יהוה), him and his sons forever.

Deḇarim 18:6 “And when the Lēwite comes from one of your gates, from where he has sojourned among all Yisra'el, and shall come with all the desire of his being to the place which YēHôVâH (יהוה) chooses,

Deḇarim 18:7 then he shall serve in the Name of YēHôVâH (יהוה) his Elohim (אלהים), like all his brothers the Lēwites, who are standing there before YēHôVâH (יהוה).

Deḇarim 18:8 “They are to have portion for portion to eat, besides what comes from the sale of his inheritance.

Deḇarim 18:9 “When you come into the land which YēHôVâH (יהוה) your Elohim (אלהים) is giving you, do not learn to do according to the abominations of those gentiles.

Deḇarim 18:10 “Let no one be found among you who makes his son or his daughter pass through the fire, or one who practises divination, or a user of magic, or one who interprets omens or a sorcerer,

Deḇarim 18:11 or one who conjures spells, or a medium, or a Spirit [Ruach רוח]ist, or one who calls up the dead.

Deḇarim 18:12 “For whoever does these are an abomination to YēHôVâH (יהוה), and because of these abominations YēHôVâH (יהוה) your Elohim (אלהים) drives them out from before you.

Deḇarim 18:13 “Be perfect before YēHôVâH (יהוה) your Elohim (אלהים),

Deḇarim 18:14 for these nations whom you are possessing do listen to those using magic and to diviners. But as for you, YēHôVâH (יהוה) your Elohim (אלהים) has not appointed such for you.

Deḇarim 18:15 “YēHôVâH (יהוה) your Elohim (אלהים) shall raise up for you a Prophet like me from your midst, from your brothers. Listen to Him, Deḇarim 18:16 according to all you asked of YēHôVâH (יהוה) your Elohim (אלהים) in Ḥorēb in the day of the assembly, saying, ‘Let me not hear again the voice of YēHôVâH (יהוה) my Elohim (אלהים), nor let me see this great fire any more, lest I die.’

Deḇarim 18:17 “And YĕHôVâH (יהוה) said to me, ‘What they have spoken is good.
 Deḇarim 18:18 ‘I shall raise up for them a Prophet like you out of the midst of their brothers. And I shall put My Words in His mouth, and He shall speak to them all that I command Him.
 Deḇarim 18:19 ‘And it shall be, the man who does not listen to My Words which He speaks in My Name, I require it of him.
 Deḇarim 18:20 ‘But the prophet who presumes to speak a word in My Name, which I have not commanded him to speak, or who speaks in the name of other mighty ones, even that prophet shall die.’
 Deḇarim 18:21 “And when you say in your heart, ‘How do we know the word which YĕHôVâH (יהוה) has not spoken?’ –
 Deḇarim 18:22 when the prophet speaks in the Name of YĕHôVâH (יהוה) and the word is not, or comes not, that is the word which YĕHôVâH (יהוה) has not spoken. The prophet has spoken it presumptuously. Do not be afraid of him.
 Deḇarim 19:1 “When YĕHôVâH (יהוה) your Elohim (אלהים) cuts off the nations whose land YĕHôVâH (יהוה) your Elohim (אלהים) is giving you, and you dispossess them and dwell in their cities and in their houses,
 Deḇarim 19:2 separate three cities for yourself in the midst of your land which YĕHôVâH (יהוה) your Elohim (אלהים) is giving you to possess.
 Deḇarim 19:3 “Prepare a way for yourself, and divide into three parts the border of your land which YĕHôVâH (יהוה) your Elohim (אלהים) is giving you to inherit, that anyone who killed someone shall flee there.
 Deḇarim 19:4 “And this is the matter of the one who killed someone who flees there and live: He who smites his neighbour unintentionally, not having hated him in time past,
 Deḇarim 19:5 even he who goes to the forest with his neighbour to cut timber, and his hand swings a stroke with the axe to cut down the tree, and the

head slips from the handle and strikes his neighbour so that he dies – let him flee to one of these cities and live,
 Deḇarim 19:6 lest the revenger of blood, while his displeasure is hot, pursue the one who killed someone and overtake him, because the way is long, and shall smite him, though he was not worthy of death, since he had not hated him before.
 Deḇarim 19:7 “Therefore I am commanding you, saying, ‘Separate three cities for yourself.’
 Deḇarim 19:8 “And if YĕHôVâH (יהוה) your Elohim (אלהים) enlarges your border, as He swore to your fathers, and has given you the land which He promised to give to your fathers –
 Deḇarim 19:9 when you guard all this command to do it, which I am commanding you today, to love YĕHôVâH (יהוה) your Elohim (אלהים) and to walk in His ways all the days – then you shall add three more cities for yourself besides these three,
 Deḇarim 19:10 so that innocent blood is not shed in the midst of your land which YĕHôVâH (יהוה) your Elohim (אלהים) is giving you as an inheritance, or blood-guilt shall be upon you.
 Deḇarim 19:11 “But when anyone hates his neighbour, and shall lie in wait for him and rise against him and smite the life from him so that he dies, then he shall flee to one of these cities,
 Deḇarim 19:12 and the elders of his city shall send and bring him from there, and give him into the hand of the revenger of blood, and he shall die.
 Deḇarim 19:13 “Your eye shall not pardon him, but you shall purge the blood of innocent blood from Yisra’el, so that it might be well with you.
 Deḇarim 19:14 “Do not remove your neighbour’s boundary, which those in the past have set, in your inheritance which you inherit in the land that YĕHôVâH (יהוה) your Elohim (אלהים) is giving you to possess.
 Deḇarim 19:15 “One witness does not rise up against a man concerning any crookedness or any sin that he commits. At the mouth of two witnesses

or at the mouth of three witnesses a matter is established.

Debarim 19:16 “When a malicious witness rises up against any man to accuse him of turning aside,

Debarim 19:17 then both men who have the dispute shall stand before **YĕHôVâH (יהוה)**, before the priests and the judges who serve in those days.

Debarim 19:18 “And the judges shall diligently search and see if the witness is a false witness, who has falsely accused his brother,

Debarim 19:19 then you shall do to him as he thought to have done to his brother. Thus you shall purge the evil from your midst.

Debarim 19:20 “And let the rest hear and fear, and never again do this evil matter in your midst.

Debarim 19:21 “And let your eye not pardon, life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

Debarim 20:1 “When you go out to battle against your enemies, and shall see horses and chariots and people more numerous than you, do not be afraid of them, for **YĕHôVâH (יהוה)** your **Elohim (אלהים)**, who brought you up from the land of Mitsrayim, is with you.

Debarim 20:2 “And it shall be, when you draw near to the battle, that the priest shall come and speak to the people,

Debarim 20:3 and shall say to them, ‘Hear, O Yisra’el: You are drawing near today to battle with your enemies. Do not let your heart faint, do not fear, or tremble, or be afraid before them,

Debarim 20:4 for **YĕHôVâH (יהוה)** your **Elohim (אלהים)** is He who goes with you, to fight for you against your enemies, to save you.’

Debarim 20:5 “And the officers shall speak to the people, saying, ‘Who is the man who has built a new house and has not dedicated it? Let him go and return to his house, lest he die in the battle and another man dedicate it.

Debarim 20:6 ‘And who is the man who has planted a vineyard and has not begun to use it? Let

him also go and return to his house, lest he die in the battle and another man should begin to use it.

Debarim 20:7 ‘And who is the man who is engaged to a woman and has not taken her? Let him go and return to his house, lest he die in the battle and another man take her.’

Debarim 20:8 “And the officers shall speak further to the people, and say, ‘Who is the man who is afraid and tender of heart? Let him go and return to his house, lest the heart of his brothers faint like his heart.’

Debarim 20:9 “And it shall be, when the officers have finished speaking to the people, that they shall appoint commanders of the divisions to lead the people.

Debarim 20:10 “When you draw near to a city to fight against it, then you shall make a call for peace to it.

Debarim 20:11 “And it shall be that if it accepts your call for peace, and shall open to you, then all the people found in it are to be your compulsory labour, and serve you.

Debarim 20:12 “But if it does not make peace with you, and shall fight against you, then you shall besiege it,

Debarim 20:13 and **YĕHôVâH (יהוה)** your **Elohim (אלהים)** shall give it into your hands, and you shall smite every male in it with the edge of the sword.

Debarim 20:14 “Only the women, and the little ones, and the livestock, and all that is in the city, all its spoil, you take as plunder for yourself. And you shall eat the enemies’ plunder which **YĕHôVâH (יהוה)** your **Elohim (אלהים)** gives you.

Debarim 20:15 “Do so to all the cities which are very far from you, which are not of the cities of these nations.

Debarim 20:16 “Only, of the cities of these peoples which **YĕHôVâH (יהוה)** your **Elohim (אלהים)** gives you as an inheritance, you do not keep alive any that breathe,

Debarim 20:17 but you shall certainly put them under the ban: the Hittite and the Amorite and the

Kena'anite and the Perizzite and the Hiwwite and the Yebusite, as YĕHôVâH (יהוה) your Elohim (אלהים) has commanded you, Debarim 20:18 lest they teach you to do according to all their abominations which they have done for their mighty ones, and you sin against YĕHôVâH (יהוה) your Elohim (אלהים).

Debarim 20:19 "When you besiege a city for a long time by fighting against it to take it, you do not destroy its trees by wielding an axe against them. If you do eat of them, do not cut them down. For is the tree of the field a man to be besieged by you? Debarim 20:20 "Only the trees which you know are not trees for food you do destroy and cut down, to build siege-works against the city that is fighting against you, until it falls.

Debarim 21:1 "When anyone is found slain, lying in the field in the land which YĕHôVâH (יהוה) your Elohim (אלהים) is giving you to possess, and it is not known who smote him,

Debarim 21:2 then your elders and your judges shall go out, and they shall measure the distance from the slain man to the cities round about.

Debarim 21:3 "And it shall be that the elders of the city nearest to the slain man shall take a heifer which has not been worked and which has not pulled with a yoke,

Debarim 21:4 and the elders of that city shall bring the heifer down to a wadi with flowing water, which is neither ploughed nor sown, and they shall break the heifer's neck there in the wadi.

Debarim 21:5 "And the priests, the sons of Lëwi, shall come near, for YĕHôVâH (יהוה) your Elohim (אלהים) has chosen them to serve Him and to bless in the Name of YĕHôVâH (יהוה), and by their mouth every strife and every stroke is tried.

Debarim 21:6 "And let all the elders of that city nearest to the slain man wash their hands over the heifer whose neck was broken in the wadi.

Debarim 21:7 "And they shall answer and say, 'Our hands have not shed this blood, nor have our eyes seen it.

Debarim 21:8 'O YĕHôVâH (יהוה), forgive Your people Yisra'el, whom You have redeemed, and do not allow innocent blood in the midst of Your people Yisra'el.' And the blood-guilt shall be pardoned to them.

Debarim 21:9 "Thus you purge the guilt of innocent blood from your midst when you do what is right in the eyes of YĕHôVâH (יהוה).

Debarim 21:10 "When you go out to fight against your enemies, and YĕHôVâH (יהוה) your Elohim (אלהים) shall give them into your hand, and you shall take them captive,

Debarim 21:11 and shall see among the captives a woman fair of form, and shall delight in her and take her for your wife,

Debarim 21:12 then you shall bring her home to your house, and she shall shave her head and trim her nails,

Debarim 21:13 and put aside the mantle of her captivity, and shall dwell in your house, and mourn her father and her mother a month of days. And after that you shall go in to her and be her husband, and she shall be your wife.

Debarim 21:14 "And it shall be, if you are not pleased with her, then you shall let her go at her desire, but you do not sell her at all for silver. Do not treat her harshly, since you have humbled her.

Debarim 21:15 "When a man has two wives, one loved and the other unloved, and they have borne him children, both the loved and the unloved, and the first-born son is of her who is unloved,

Debarim 21:16 then it shall be, on the day he makes his sons to inherit his possessions, he is not allowed to treat the son of the beloved wife as first-born in the face of the son of the unloved, who is truly the first-born.

Debarim 21:17 "But he is to acknowledge the son of the unloved wife as the first-born by giving him a double portion of all that he has, for he is the beginning of his strength – the right of the first-born is his.

Deḇarim 21:18 “When a man has a wayward and rebellious son who is not listening to the voice of his father or the voice of his mother, and who, when they have disciplined him, does not listen to them,

Deḇarim 21:19 then his father and his mother shall take hold of him and bring him out to the elders of his city, to the gate of his city,

Deḇarim 21:20 and shall say to the elders of his city, ‘This son of ours is wayward and rebellious. He is not listening to our voice, he is a glutton and a drunkard.’

Deḇarim 21:21 “Then all the men of his city shall stone him to death with stones. Thus you shall purge the evil from your midst. And let all Yisra’el hear, and fear.

Deḇarim 21:22 “And when a man has committed a sin worthy of death, then he shall be put to death and you shall hang him on a tree.

Deḇarim 21:23 “Let his body not remain overnight on the tree, for you shall certainly bury him the same day – for he who is hanged is accursed of Elohim (אֱלֹהִים) – so that you do not defile the land which YĕHôVâH (יְהוָה) your Elohim (אֱלֹהִים) is giving you as an inheritance.

Deḇarim 22:1 “When you see your brother’s ox or his sheep going straying away, you shall not hide yourself from them. Return them to your brother without fail.

Deḇarim 22:2 “And if your brother is not near you, or if you do not know him, then you shall bring it to your own house, and it shall be with you until your brother seeks it, then you shall return it to him.

Deḇarim 22:3 “And so you do with his donkey, and so you do with his garment, and so you do with whatever your brother loses, which he has lost and you have found. You are not allowed to hide yourself.

Deḇarim 22:4 “When you see your brother’s donkey or his ox fall down on the way, you shall not hide yourself from them. Help him raise them without fail.

Deḇarim 22:5 “A woman does not wear that which pertains to a man, nor does a man put on a woman’s garment, for whoever does this is an abomination to YĕHôVâH (יְהוָה) your Elohim (אֱלֹהִים).

Deḇarim 22:6 “When you come upon a bird’s nest along the way, in any tree or on the ground, with young ones or eggs, with the mother sitting on the young or on the eggs, do not take the mother with the young –

Deḇarim 22:7 let the mother go without fail, and take the young for yourself, so that it might be well with you, and that you shall prolong your days.

Deḇarim 22:8 “When you build a new house, then you shall make a parapet for your roof, so that you do not bring blood-guilt on your house when one falls from it.

Deḇarim 22:9 “Do not sow your vineyard with different kinds of seed, lest the yield of the seed which you have sown and the fruit of your vineyard be defiled.

Deḇarim 22:10 “Do not plough with an ox and a donkey together.

Deḇarim 22:11 “Do not put on a garment of different kinds, of wool and linen together.

Deḇarim 22:12 “Make tassels on the four corners of the garment with which you cover yourself.

Deḇarim 22:13 “When any man takes a wife, and shall go in to her, and shall hate her,

Deḇarim 22:14 and shall make abusive charges against her and bring an evil name on her and say, ‘I took this woman, and when I came to her I did not find her a maiden,’

Deḇarim 22:15 then the father and mother of the young woman shall take and bring out the proof of the girl’s maidenhood to the elders of the city at the gate.

Deḇarim 22:16 “And the girl’s father shall say to the elders, ‘I gave my daughter to this man as wife, and he hates her.

Deḇarim 22:17 ‘And see, he has made abusive charges against her, saying, “I did not find your

daughter a maiden,” and yet these are the proofs of my daughter’s maidenhood.’ And they shall spread the garment before the elders of the city. Deḇarim 22:18 “And the elders of that city shall take that man and punish him, Deḇarim 22:19 and fine him one hundred pieces of silver and give them to the father of the young woman, because he has brought an evil name on a maiden of Yisra’el. And she is to be his wife, he is not allowed to put her away all his days. Deḇarim 22:20 “But if the matter is true, that the girl was not found a maiden, Deḇarim 22:21 then they shall bring out the girl to the door of her father’s house, and the men of her city shall stone her to death with stones, because she has done wickedness in Yisra’el, to whore in her father’s house. Thus you shall purge the evil from your midst. Deḇarim 22:22 “When a man is found lying with a woman married to a husband, then both of them shall die, both the man that lay with the woman, and the woman. Thus you shall purge the evil from Yisra’el. Deḇarim 22:23 “When a girl who is a maiden is engaged to a husband, and a man finds her in the city and lies with her, Deḇarim 22:24 then you shall bring them both out to the gate of that city, and shall stone them to death with stones, the girl because she did not cry out in the city, and the man because he has humbled his neighbour’s wife. Thus you shall purge the evil from your midst. Deḇarim 22:25 “But if a man finds the girl who is engaged in the field, and the man seizes her and lies with her, then only the man who lay with her shall die. Deḇarim 22:26 “But you shall do no matter to the girl. The girl has no sin worthy of death – for the matter is like a man who rises against his neighbour and kills him –

Deḇarim 22:27 for he found her in the field, and she cried out, the engaged girl, but without anyone to save her. Deḇarim 22:28 “When a man finds a girl who is a maiden, who is not engaged, and he seizes her and lies with her, and they are found out, Deḇarim 22:29 then the man who lay with her shall give to the girl’s father fifty pieces of silver, and she is to be his wife because he has humbled her. He is not allowed to put her away all his days. Deḇarim 22:30 “A man does not take his father’s wife, nor uncover his father’s skirt. Deḇarim 23:1 “No one wounded, crushed or whose member is cut off does enter the assembly of YĕHôVâH (יהוה). Deḇarim 23:2 “No one of illegitimate birth does enter the assembly of YĕHôVâH (יהוה), even a tenth generation of his does not enter the assembly of YĕHôVâH (יהוה). Deḇarim 23:3 “An Ammonite or Mo’abite does not enter the assembly of YĕHôVâH (יהוה), even a tenth generation of them does not ever enter the assembly of YĕHôVâH (יהוה), Deḇarim 23:4 because they did not meet you with bread and water on the way when you came out of Mitsrayim, and because they hired against you Bil’am son of Be’or from Pethor of Aram Naharayim, to curse you. Deḇarim 23:5 “But YĕHôVâH (יהוה) your Elohim (אלהים) refused to listen to Bil’am, and YĕHôVâH (יהוה) your Elohim (אלהים) turned the curse into a blessing for you, because YĕHôVâH (יהוה) your Elohim (אלהים) loves you. Deḇarim 23:6 “Do not seek their peace nor their good, all your days, forever. Deḇarim 23:7 “Do not loathe an Edomite, for he is your brother. Do not loathe a Mitsrite, because you were a stranger in his land. Deḇarim 23:8 “The children of the third generation born to them do enter the assembly of YĕHôVâH (יהוה).

Deḇarim 23:9 “When the army goes out against your enemies, then you shall guard yourself from every evil matter.

Deḇarim 23:10 “When there is any man among you who is not clean because of an emission in the night, then he shall go outside the camp. Let him not come into the midst of the camp.

Deḇarim 23:11 “And it shall be, when evening comes, that he bathes with water. And when the sun sets let him come into the midst of the camp.

Deḇarim 23:12 “And you shall have a place outside the camp, where you shall go out,

Deḇarim 23:13 and you shall have a sharp implement among your equipment, and when you sit down outside, you shall dig with it and turn and cover your excrement.

Deḇarim 23:14 “For YēHôVâH (יהוה) your Elohim (אלהים) walks in the midst of your camp, to deliver you and give your enemies over to you. Therefore your camp shall be Holy, so that He does not see unclean matter among you, and shall turn away from you.

Deḇarim 23:15 “You do not hand over to his master the slave who has escaped from his master to you.

Deḇarim 23:16 “Let him dwell with you in your midst, in the place which he chooses within one of your gates, where it is pleasing to him. Do not oppress him.

Deḇarim 23:17 “None of the daughters of Yisra'el is to be a cult prostitute, nor any of the sons of Yisra'el be a cult prostitute.

Deḇarim 23:18 “Do not bring the gift of a whore or the pay of a dog to the House of YēHôVâH (יהוה) your Elohim (אלהים) for any vowed offering, for both of these are an abomination to YēHôVâH (יהוה) your Elohim (אלהים).

Deḇarim 23:19 “Do not lend at interest to your brother, interest of silver, interest of food, or interest of whatever is lent at interest.

Deḇarim 23:20 “To a foreigner you lend at interest, but to your brother you do not lend at interest, so that YēHôVâH (יהוה) your Elohim (אלהים) might

bless you in all that you put your hand to in the land which you are entering to possess.

Deḇarim 23:21 “When you make a vow to YēHôVâH (יהוה) your Elohim (אלהים), do not delay to pay it, for YēHôVâH (יהוה) your Elohim (אלהים) is certainly requiring it of you, and it shall be sin in you.

Deḇarim 23:22 “But when you abstain from vowing, it is not sin in you.

Deḇarim 23:23 “That which has gone from your lips you shall guard and do, for you voluntarily vowed to YēHôVâH (יהוה) your Elohim (אלהים) what you have promised with your mouth.

Deḇarim 23:24 “When you come into your neighbour's vineyard, you shall eat to the satisfaction of your desire, but do not put any in a receptacle of yours.

Deḇarim 23:25 “When you come into your neighbour's standing grain, you shall pluck the heads with your hand, but do not use a sickle on your neighbour's standing grain.

Deḇarim 24:1 “When a man takes a wife and shall marry her, then it shall be, if she finds no favour in his eyes because he has found a matter of uncoveredness in her, and he shall write her a certificate of divorce, and put it in her hand, and send her out of his house,

Deḇarim 24:2 and if she left his house and went and became another man's wife,

Deḇarim 24:3 and the latter husband shall hate her and write her a certificate of divorce, and put it in her hand, and send her out of his house, or when the latter husband dies who took her to be his wife, Deḇarim 24:4 then her former husband who sent her away is not allowed to take her back to be his wife after she has been defiled, for that would be an abomination before YēHôVâH (יהוה). And do not bring sin on the land which YēHôVâH (יהוה) your Elohim (אלהים) is giving you as an inheritance.

Deḇarim 24:5 “When a man has taken a new wife, let him not go out into the army nor let any matter be imposed upon him. He shall be exempt one year

for the sake of his home, to rejoice with his wife whom he has taken.

Deḅarim 24:6 “No one takes in pledge the lower or the upper millstone, for he would be taking a life in pledge.

Deḅarim 24:7 “When a man is found kidnapping any of his brothers of the children of Yisra’el, and treats him harshly or sells him, then that kidnapper shall die. Thus you shall purge the evil from your midst.

Deḅarim 24:8 “Take heed, in an outbreak of leprosy, to diligently guard and do according to all that the priests, the Lëwites, teach you. As I have commanded them, so you shall guard to do.

Deḅarim 24:9 “Remember what YĕHôVâH (יהוה) your Elohîm (אלהים) did to Miryam on the way when you came out of Mitsrayim.

Deḅarim 24:10 “When you lend your brother a loan, do not go into his house to get his pledge.

Deḅarim 24:11 “Stand outside, and let the man to whom you lend bring the pledge out to you.

Deḅarim 24:12 “And if the man is poor, do not sleep with his pledge.

Deḅarim 24:13 “By all means return the pledge to him at sundown, and he shall sleep in his own garment, and shall bless you. And it shall be righteousness to you before YĕHôVâH (יהוה) your Elohîm (אלהים).

Deḅarim 24:14 “Do not oppress a hired servant who is poor and needy, of your brothers or of the strangers who is in your land within your gates.

Deḅarim 24:15 “Give him his wages on the same day, and do not let the sun go down on it, for he is poor and lifts up his being to it, so that he does not cry out against you to YĕHôVâH (יהוה), and it shall be sin in you.

Deḅarim 24:16 “Fathers are not put to death for their children, and children are not put to death for their fathers, each is to die for his own sin.

Deḅarim 24:17 “Do not twist the right-ruling of a stranger or the fatherless, nor take the garment of a widow.

Deḅarim 24:18 “But you shall remember that you were a slave in Mitsrayim, and that YĕHôVâH (יהוה) your Elohîm (אלהים) redeemed you from there.

Therefore I am commanding you to do this word.

Deḅarim 24:19 “When you reap your harvest in your field, and have forgotten a sheaf in the field, do not go back to get it. Let it be for the stranger, for the fatherless, and for the widow, so that YĕHôVâH (יהוה) your Elohîm (אלהים) might bless you in all the work of your hands.

Deḅarim 24:20 “When you beat your olive trees, do not examine the branch behind you. Let it be for the stranger, for the fatherless, and for the widow.

Deḅarim 24:21 “When you gather the grapes of your vineyard, do not glean behind you. Let it be for the stranger, for the fatherless, and for the widow.

Deḅarim 24:22 “And you shall remember that you were a slave in the land of Mitsrayim. Therefore I am commanding you to do this word.

Deḅarim 25:1 “When there is a dispute between men, then they shall come unto judgment, and they shall be judged, and the righteous declared righteous and the wrongdoer declared wrong.

Deḅarim 25:2 “And it shall be, if the wrongdoer is to be beaten, that the judge shall cause him to lie down and be beaten in his presence with the number of blows according to his wrong.

Deḅarim 25:3 “Forty blows he gives him but no more, lest he beat him with many more blows than these, and your brother be degraded before your eyes.

Deḅarim 25:4 “Do not muzzle an ox while it is threshing.

Deḅarim 25:5 “When brothers dwell together, and one of them has died, and has no son, the widow of the dead man shall not become a stranger’s outside. Her husband’s brother does go in to her, and shall take her as his wife, and perform the duty of a husband’s brother to her.

Deḅarim 25:6 “And it shall be that the first-born son which she bears does rise up for the name of

his dead brother, so that his name is not blotted out of Yisra'el.

Deḅarim 25:7 “But if the man does not desire to take his brother’s wife, then let his brother’s wife go up to the gate to the elders, and say, ‘My husband’s brother refuses to raise up a name to his brother in Yisra’el, he does not agree to perform the duty of my husband’s brother.’

Deḅarim 25:8 “The elders of his city shall then call him and speak to him, and he shall stand and say, ‘I have no desire to take her,’

Deḅarim 25:9 then his brother’s wife shall come to him in the presence of the elders, and remove his sandal from his foot, and shall spit in his face, and answer and say, ‘Thus it is done to the man who does not build up his brother’s house.’

Deḅarim 25:10 “And in Yisra’el his name shall be called, ‘The house of him who had his sandal removed.’

Deḅarim 25:11 “When men fight with one another, and the wife of one shall draw near to rescue her husband from the hand of the one attacking him, and shall put out her hand and seize him by the genitals,

Deḅarim 25:12 then you shall cut off her hand – your eye does not pardon.

Deḅarim 25:13 “You shall not have in your bag differing weights, a heavy and a light.

Deḅarim 25:14 “You shall not have in your house differing measures, a large and a small.

Deḅarim 25:15 “You shall have a perfect and right weight, a perfect and right measure, so that they prolong your days on the soil which YēHôVâH (יהוה) your Elohim (אלהים) is giving you.

Deḅarim 25:16 “For all who do these, and all who do unrighteously, are an abomination to YēHôVâH (יהוה) your Elohim (אלהים).

Deḅarim 25:17 “Remember what Amalëq did to you on the way as you were coming out of Mitsrayim,

Deḅarim 25:18 how he met you on the way and attacked your back, all the feeble ones in your rear,

when you were tired and weary. And he did not fear Elohim (אלהים).

Deḅarim 25:19 “Therefore it shall be, when YēHôVâH (יהוה) your Elohim (אלהים) has given you rest from your enemies all around, in the land which YēHôVâH (יהוה) your Elohim (אלהים) is giving you to possess as an inheritance, that you blot out the remembrance of Amalëq from under the heavens. Do not forget!

Deḅarim 26:1 “And it shall be, when you come into the land which YēHôVâH (יהוה) your Elohim (אלהים) is giving you as an inheritance, and you possess it and dwell in it,

Deḅarim 26:2 that you shall take some of the first of all the fruits of the soil which you bring from your land that YēHôVâH (יהוה) your Elohim (אלהים) is giving you, and shall put it in a basket and go to the place where YēHôVâH (יהוה) your Elohim (אלהים) chooses to make His Name dwell there.

Deḅarim 26:3 “And you shall come to the one who is priest in those days, and say to him, ‘I shall declare today to YēHôVâH (יהוה) your Elohim (אלהים) that I have come to the land which YēHôVâH (יהוה) swore to our fathers to give us.’

Deḅarim 26:4 “And the priest shall take the basket from your hand and place it before the altar of YēHôVâH (יהוה) your Elohim (אלהים).

Deḅarim 26:5 “And you shall answer and say before YēHôVâH (יהוה) your Elohim (אלהים), ‘My father was a perishing Aramean, and he went down to Mitsrayim and sojourned there with few men. And there he became a nation, great, mighty, and numerous.

Deḅarim 26:6 ‘But the Mitsrites did evil to us, and afflicted us, and imposed hard labour on us.

Deḅarim 26:7 ‘Then we cried out to YēHôVâH (יהוה) Elohim (אלהים) of our fathers, and YēHôVâH (יהוה) heard our voice and saw our affliction and our toil and our oppression.

Deḅarim 26:8 ‘And YēHôVâH (יהוה) brought us out of Mitsrayim with a strong hand and with an

outstretched arm, with great fear and with signs and wonders.

Deḅarim 26:9 'And He brought us to this place and has given us this land, "a land flowing with milk and honey."

Deḅarim 26:10 'And now, see, I have brought the first-fruits of the land which You, O YēHôVâH (יְהוָה), have given me.' Then you shall place it before YēHôVâH (יְהוָה) your Elohim (אֱלֹהִים), and bow down before YēHôVâH (יְהוָה) your Elohim (אֱלֹהִים),

Deḅarim 26:11 and shall rejoice in all the good which YēHôVâH (יְהוָה) your Elohim (אֱלֹהִים) has given to you and your house, you and the Lēwite and the stranger who is among you.

Deḅarim 26:12 "When you have completed tithing all the tithe of your increase in the third year, which is the year of tithing, and have given it to the Lēwite, to the stranger, to the fatherless, and to the widow, and they have eaten within your gates and have been satisfied,

Deḅarim 26:13 then you shall say before YēHôVâH (יְהוָה) your Elohim (אֱלֹהִים), 'I have put away the Holy portion from my house, and also have given it to the Lēwite, and to the stranger, and to the fatherless, and to the widow, according to all Your command which You have commanded me. I have not transgressed Your commands, nor have I forgotten.

Deḅarim 26:14 'I have not eaten any of it when in mourning, nor have I removed any of it for any unclean use, nor given any of it for the dead. I have obeyed the voice of YēHôVâH (יְהוָה) my Elohim (אֱלֹהִים), I have done according to all that You have commanded me.

Deḅarim 26:15 'Look from Your Holy dwelling place, from the heavens, and bless Your people Yisra'el and the land which You have given us, as You swore to our fathers, "a land flowing with milk and honey." '

Deḅarim 26:16 "Today YēHôVâH (יְהוָה) your Elohim (אֱלֹהִים) is commanding you to do these laws and

right-rulings. And you shall guard and do them with all your heart and with all your being.

Deḅarim 26:17 "You have today caused YēHôVâH (יְהוָה) to proclaim to be your Elohim (אֱלֹהִים), and to walk in His ways and guard His laws, and His commands, and His right- rulings, and to obey His voice.

Deḅarim 26:18 "And YēHôVâH (יְהוָה) has caused you to proclaim today to be His people, a treasured possession, as He has spoken to you, and to guard all His commands,

Deḅarim 26:19 so as to set you high above all nations which He has made, for a praise, and for a name, and for esteem, and for you to be a Holy people to YēHôVâH (יְהוָה) your Elohim (אֱלֹהִים), as He has spoken."

Deḅarim 27:1 And Mosheh, with the elders of Yisra'el, commanded the people, saying, "Guard all the commands which I am commanding you today.

Deḅarim 27:2 "And it shall be, on the day when you pass over the Yardēn to the land which YēHôVâH (יְהוָה) your Elohim (אֱלֹהִים) is giving you, that you shall set up for yourselves large stones, and plaster them with plaster,

Deḅarim 27:3 and write on them all the Words of this Law, when you have passed over, so that you go into the land which YēHôVâH (יְהוָה) your Elohim (אֱלֹהִים) is giving you, 'a land flowing with milk and honey,' as YēHôVâH (יְהוָה) Elohim (אֱלֹהִים) of your fathers has spoken to you.

Deḅarim 27:4 "And it shall be, when you have passed over the Yardēn, that on Mount Ēyḅal you set up these stones, which I command you today, and you shall plaster them with plaster,

Deḅarim 27:5 and build an altar to YēHôVâH (יְהוָה) your Elohim (אֱלֹהִים) there, an altar of stones – do not use an iron tool on them.

Deḅarim 27:6 "Build the altar of YēHôVâH (יְהוָה) your Elohim (אֱלֹהִים) with complete stones, and you shall offer burnt offerings on it to YēHôVâH (יְהוָה) your Elohim (אֱלֹהִים),

Deḇarim 27:7 and shall offer peace offerings, and eat there, and rejoice before **YĕHôVâH (יהוה)** your **Elohim (אלהים)**.

Deḇarim 27:8 "And you shall write all the Words of this Law on the stones – plainly and well."

Deḇarim 27:9 And Mosheh and the priests, the Lēwites, spoke to all Yisra'el, saying, "Be silent and hear, O Yisra'el: This day you have become the people of **YĕHôVâH (יהוה)** your **Elohim (אלהים)**, Deḇarim 27:10 and you shall obey the voice of **YĕHôVâH (יהוה)** your **Elohim (אלהים)**, and do His commands and His laws which I command you today."

Deḇarim 27:11 And Mosheh commanded the people on that day, saying,

Deḇarim 27:12 "These are to stand on Mount Gerizim to bless the people, when you have passed over the Yardēn: Shim'on, and Lēwi, and Yehuḏah, and Yissaskar, and Yosēph, and Binyamin.

Deḇarim 27:13 "And these are to stand on Mount Ēyḇal to curse: Re'ubēn, Gaḏ, and Ashēr, and Zēbulun, Dan, and Naphtali.

Deḇarim 27:14 "And the Lēwites shall speak with a loud voice and say to all the men of Yisra'el:

Deḇarim 27:15 'Cursed is the man who makes a carved or moulded image, an abomination to **YĕHôVâH (יהוה)**, the work of the hands of the craftsman, and sets it up in secret.' And all the people shall answer and say, 'Amēn!'

Deḇarim 27:16 'Cursed is he who makes light of his father or his mother.' And all the people shall say, 'Amēn!'

Deḇarim 27:17 'Cursed is he who moves his neighbour's boundary.' And all the people shall say, 'Amēn!'

Deḇarim 27:18 'Cursed is he who misleads the blind in the way.' And all the people shall say, 'Amēn!'

Deḇarim 27:19 'Cursed is he who twists the right-ruling of the stranger, the fatherless, and widow.' And all the people shall say, 'Amēn!'

Deḇarim 27:20 'Cursed is he who lies with his father's wife, because he has uncovered his father's bed.' And all the people shall say, 'Amēn!'

Deḇarim 27:21 'Cursed is he who lies with any beast.' And all the people shall say, 'Amēn!'

Deḇarim 27:22 'Cursed is he who lies with his sister, the daughter of his father or the daughter of his mother.' And all the people shall say, 'Amēn!'

Deḇarim 27:23 'Cursed is he who lies with his mother-in-law.' And all the people shall say, 'Amēn!'

Deḇarim 27:24 'Cursed is he who smites his neighbour secretly.' And all the people shall say, 'Amēn!'

Deḇarim 27:25 'Cursed is he who takes a bribe to slay an innocent being.' And all the people shall say, 'Amēn!'

Deḇarim 27:26 'Cursed is he who does not establish the Words of this Law.' And all the people shall say, 'Amēn!'

Deḇarim 28:1 "And it shall be, if you diligently obey the voice of **YĕHôVâH (יהוה)** your **Elohim (אלהים)**, to guard to do all His commands which I command you today, that **YĕHôVâH (יהוה)** your **Elohim (אלהים)** shall set you high above all nations of the earth.

Deḇarim 28:2 "And all these blessings shall come upon you and overtake you, if you obey the voice of **YĕHôVâH (יהוה)** your **Elohim (אלהים)**:

Deḇarim 28:3 "Blessed are you in the city, and blessed are you in the field.

Deḇarim 28:4 "Blessed is the fruit of your body, and the fruit of your ground and the fruit of your livestock – the increase of your cattle and the offspring of your flocks.

Deḇarim 28:5 "Blessed is your basket and your kneading bowl.

Deḇarim 28:6 "Blessed are you when you come in, and blessed are you when you go out.

Deḇarim 28:7 " **YĕHôVâH (יהוה)** causes your enemies who rise against you to be smitten before your face – they come out against you one way and flee before you seven ways.

Deḇarim 28:8 “YēHôVâH (יהוה) commands the blessing on you in your storehouses and in all to which you set your hand, and shall bless you in the land which YēHôVâH (יהוה) your Elohim (אלהים) is giving you.

Deḇarim 28:9 “YēHôVâH (יהוה) does establish you as a Holy people to Himself, as He has sworn to you, if you guard the commands of YēHôVâH (יהוה) your Elohim (אלהים) and walk in His ways.

Deḇarim 28:10 “And all peoples of the earth shall see that the Name of YēHôVâH (יהוה) is called upon you, and they shall be afraid of you.

Deḇarim 28:11 “And YēHôVâH (יהוה) shall make you to have plenty of what is good, in the fruit of your body, in the fruit of your livestock, and in the fruit of your ground, in the land of which YēHôVâH (יהוה) swore to your fathers to give you.

Deḇarim 28:12 “YēHôVâH (יהוה) opens to you His good treasure, the heavens, to give the rain to your land in its season, and to bless all the work of your hand. And you shall lend to many nations, but you do not borrow.

Deḇarim 28:13 “And YēHôVâH (יהוה) shall make you the head and not the tail. And you shall be only on top, and not be beneath, if you obey the commands of YēHôVâH (יהוה) your Elohim (אלהים), which I command you today, to guard and do.

Deḇarim 28:14 “And do not turn aside from any of the Words which I am commanding you today, right or left, to go after other mighty ones to serve them.

Deḇarim 28:15 “And it shall be, if you do not obey the voice of YēHôVâH (יהוה) your Elohim (אלהים), to guard to do all His commands and His laws which I command you today, that all these curses shall come upon you and overtake you:

Deḇarim 28:16 “Cursed are you in the city, and cursed are you in the field.

Deḇarim 28:17 “Cursed is your basket and your kneading bowl.

Deḇarim 28:18 “Cursed is the fruit of your body and the fruit of your land, the increase of your cattle and the offspring of your flocks.

Deḇarim 28:19 “Cursed are you when you come in, and cursed are you when you go out.

Deḇarim 28:20 “YēHôVâH (יהוה) sends on you the curse, the confusion, and the rebuke in all that you set your hand to do, until you are destroyed and until you perish quickly, because of the evil of your doings by which you have forsaken Me.

Deḇarim 28:21 “YēHôVâH (יהוה) makes the plague cling to you until He has consumed you from the land which you are going to possess.

Deḇarim 28:22 “YēHôVâH (יהוה) smites you with wasting disease, and with inflammation, and with burning, and with extreme heat, and with the sword, and with blight, and with mildew. And they shall pursue you until you perish.

Deḇarim 28:23 “And your heavens which are over your head shall be bronze, and the earth which is under you iron.

Deḇarim 28:24 “YēHôVâH (יהוה) makes the rain of your land powder and dust; from the heavens it comes down on you until you are destroyed.

Deḇarim 28:25 “YēHôVâH (יהוה) causes you to be defeated before your enemies – you go out one way against them and flee seven ways before them. And you shall become a horror to all the reigns of the earth.

Deḇarim 28:26 “And your carcasses shall be food for all the birds of the heavens and the beasts of the earth, with no one to frighten them away.

Deḇarim 28:27 “YēHôVâH (יהוה) shall smite you with the boils of Mitsrayim, with tumours, with the scab, and with the itch, from which you are unable to be healed.

Deḇarim 28:28 “YēHôVâH (יהוה) shall smite you with madness and blindness and bewilderment of heart.

Deḇarim 28:29 “And you shall be groping at noon, as a blind man gropes in darkness, and not prosper

in your ways. And you shall be only oppressed and plundered all the days, with no one to save you.

Deḅarim 28:30 “You become engaged to a wife, but another man does lie with her. You build a house, but do not dwell in it. You plant a vineyard, but do not use its fruit.

Deḅarim 28:31 “Your ox is slaughtered before your eyes, but you do not eat of it. Your donkey is violently taken from before you, and it is not given back to you. Your sheep are given to your enemies, with no one to save them.

Deḅarim 28:32 “Your sons and your daughters are given to another people, and your eyes look and fail for them all day long, and your hand powerless.

Deḅarim 28:33 “A people whom you have not known eat the fruit of your land and all your labours. And you shall be only oppressed and crushed all the days.

Deḅarim 28:34 “And you shall be maddened because of the sight which your eyes see.

Deḅarim 28:35 “**YēHôVâH (יהוה)** smites you in the knees and on the legs with evil boils of which you are unable to be healed, and from the sole of your foot to the top of your head.

Deḅarim 28:36 “**YēHôVâH (יהוה)** brings you and the sovereign whom you set over you to a nation which neither you nor your fathers have known, and there you shall serve other mighty ones, wood and stone.

Deḅarim 28:37 “Thus you shall become an astonishment, a proverb, and a mockery among all the peoples to which **YēHôVâH (יהוה)** drives you.

Deḅarim 28:38 “You take much seed out into the field but gather little in, for the locust consumes it.

Deḅarim 28:39 “You plant vineyards, and shall labour, but you neither drink of the wine nor gather, for the worm eats it.

Deḅarim 28:40 “You have olive trees in all your border, but do not anoint with oil, for your olives drop off.

Deḅarim 28:41 “You bring forth sons and daughters, but they are not with you, for they go into captivity.

Deḅarim 28:42 “Locusts possess all your trees and the fruit of your ground.

Deḅarim 28:43 “The sojourner who is among you rises higher and higher above you, but you come down lower and lower.

Deḅarim 28:44 “He lends to you, but you do not lend to him. He is the head, and you are the tail.

Deḅarim 28:45 “And all these curses shall come upon you, and they shall pursue and overtake you, until you are destroyed, because you did not obey the voice of **YēHôVâH (יהוה)** your **Elohim (אלהים)**, to guard His commands and His laws which He commanded you.

Deḅarim 28:46 “And they shall be upon you for a sign and for a wonder, and on your seed, forever.

Deḅarim 28:47 “Because you did not serve **YēHôVâH (יהוה)** your **Elohim (אלהים)** with joy and gladness of heart for all the plenty,

Deḅarim 28:48 you shall serve your enemies whom **YēHôVâH (יהוה)** sends against you, in hunger, and in thirst, and in nakedness, and in need of all. And he shall put a yoke of iron on your neck until he has destroyed you.

Deḅarim 28:49 “**YēHôVâH (יהוה)** brings a nation against you from afar, from the end of the earth, as swift as the eagle flies, a nation whose language you shall not understand,

Deḅarim 28:50 a fierce-looking nation, which shows no regard for the elderly nor show favour to the young,

Deḅarim 28:51 and they shall eat the fruit of your livestock and the fruit of your land, until you are destroyed. They leave you no grain, nor new wine, nor oil, nor the increase of your cattle or the offspring of your flocks, until they have destroyed you.

Deḅarim 28:52 “And they shall besiege you at all your gates till your high and fenced walls, in which you are trusting, come down in all your land. And

they shall besiege you at all your gates in all your land which **YēHôVâH (יהוה)** your **Elohim (אלהים)** has given you.

Deḇarim 28:53 “And you shall eat the fruit of your own body, the flesh of your sons and your daughters whom **YēHôVâH (יהוה)** your **Elohim (אלהים)** has given you, in the siege and distress in which your enemies distress you.

Deḇarim 28:54 “The man among you who is tender, and who is very delicate, his eye is evil against his brother, against the wife of his bosom, and against the rest of his children whom he leaves behind,

Deḇarim 28:55 against giving any of them the flesh of his children that he eats, because it is all that has been left to him in the siege and distress with which your enemy distresses you in all your gates.

Deḇarim 28:56 “The tender and the delicate woman among you, who have not tried to set the sole of her foot on the ground because of her delicateness and tenderness, her eye is evil against the husband of her bosom, and against her son, and against her daughter,

Deḇarim 28:57 and against her seed which comes out from between her feet, and her children whom she bears, for she eats them in secret for lack of all, in the siege and distress with which your enemy distresses you in all your gates.

Deḇarim 28:58 “If you do not guard to do all the Words of this Law that are written in this book, to fear this glorious and awesome Name, **YēHôVâH (יהוה)** your **Elohim (אלהים)**,

Deḇarim 28:59 then **YēHôVâH (יהוה)** shall bring upon you and your descendants extraordinary plagues, great and lasting plagues, and grievous and lasting sicknesses.

Deḇarim 28:60 “And He shall bring back on you all the diseases of Mitsrayim, of which you were afraid, and they shall cling to you,

Deḇarim 28:61 also every sickness and every plague, which is not written in the book of this Law,

YēHôVâH (יהוה) does bring upon you until you are destroyed.

Deḇarim 28:62 “And you shall be left with few men, although you had become as numerous as the stars of the heavens, because you did not obey the voice of **YēHôVâH (יהוה)** your **Elohim (אלהים)**.

Deḇarim 28:63 “And it shall be, that as **YēHôVâH (יהוה)** rejoiced over you to do you good and increase you, so **YēHôVâH (יהוה)** does rejoice over you to destroy you and lay you waste. And you shall be plucked from off the land which you go to possess.

Deḇarim 28:64 “And **YēHôVâH (יהוה)** shall scatter you among all peoples, from one end of the earth to the other, and there you shall serve other mighty ones, which neither you nor your fathers have known, wood and stone.

Deḇarim 28:65 “And among those nations you are to find no rest, nor have a resting place for the sole of your foot. But there **YēHôVâH (יהוה)** shall give you a trembling heart, and failing eyes, and sorrow of being.

Deḇarim 28:66 “And your life shall be hanging in suspense before you, and you shall fear day and night, and not be certain of your life.

Deḇarim 28:67 “In the morning you say, ‘Oh, that it were evening!’ And at evening you say, ‘Oh, that it were morning!’ because of the fear of your heart, with which you fear, and because of the sight which your eyes see.

Deḇarim 28:68 “And **YēHôVâH (יהוה)** shall bring you back to Mitsrayim in ships, by a way of which I said to you, ‘You are never to see it again.’ And there you shall be sold to your enemies as male and female slaves, but no one to buy.”

Deḇarim 29:1 These are the words of the covenant which **YēHôVâH (יהוה)** commanded Mosheh to make with the children of Yisra'el in the land of Mo'ab, besides the covenant which He made with them in Ḥorëb.

Deḇarim 29:2 And Mosheh called all Yisra'el and said to them, “You yourselves saw all that **YēHôVâH**

(יְהוָה) did before your eyes in the land of Mitsrayim, to Pharaoh and to all his servants and to all his land.

Deḅarim 29:3 “Your eyes saw the great trials, the signs, and those great wonders.

Deḅarim 29:4 “But YēHôVâH (יְהוָה) has not given you a heart to know and eyes to see and ears to hear, till this day.

Deḅarim 29:5 “And I have led you forty years in the wilderness. Your garments have not worn out on you, and your sandals have not worn out on your feet.

Deḅarim 29:6 “You ate no bread and drank no wine nor strong drink, so that you might know that I am YēHôVâH (יְהוָה) your Elohim (אֱלֹהִים).

Deḅarim 29:7 “And when you came to this place, Siḥon King of Ḥeshbon and Oḡ King of Bashan came out against us to battle, and we smote them, Deḅarim 29:8 and took their land and gave it as an inheritance to the Re’uḇēnites, and to the Gaḏites, and to half the tribe of Menashsheh.

Deḅarim 29:9 “Therefore you shall guard the words of this covenant, and do them, so that you prosper in all that you do.

Deḅarim 29:10 “All of you are standing today before YēHôVâH (יְהוָה) your Elohim (אֱלֹהִים): your leaders, your tribes, your elders and your officers, all the men of Yisra’el,

Deḅarim 29:11 your little ones, your wives, and your sojourner who is in the midst of your camp, from the one who cuts your wood to the one who draws your water,

Deḅarim 29:12 so that you should enter into covenant with YēHôVâH (יְהוָה) your Elohim (אֱלֹהִים), and into His oath, which YēHôVâH (יְהוָה) your Elohim (אֱלֹהִים) makes with you today,

Deḅarim 29:13 in order to establish you today as a people for Himself, and He Himself be your Elohim (אֱלֹהִים), as He has spoken to you, and as He has sworn to your fathers, to ‘Ab-rā-hām (אַבְרָהָם), to Yiṣ-ḥāq, and to Ya’aqob.

Deḅarim 29:14 “And not with you alone I am making this covenant and this oath,

Deḅarim 29:15 but with him who stands here with us today before YēHôVâH (יְהוָה) our Elohim (אֱלֹהִים), as well as with him who is not here with us today.

Deḅarim 29:16 “For you know how we dwelt in the land of Mitsrayim and how we passed through the nations which you passed through,

Deḅarim 29:17 and you saw their abominations and their idols, wood and stone, silver and gold, which were with them,

Deḅarim 29:18 lest there should be among you a man or woman or clan or tribe, whose heart turns away today from YēHôVâH (יְהוָה) our Elohim (אֱלֹהִים), to go and serve the mighty ones of these nations, lest there should be among you a root bearing bitterness or wormwood.

Deḅarim 29:19 “And it shall be, when he hears the words of this curse, that he should bless himself in his heart, saying, ‘I have peace though I walk in the stubbornness of my heart,’ in order to add drunkenness to thirst.

Deḅarim 29:20 “YēHôVâH (יְהוָה) would not forgive him, but rather, the displeasure of YēHôVâH (יְהוָה) and His jealousy shall burn against that man, and every curse that is written in this book shall settle on him, and YēHôVâH (יְהוָה) shall blot out his name from under the heavens.

Deḅarim 29:21 “And YēHôVâH (יְהוָה) shall separate him for evil, out of all the tribes of Yisra’el, according to all the curses of the covenant that are written in this Book of the Law.

Deḅarim 29:22 “And the generation to come of your children who rise up after you, and the foreigner who comes from a far land, shall say when they see the plagues of that land and the sicknesses which YēHôVâH (יְהוָה) has sent into it:

Deḅarim 29:23 ‘All its land is sulphur, salt, and burning; it is not sown, nor does it bear, nor does any grass grow there, like the overthrow of Seḏom and Amorah, Aḏmah and Tseḅoyim, which

YēHôVâH (יהוה) overthrew in His displeasure and His wrath.'

Debarim 29:24 "And all nations shall say, 'Why has YēHôVâH (יהוה) done so to this land? What does the heat of this great displeasure mean?'

Debarim 29:25 "And it shall be said, 'Because they have forsaken the covenant of YēHôVâH (יהוה) Elohim (אלהים) of their fathers, which He made with them when He brought them out of the land of Mitsrayim.

Debarim 29:26 'And they went and served other mighty ones and bowed themselves to them, mighty ones that they did not know and that He had not given to them,

Debarim 29:27 therefore the displeasure of YēHôVâH (יהוה) burned against this land, to bring on it every curse that is written in this book.

Debarim 29:28 'And YēHôVâH (יהוה) uprooted them from their land in displeasure, and in wrath, and in great rage, and cast them into another land, as it is today.'

Debarim 29:29 "The secret matters belong to YēHôVâH (יהוה) our Elohim (אלהים), but what is revealed belongs to us and to our children forever, to do all the Words of this Law.

Debarim 30:1 "And it shall be, when all these words come upon you, the blessing and the curse which I have set before you, and you shall bring them back to your heart among all the gentiles where YēHôVâH (יהוה) your Elohim (אלהים) drives you,

Debarim 30:2 and shall turn back to YēHôVâH (יהוה) your Elohim (אלהים) and obey His voice, according to all that I command you today, with all your heart and with all your being, you and your children, Debarim 30:3 then YēHôVâH (יהוה) your Elohim (אלהים) shall turn back your captivity, and shall have compassion on you, and He shall turn back and gather you from all the peoples where YēHôVâH (יהוה) your Elohim (אלהים) has scattered you.

Debarim 30:4 "If any of you are driven out to the farthest parts under the heavens, from there

YēHôVâH (יהוה) your Elohim (אלהים) does gather you, and from there He does take you.

Debarim 30:5 "And YēHôVâH (יהוה) your Elohim (אלהים) shall bring you to the land which your fathers possessed, and you shall possess it. And He shall do good to you, and increase you more than your fathers.

Debarim 30:6 "And YēHôVâH (יהוה) your Elohim (אלהים) shall circumcise your heart and the heart of your seed, to love YēHôVâH (יהוה) your Elohim (אלהים) with all your heart and with all your being, so that you might live,

Debarim 30:7 and YēHôVâH (יהוה) your Elohim (אלהים) shall put all these curses on your enemies and on those who hate you, who persecuted you.

Debarim 30:8 "And you shall turn back and obey the voice of YēHôVâH (יהוה) and do all His commands which I command you today.

Debarim 30:9 "And YēHôVâH (יהוה) your Elohim (אלהים) shall make you have excess in all the work of your hand, in the fruit of your body, and in the fruit of your livestock, and in the fruit of your ground for good. For YēHôVâH (יהוה) turns back to rejoice over you for good as He rejoiced over your fathers,

Debarim 30:10 if you obey the voice of YēHôVâH (יהוה) your Elohim (אלהים), to guard His commands and His laws which are written in this Book of the Law, if you turn back to YēHôVâH (יהוה) your Elohim (אלהים) with all your heart and with all your being.

Debarim 30:11 "For this command which I am commanding you today, it is not too hard for you, nor is it far off.

Debarim 30:12 "It is not in the heavens, to say, 'Who shall ascend into the heavens for us, and bring it to us, and cause us to hear it, so that we do it?'

Deḇarim 30:13 “Nor is it beyond the sea, to say, ‘Who shall go over the sea for us, and bring it to us, and cause us to hear it, so that we do it?’

Deḇarim 30:14 “For the Word is very near you, in your mouth and in your heart – to do it.

Deḇarim 30:15 “See, I have set before you today life and good, and death and evil,

Deḇarim 30:16 in that I am commanding you today to love YĕHôVâH (יהוה) your Elohim (אלהים), to walk in His ways, and to guard His commands, and His laws, and His right- rulings. And you shall live and increase, and YĕHôVâH (יהוה) your Elohim (אלהים) shall bless you in the land which you go to possess.

Deḇarim 30:17 “But if your heart turns away, and you do not obey, and shall be drawn away, and shall bow down to other mighty ones and serve them,

Deḇarim 30:18 “I have declared to you today that you shall certainly perish, you shall not prolong your days in the land which you are passing over the Yardēn to enter and possess.

Deḇarim 30:19 “I have called the heavens and the earth as witnesses today against you: I have set before you life and death, the blessing and the curse. Therefore you shall choose life, so that you live, both you and your seed,

Deḇarim 30:20 to love YĕHôVâH (יהוה) your Elohim (אלהים), to obey His voice, and to cling to Him – for He is your life and the length of your days – to dwell in the land which YĕHôVâH (יהוה) swore to your fathers, to ‘Ab-râ-hâm (אברהם), to Yiṣ-ḥâq, and to Ya‘aqob, to give them.”

Deḇarim 31:1 And Mosheh went and spoke these words to all Yisra’el,

Deḇarim 31:2 and he said to them, “I am one hundred and twenty years old today. I am no longer able to go out and come in. And YĕHôVâH (יהוה) has said to me, ‘You do not pass over this Yardēn.’

Deḇarim 31:3 “YĕHôVâH (יהוה) your Elohim (אלהים) Himself is passing over before you. He shall destroy these nations from before you and you possess

them. Yehoshua himself is passing over before you, as YĕHôVâH (יהוה) has spoken.

Deḇarim 31:4 “And YĕHôVâH (יהוה) shall do to them as He did to Siḥon and to Og, the sovereigns of the Amorites and their land, when He destroyed them.

Deḇarim 31:5 “And YĕHôVâH (יהוה) shall give them over to you, and you shall do to them according to all the command which I have commanded you.

Deḇarim 31:6 “Be strong and courageous, do not fear nor be afraid of them. For it is YĕHôVâH (יהוה) your Elohim (אלהים) who is going with you. He does not fail you nor forsake you.”

Deḇarim 31:7 And Mosheh called Yehoshua and said to him before the eyes of all Yisra’el, “Be strong and courageous, for you are going with this people to the land which YĕHôVâH (יהוה) has sworn to their fathers to give them, and you are to let them inherit it.

Deḇarim 31:8 “And it is YĕHôVâH (יהוה) who is going before you, He Himself is with you. He does not fail you nor forsake you. Do not fear nor be discouraged.”

Deḇarim 31:9 And Mosheh wrote this Law and gave it to the priests, the sons of Lĕwi, who bore the ark of the covenant of YĕHôVâH (יהוה), and to all the elders of Yisra’el.

Deḇarim 31:10 And Mosheh commanded them, saying, “At the end of seven years, at the appointed time, the year of release, at the Festival of Booths,

Deḇarim 31:11 when all Yisra’el comes to appear before YĕHôVâH (יהוה) your Elohim (אלהים) in the place which He chooses, read this Law before all Yisra’el in their hearing.

Deḇarim 31:12 “Assemble the people, the men and the women and the little ones, and your sojourner who is within your gates, so that they hear, and so that they learn to fear YĕHôVâH (יהוה) your Elohim (אלהים) and guard to do all the Words of this Law.

Deḇarim 31:13 “And their children, who have not known it, should hear and learn to fear YĕHôVâH

(יְהוָה) your Elohim (אֱלֹהִים) as long as you live in the land you are passing over the Yardēn to possess.”
Deḇarim 31:14 And YēHôVâH (יְהוָה) said to Mosheh, “See, the days have drawn near for you to die. Call Yehoshua, and present yourselves in the Tent of Meeting, so that I command him.” And Mosheh and Yehoshua went and presented themselves in the Tent of Meeting.
Deḇarim 31:15 And YēHôVâH (יְהוָה) appeared at the Tent in a column of a cloud, and the column of a cloud stood above the door of the Tent.
Deḇarim 31:16 And YēHôVâH (יְהוָה) said to Mosheh, “See, you are about to sleep with your fathers. And this people shall rise and whore after the mighty ones of the strangers of the land into the midst of which they shall enter, and forsake Me and break My covenant which I have made with them.
Deḇarim 31:17 “Then My displeasure shall burn against them in that day, and I shall forsake them and hide My face from them, and they shall be consumed. And many evils and distresses shall come upon them, and it shall be said in that day, ‘Is it not because our Elohim (אֱלֹהִים) is not in our midst that these evils have come upon us?’
Deḇarim 31:18 “And I shall certainly hide My face in that day, because of all the evil which they have done, for they shall turn to other mighty ones.
Deḇarim 31:19 “And now write down this song for yourselves, and teach it to the children of Yisra’el. Put it in their mouths, so that this song is to Me for a witness against the children of Yisra’el.
Deḇarim 31:20 “And I shall bring them to the land flowing with milk and honey, of which I swore to their fathers, and they shall eat and be satisfied and be fat, then they shall turn to other mighty ones, and they shall serve them, and scorn Me and break My covenant.
Deḇarim 31:21 “And it shall be, when many evils and distresses come upon them, that this song shall answer before them as a witness. For it is not to be forgotten in the mouths of their seed, for I know their thoughts which they are forming today,

even before I bring them to the land of which I swore to give them.”
Deḇarim 31:22 And Mosheh wrote this song the same day, and taught it to the children of Yisra’el.
Deḇarim 31:23 And He commanded Yehoshua son of Nun, and said, “Be strong and courageous, for you are to bring the children of Yisra’el into the land of which I swore to them, and I Myself am with you.”
Deḇarim 31:24 And it came to be, when Mosheh had completed writing the Words of this Law in a book, until their completion,
Deḇarim 31:25 that Mosheh commanded the Lēwites, who bore the ark of the covenant of YēHôVâH (יְהוָה), saying,
Deḇarim 31:26 “Take this Book of the Law, and you shall place it beside the ark of the covenant of YēHôVâH (יְהוָה) your Elohim (אֱלֹהִים), and it shall be there as a witness against you,
Deḇarim 31:27 for I myself know your rebellion and your stiff neck. See, while I am still alive with you today, you have been rebellious against YēHôVâH (יְהוָה), then how much more after my death?
Deḇarim 31:28 “Assemble unto me all the elders of your tribes, and your officers, so that I speak these words in their hearing and call the heavens and the earth to witness against them.
Deḇarim 31:29 “For I know that after my death you shall do very corruptly and turn aside from the way which I have commanded you. And evil shall come to you in the latter days, because you do what is evil in the eyes of YēHôVâH (יְהוָה), to provoke Him through the work of your hands.”
Deḇarim 31:30 So Mosheh spoke in the hearing of all the assembly of Yisra’el the words of this song till their completion:
Deḇarim 32:1 “Give ear, O heavens, and let me speak; And hear, O earth, The words of my mouth.
Deḇarim 32:2 “Let my instruction fall as rain, My speech drop down as dew, As fine rain on the tender plants, And as showers on the grass.

Deḇarim 32:3 “For I proclaim the Name of YĕHôVâH (יהוה), Ascribe greatness to our Elohim (אלהים).

Deḇarim 32:4 “The Rock! His work is perfect, For all His ways are right-ruling, An Ēl of truth and without unrighteousness, Righteous and straight is He.

Deḇarim 32:5 “A twisted and crooked generation has corrupted itself, Their blemish, they are not His children.

Deḇarim 32:6 “Do you do this to YĕHôVâH (יהוה), O foolish and unwise people? Is He not your Father [Abba אבא], who bought you, Who created you and established you?

Deḇarim 32:7 “Remember the days of old, Consider the years of many generations. Ask your father and let him show you, Your elders, and let them say to you:

Deḇarim 32:8 “When the Most High gave the nations their inheritance When He separated the sons of Hā'ā-dām (אדם), He set the boundaries of the peoples According to the number of the children of Yisra'el.

Deḇarim 32:9 “For the portion of YĕHôVâH (יהוה) is His people, Ya'aqob His allotted inheritance.

Deḇarim 32:10 “He found him in a wilderness, And in a wasted, howling desert. He encompassed him, He made him understand, He watched over him as the apple of His eye.

Deḇarim 32:11 “As an eagle stirs up its nest, Flutters over its young, Spreading out its wings, taking them up, Bearing them on its wings.

Deḇarim 32:12 “ YĕHôVâH (יהוה) alone led him, And there was no strange mighty one with him.

Deḇarim 32:13 “He made him ride in the heights of the earth, And he ate the fruit of the fields, And He made him to draw honey from the rock, And oil from the flinty rock,

Deḇarim 32:14 “Curds from the cattle, And milk of the flock, With fat of lambs, And rams of the breed of Bashan, And goats, with the choicest wheat; And you drank wine, the blood of the grapes.

Deḇarim 32:15 “But Yeshurun grew fat and kicked; You grew fat, you grew thick, You are covered with

fat; So he forsook Eloah who made him, And scorned the Rock of his deliverance.

Deḇarim 32:16 “They moved Him to jealousy with foreign matters, With abominations they provoked Him.

Deḇarim 32:17 “They slaughtered to demons – not Eloah – Mighty ones they did not know, New ones who came lately, Which your fathers did not fear.

Deḇarim 32:18 “You neglected the Rock who brought you forth, And forgot the Ēl who fathered you.

Deḇarim 32:19 “And YĕHôVâH (יהוה) saw, and despised, Because of the provocation of His sons and His daughters.

Deḇarim 32:20 “And He said, ‘Let Me hide My face from them, Let Me see what their end is, For they are a perverse generation, Children in whom there is no trusting.

Deḇarim 32:21 “They made Me jealous by what is not Ēl, They provoked Me with their worthless matters. But I make them jealous by those who are no people, I provoke them with a foolish nation.

Deḇarim 32:22 “For a fire was kindled in My wrath And burns to the bottom of She'ol, And consumes the earth and its increase, And sets on fire the foundations of mountains.

Deḇarim 32:23 “I gather evils upon them, I use up My arrows upon them –

Deḇarim 32:24 “Wasted by scarcity of food, And consumed by heat and bitter destruction, And the teeth of beasts I send upon them, With the poison of serpents of the dust.

Deḇarim 32:25 “The sword bereaves from the outside, And fear from within, Both young man and maiden, Nursing child with the man of grey hairs.

Deḇarim 32:26 “I said, ‘I should blow them away, I should make the remembrance of them To cease from among men,

Deḇarim 32:27 ‘If I did not fear the enemy's taunt, Lest their adversaries misunderstand, Lest they say, “Our hand is high, And YĕHôVâH (יהוה) has not done all this.” ’

Deḇarim 32:28 “For they are a nation lost to counsel, And there is no understanding in them.

Deḇarim 32:29 “If they were wise, They would understand this, They would consider their latter end!

Deḇarim 32:30 “How would one chase a thousand, And two put ten thousand to flight, Unless their Rock had sold them, And **YēHôVâH (יהוה)** had given them up?

Deḇarim 32:31 “For their rock is not like our Rock – Even our enemies are judges.

Deḇarim 32:32 “Their vine is of the vine of Seḏom And of the fields of Amorah; Their grapes are grapes of gall, Their clusters are bitter.

Deḇarim 32:33 “Their wine is the poison of serpents, And the fierce venom of cobras.

Deḇarim 32:34 ‘Is it not stored up with Me, Sealed up among My treasures?

Deḇarim 32:35 ‘Vengeance is Mine, and repayment, At the time their foot slips; For near is the day of their calamity, And the matters prepared are hastening to them.’

Deḇarim 32:36 “For **YēHôVâH (יהוה)** rightly rules His people And has compassion on His servants, When He sees that their power is gone, And there is no one remaining, Shut up or at large.

Deḇarim 32:37 “And He shall say, ‘Where are their mighty ones, The rock in whom they sought refuge?

Deḇarim 32:38 ‘Who ate the fat of their slaughterings, And drank the wine of their drink offering? Let them arise and help you, Let it be a hiding-place for you!

Deḇarim 32:39 ‘See now that I, I am He, And there is no **Elohim (אלהים)** besides Me. I put to death and I make alive. I have wounded, and I heal. And from My hand no one delivers!

Deḇarim 32:40 ‘For I lift My hand to the heavens, And shall say: As I live forever,

Deḇarim 32:41 ‘If I have sharpened My flashing sword, And My hand takes hold on judgment, I

shall return vengeance to My enemies, And repay those who hate Me.

Deḇarim 32:42 ‘I make My arrows drunk with blood, And My sword devours flesh, With the blood of the slain and the captives, From the long-haired enemy chiefs.’

Deḇarim 32:43 “O nations, acclaim His people! For He avenges the blood of His servants, And returns vengeance to His adversaries, And shall pardon His land, His people.”

Deḇarim 32:44 Then Mosheh came, with Yehoshua son of Nun, and spoke all the words of this song in the hearing of the people.

Deḇarim 32:45 And when Mosheh ended speaking all these words to all Yisra’el,

Deḇarim 32:46 he said to them, “Set your heart on all the words with which I warn you today, so that you command your children to guard to do all the Words of this Law.

Deḇarim 32:47 “For it is not a worthless Word for you, because it is your life, and by this Word you prolong your days on the soil which you pass over the Yardën to possess.”

Deḇarim 32:48 And **YēHôVâH (יהוה)** spoke to Mosheh that same day, saying,

Deḇarim 32:49 “Go up this mountain of the Aḇarim, Mount Neḇo, which is in the land of Mo’ab, which is opposite Yeriḥo, and look at the land of Kena’an, which I give to the children of Yisra’el as a possession,

Deḇarim 32:50 and die on the mountain which you ascend, and be gathered to your people, as Aharon your brother died on Mount Hor and was gathered to his people,

Deḇarim 32:51 because you trespassed against Me in the midst of the children of Yisra’el at the waters of Meriḇah Qadësh, in the Wilderness of Tsin, because you did not set Me apart in the midst of the children of Yisra’el.

Deḇarim 32:52 “For you are to look at the land before you, but not enter there, into the land which I am giving to the children of Yisra’el.”

Debarim 33:1 And this is the blessing with which Mosheh the man of Elohim (אֱלֹהִים) blessed the children of Yisra'el before his death.

Debarim 33:2 And he said, "YEHÔVÂH (יְהוָה) came from Sinai, and rose from Sê'ir for them. He shone forth from Mount Paran, and came with ten thousands of Holy ones – at His right hand a law of fire for them.

Debarim 33:3 Indeed, He loves the peoples, all His Holy ones are in Your hand. And they, they sat down at Your feet, receiving Your Words.

Debarim 33:4 Mosheh commanded us a Law, an inheritance of the assembly of Ya'aqob.

Debarim 33:5 And He was King in Yeshurun, when the heads of the people were gathered, the tribes of Yisra'el.

Debarim 33:6 "Let Re'ubën live, and not die, and let his men be numbered."

Debarim 33:7 And this of Yehuḏah, and he said, "Hear, YEHÔVÂH (יְהוָה), the voice of Yehuḏah, and bring him to his people. His hands shall fight for him, and You be a help against his enemies."

Debarim 33:8 And of Lëwi he said, "Your Tummim and Your Urim belong to Your kind one, whom You tried at Massah, with whom You contended at the waters of Meribah,

Debarim 33:9 who said of his father and mother, 'I have not seen them.' And he did not acknowledge his brothers, or know his own children, for they have guarded Your Word and watched over Your covenant.

Debarim 33:10 "They teach Your right-rulings to Ya'aqob, and Your Law to Yisra'el. They put incense before You, and a complete burnt offering on Your altar.

Debarim 33:11 "O YEHÔVÂH (יְהוָה), bless his strength, and accept the work of his hands. Smite the loins of those who rise against him, and of those who hate him, that they rise no more."

Debarim 33:12 Of Binyamin he said, "Let the beloved of YEHÔVÂH (יְהוָה) dwell in safety by Him,

shielding him all the day, as he dwells between His shoulders."

Debarim 33:13 And of Yosëph he said, "Blessed of YEHÔVÂH (יְהוָה) is his land, with the choicest from the heavens, with the dew, and the deep lying beneath, Debarim 33:14 with the choice fruits of the sun, with the choice yield of the months, Debarim 33:15 with the finest of the ancient mountains, with the choicest of the everlasting hills,

Debarim 33:16 with the choicest of the earth and all that fills it, and the good pleasure of Him who dwelt in the bush. Let it come on the head of Yosëph, and on the crown of the head of him who was separate from his brothers.

Debarim 33:17 "His splendour is like a first-born bull, and his horns are like the horns of the wild ox. With them he pushes the peoples to the ends of the earth. And they are the ten thousands of Ephrayim, and they are the thousands of Menashsheh."

Debarim 33:18 And of Zeḅulun he said, "Rejoice, O Zeḅulun, in your going out, and Yissaskar in your tents!

Debarim 33:19 "They call peoples to the mountain, there they bring offerings of righteousness, for they draw from the riches of the seas, and treasures hidden in the sand."

Debarim 33:20 And of Gaḏ he said, "Blessed is he who enlarges Gaḏ. He dwells as a lion, and shall tear off the arm, also the crown.

Debarim 33:21 "And he chose the best for himself, for there the portion of the lawgiver was hidden. And he came with the heads of the people. The righteousness of YEHÔVÂH (יְהוָה) he did, and His right-rulings with Yisra'el."

Debarim 33:22 And of Dan he said, "Dan is a lion's cub, that leaps from Bashan."

Debarim 33:23 And of Naphtali he said, "O Naphtali, satisfied with pleasure, and filled with the blessing of YEHÔVÂH (יְהוָה), possess the west and the south."

Deḅarim 33:24 And of Ashër he said, “Ashër is most blessed of sons. Let him be accepted by his brothers, and dip his foot in oil.

Deḅarim 33:25 “Your sandals are iron and bronze, and your strength as your days.

Deḅarim 33:26 “O Yeshurun, there is no one like Ēl, riding the heavens to help you, and on the clouds, in His excellency.

Deḅarim 33:27 “The Elohīm (אֱלֹהִים) of old is a refuge, and beneath are everlasting arms. And He drives out the enemy from before you and says, ‘Destroy!’

Deḅarim 33:28 “Thus Yisra’ël dwells in safety, the fountain of Ya’aqob alone, in a land of grain and new wine. His heavens also drop down dew.

Deḅarim 33:29 “Blessed are you, O Yisra’ël! Who is like you, a people saved by YĕHôVâH (יְהוָה), the shield of your help, and He who is the sword of your excellency! And your enemies are subdued for you, and you tread down their high places.”

Deḅarim 34:1 And Mosheh went up from the desert plains of Mo’ab to Mount Neḅo, to the top of Pisgah, which is opposite Yeriḥo. And YĕHôVâH (יְהוָה) showed him all the land of Gil’aḍ as far as Dan,

Deḅarim 34:2 and all Naphtali and the land of Ephrayim and Menashsheh, all the land of Yehuḍah as far as the Western Sea,

Deḅarim 34:3 and the Negeb, and the plain of the Valley of Yeriḥo, the city of palm trees, as far as Tso’ar.

Deḅarim 34:4 And YĕHôVâH (יְהוָה) said to him, “This is the land of which I swore to ‘Ab·râ·hām (אַבְרָהָם), to Yiṣ·ḥāq, and to Ya’aqob, saying, ‘To your seed I give it.’ I have let you look at it with your eyes, but you do not pass over there.”

Deḅarim 34:5 And Mosheh the servant of YĕHôVâH (יְהוָה) died there in the land of Mo’ab, according to the mouth of YĕHôVâH (יְהוָה).

Deḅarim 34:6 And He buried him in a valley in the land of Mo’ab, opposite Bëyth Pe’or, and no one knows his burial place to this day.

Deḅarim 34:7 And Mosheh was one hundred and twenty years old when he died. His eyes were not dim nor his freshness gone.

Deḅarim 34:8 And the children of Yisra’ël wept for Mosheh in the desert plains of Mo’ab thirty days. And the days of weeping and mourning for Mosheh were completed.

Deḅarim 34:9 And Yehoshua son of Nun was filled with the Spirit [Ruach רֹּחַ] of wisdom, for Mosheh had laid his hands on him. And the children of Yisra’ël listened to him, and did as YĕHôVâH (יְהוָה) had commanded Mosheh.

Deḅarim 34:10 And since then no prophet has arisen in Yisra’ël like Mosheh, whom YĕHôVâH (יְהוָה) knew face to face,

Deḅarim 34:11 for all the signs and wonders which YĕHôVâH (יְהוָה) sent him to do in the land of Mitsrayim, before Pharaoh, and before all his servants, and in all his land,

Deḅarim 34:12 and for all that strong hand and all the great fearsome deeds which Mosheh did before the eyes of all Yisra’ël.

Yehoshua - Outline

1. Entering the Promised Land (1:1 - 5:15)
 - a. Yehoshua Takes Charge (1:1 - 18)
 - b. Rahab and the Spies (2:1 - 24)
 - c. The Crossing of the Jordan (3:1 - 4:24)
 - d. The Circumcision and Passover at Gilgal (5:1 - 12)
 - e. The Commander of Yĕhōvâh’s Army (5:13 - 15)
2. The Conquest of the Promised Land (6:1 - 12:24)
 - a. The Initial Battles (6:1 - 8:35)
 - i. The Battle of Jericho (6:1 - 27)

- ii. The Battle of Ai (7:1 - 8:29)
 - 1. The Defeat at Ai (7:1 - 15)
 - 2. The Sin of Achan (7:16 - 26)
 - 3. The Conquest of Ai (8:1 - 29)
- iii. Mount Ebal and Mount Gerizim (8:30 - 35)
 - b. The Conquest of the South (9:1 - 10:43)
 - i. The Gibeonites (9:1 - 27)
 - ii. The Battle of Beth-horon (10:1 - 28)
 - 1. The Five Melāḵim Assemble Against Yehoshua (10:1 - 5)
 - 2. The Day the Sun Stood Still (10:6 - 15)
 - 3. The Victory at Makkedah (10:16 - 28)
 - iii. Conquest of the Southern Cities (10:29 - 43)
 - c. Conquest of the Northern Cities (11:1 - 15)
 - d. Yehoshua Takes the Whole Land (11:16 - 23)
 - e. The Defeated Melāḵim (12:1 - 24)
 - i. The Melāḵim East of the Jordan (12:1 - 6)
 - ii. The Melāḵim West of the Jordan (12:7 - 24)
 - 3. The Distribution of the Promised Land (13:1 - 21:45)
 - a. Lands Yet Unconquered (13:1 - 7)
 - b. The Inheritance East of the Jordan (13:8 - 33)
 - i. Lands East of the Jordan (13:8 - 14)
 - ii. Reuben's Inheritance (13:15 - 23)
 - iii. Gad's Inheritance (13:24 - 28)
 - iv. Manasseh's Eastern Inheritance (13:29 - 33)
 - c. The Inheritance West of the Jordan (14:1 - 19:51)
 - i. Introduction (14:1 - 5)
 - ii. Caleb Requests Hebron (14:6 - 15)
 - iii. Judah's Inheritance (15:1 - 63)
 - 1. The Land (15:1 - 12)
 - 2. Caleb's Portion and Conquest (15:13 - 19)
 - 3. The Cities of Judah (15:20 - 63)
 - iv. Joseph's Sons' Inheritance (16:1 - 17:18)
 - 1. Ephraim's Inheritance (16:1 - 10)
 - 2. Manasseh's Western Inheritance (17:1 - 18)

- v. The Rest of the Tribes Receive Their Inheritance (18:1 - 19:48)
 - 1. Distribution from Shiloh (18:1 - 10)
 - 2. Benjamin's Inheritance (18:11 - 28)
 - 3. Simeon's Inheritance (19:1 - 9)
 - 4. Zebulun's Inheritance (19:10 - 16)
 - 5. Issachar's Inheritance (19:17 - 23)
 - 6. Asher's Inheritance (19:24 - 31)
 - 7. Naphtali's Inheritance (19:32 - 39)
 - 8. Dan's Inheritance (19:40 - 48)
- vi. Yehoshua's Inheritance (19:49 - 51)
 - d. The Levite's Inheritance (20:1 - 21:45)
 - i. The Six Cities of Refuge (20:1 - 9)
 - ii. The Forty-Eight Cities of the Levites (21:1 - 45)
 - 4. Epilogue: Settling in the Land (22:1 - 24:33)
 - a. The Eastern Tribes Return Home (22:1 - 8)
 - b. The Altar of Witness (22:9 - 33)
 - c. Yehoshua's Charge to Leaders (23:1 - 16)
 - d. The Covenant at Shechem (24:1 - 28)
 - e. The Death and Burial of Yehoshua (24:29 - 33)

Yehoshua/Joshua

Yehoshua 1:1 And it came to be, after the death of Mosheh the servant of YĒHÔVÂH (יהוה), that YĒHÔVÂH (יהוה) spoke to Yehoshua son of Nun, the assistant of Mosheh, saying,
 Yehoshua 1:2 "Mosheh My servant is dead, so now, arise, pass over this Yardën, you and all this people, to the land which I am giving to them, to the children of Yisra'el.
 Yehoshua 1:3 "Every place on which the sole of your foot treads I have given you, as I spoke to Mosheh.
 Yehoshua 1:4 "From the wilderness and this Lebanon even as far as the great river, the River

Euphrates, all the land of the Hittites, and to the Great Sea toward the going down of the sun, is your border.

Yehoshua 1:5 "No man is going to stand before you all the days of your life. As I was with Mosheh, so I am with you. I do not fail you nor forsake you.

Yehoshua 1:6 "Be strong and courageous, for you are to let this people inherit the land which I swore to their fathers to give them.

Yehoshua 1:7 "Only be strong and very courageous, to guard to do according to all the Law which Mosheh My servant commanded you. Do not turn from it right or left, so that you act wisely wherever you go.

Yehoshua 1:8 "Do not let this Book of the Law depart from your mouth, but you shall meditate on it day and night, so that you guard to do according to all that is written in it. For then you shall make your way prosperous, and act wisely. Yehoshua 1:9 "Have I not commanded you? Be strong and courageous. Do not be afraid, nor be discouraged, for YĕHôVâH (יהוה) your Elohim (אלהים) is with you wherever you go."

Yehoshua 1:10 And Yehoshua commanded the officers of the people, saying,

Yehoshua 1:11 "Pass through the midst of the camp and command the people, saying, 'Prepare food for yourselves, for within three days you are passing over this Yardën, to go in to possess the land which YĕHôVâH (יהוה) your Elohim (אלהים) is giving you to possess.' "

Yehoshua 1:12 And Yehoshua spoke to the Re'ubënites and to the Gaḏites and to half the tribe of Menashsheh, saying,

Yehoshua 1:13 "Remember the word which Mosheh, servant of YĕHôVâH (יהוה), commanded you, saying, ' YĕHôVâH (יהוה) your Elohim (אלהים) is giving you rest, and He shall give you this land.'

Yehoshua 1:14 "Let your wives, your little ones, and your livestock stay in the land which Mosheh gave you beyond the Yardën. But you shall pass

before your brothers in fives, all your brave fighters, and shall help them,

Yehoshua 1:15 until YĕHôVâH (יהוה) has given your brothers rest, as unto you. So shall they also take possession of the land which YĕHôVâH (יהוה) your Elohim (אלהים) is giving them. Then you shall return to the land of your possession, and shall possess that which Mosheh the servant of YĕHôVâH (יהוה) gave you beyond the Yardën toward the rising of the sun."

Yehoshua 1:16 And they answered Yehoshua, saying, "All that you have commanded us we do, and wherever you send us we go.

Yehoshua 1:17 "According to all that we obeyed Mosheh, so we obey you. Only, let YĕHôVâH (יהוה) your Elohim (אלהים) be with you, as He was with Mosheh.

Yehoshua 1:18 "Whoever rebels against your command and does not obey your words, in all that you command him, is put to death. Only be strong and courageous."

Yehoshua 2:1 And Yehoshua son of Nun secretly sent out two men from Shittim to spy, saying, "Go, see the land, and Yeriḥo." And they went, and came to the house of a woman, a whore, and her name was Raḥab, and they lay down there.

Yehoshua 2:2 But it was reported to the King of Yeriḥo, saying, "See, men from the children of Yisra'el have come here tonight to search out the land."

Yehoshua 2:3 And the King of Yeriḥo sent to Raḥab, saying, "Bring out the men who have come to you, who have entered your house, for they have come to search out all the land."

Yehoshua 2:4 But the woman had taken the two men and hid them. So she said, "The men came to me, but I did not know where they were from.

Yehoshua 2:5 "Then it came to be as the gate was being shut, when it was dark, that the men went out. I do not know where the men went. Pursue them quickly, so that you overtake them."

Yehoshua 2:6 But she had brought them up to the roof and hidden them with the stalks of flax, which she had laid out on the roof.

Yehoshua 2:7 And the men pursued them by the way to the Yardën, to the fords. And they shut the gate afterwards as soon as the pursuers had gone out.

Yehoshua 2:8 And before they lay down, she came up to them on the roof,

Yehoshua 2:9 and she said to the men, "I know that YĒHÔVÂH (יהוה) has given you the land, and that the fear of you has fallen on us, and that all the inhabitants of the land melt away because of you.

Yehoshua 2:10 "For we have heard how YĒHÔVÂH (יהוה) dried up the water of the Sea of Reeds for you when you came out of Mitsrayim, and what you did to the two sovereigns of the Amorites who were beyond the Yardën, Siḥon and Oḡ, whom you put under the ban.

Yehoshua 2:11 "And when we heard, our hearts melted, and there was no Spirit [Ruach רוח] left in anyone because of you, for YĒHÔVÂH (יהוה) your Elohim (אלהים), He is Elohim (אלהים) in the heavens above and on earth beneath.

Yehoshua 2:12 "And now, please swear to me by YĒHÔVÂH (יהוה), since I have shown you kindness, that you also show kindness to my father's house, and shall give me a true token,

Yehoshua 2:13 and shall spare my father, and my mother, and my brothers, and my sisters, and all that they have, and shall deliver our lives from death."

Yehoshua 2:14 And the men said to her, "Our lives for yours, if you do not expose this matter of ours, then it shall be, when YĒHÔVÂH (יהוה) has given us the land, that we shall treat you in kindness and truth."

Yehoshua 2:15 So she let them down by a rope through the window, for her house was on the city wall and she dwelt on the wall.

Yehoshua 2:16 And she said to them, "Go to the mountain, lest the pursuers come upon you. And

you shall hide there three days, until the pursuers have returned, and afterwards go on your way."

Yehoshua 2:17 And the men said to her, "We are released from this oath of yours which you have made us swear,

Yehoshua 2:18 unless, when we come into the land, you bind this line of scarlet cord in the window through which you let us down, and unless you bring your father, and your mother, and your brothers, and all your father's household to your own home.

Yehoshua 2:19 "And it shall be that anyone who goes outside the doors of your house into the street, his blood is on his own head, and we are innocent. And anyone who is with you in the house, his blood is on our head if a hand is laid on him.

Yehoshua 2:20 "And if you expose this matter of ours, then we shall be released from your oath which you made us swear."

Yehoshua 2:21 And she said, "Let it be according to your words." And she sent them away, and they went. And she bound the scarlet cord in the window.

Yehoshua 2:22 So they left and came to the mountain, and stayed there three days until the pursuers returned. And the pursuers sought them in all the way, but did not find them.

Yehoshua 2:23 Then the two men returned and came down from the mountain, and passed over. And they came to Yehoshua son of Nun, and related to him all that had befallen them.

Yehoshua 2:24 And they said to Yehoshua, "Truly YĒHÔVÂH (יהוה) has given all the land into our hands, and also, all the inhabitants of the land have melted away because of us."

Yehoshua 3:1 And Yehoshua rose early in the morning, and they set out from Shittim and came to the Yardën, he and all the children of Yisra'el, and stayed there before they passed over.

Yehoshua 3:2 And it came to be, after three days, that the officers went into the midst of the camp,

Yehoshua 3:3 and they commanded the people, saying, “When you see the ark of the covenant of YĕHôVâH (יהוה) your Elohim (אלהים), and the priests, the Lĕwites, bearing it, then you shall set out from your place and follow it.

Yehoshua 3:4 “Only, keep a distance between you and it, about two thousand cubits by measure. Do not come near it, so that you know which way to go, for you have not passed over this way before.”

Yehoshua 3:5 And Yehoshua said to the people, “Set yourselves apart, for tomorrow YĕHôVâH (יהוה) is doing wonders in your midst.”

Yehoshua 3:6 And Yehoshua spoke to the priests, saying, “Take up the ark of the covenant and pass over before the people.” So they took up the ark of the covenant and went before the people.

Yehoshua 3:7 And YĕHôVâH (יהוה) said to Yehoshua, “This day I begin to make you great before the eyes of all Yisra’ël, so that they know that I am with you as I was with Mosheh.

Yehoshua 3:8 “And you, command the priests who bear the ark of the covenant, saying, ‘When you come to the edge of the water of the Yardĕn, stand in the Yardĕn.’ ”

Yehoshua 3:9 And Yehoshua said to the children of Yisra’ël, “Come near, and hear the words of YĕHôVâH (יהוה) your Elohim (אלהים).”

Yehoshua 3:10 And Yehoshua said, “By this you shall know that the living Ėl is in your midst, and that He is certainly driving out from before you the Kena’anites and the Hittites and the Hiwwites and the Perizzites and the Girgashites and the Amorites and the Yĕbusites:

Yehoshua 3:11 “See, the ark of the covenant of the Master of all the earth is passing over before you into the Yardĕn.

Yehoshua 3:12 “And now, take for yourselves twelve men from the tribes of Yisra’ël, one man from every tribe.

Yehoshua 3:13 “And it shall be, as soon as the soles of the feet of the priests who bear the ark of YĕHôVâH (יהוה), the Master of all the earth, come

to rest in the waters of the Yardĕn, that the waters of the Yardĕn are cut off, the waters that come down from upstream, and stand as a heap.”

Yehoshua 3:14 And it came to be, when the people set out from their tents to pass over the Yardĕn, with the priests bearing the ark of the covenant before the people,

Yehoshua 3:15 and as those bearing the ark came to the Yardĕn, and the feet of the priests bearing the ark dipped in the edge of the water – now the Yardĕn overflows all its banks during all the time of harvest –

Yehoshua 3:16 that the waters which came down from upstream stood still, and rose in a heap very far away at Hā-’ā-dām (חַדְאָם), the city that is beside Tsarethan. And the waters going down into the Sea of the Araḇah, the Salt Sea, were completely cut off. And the people passed over opposite Yeriho.

Yehoshua 3:17 And the priests bearing the ark of the covenant of YĕHôVâH (יהוה) stood firm on dry ground in the midst of the Yardĕn. And all Yisra’ël passed over on dry ground, until all the nation had completely passed over the Yardĕn.

Yehoshua 4:1 And it came to be, when the entire nation had completely passed over the Yardĕn, that YĕHôVâH (יהוה) spoke to Yehoshua, saying,

Yehoshua 4:2 “Take for yourselves twelve men from the people, one man from every tribe, Yehoshua 4:3 and command them, saying, ‘Take for yourselves twelve stones from here, out of the midst of the Yardĕn, from the place where the priests’ feet stood firm. And you shall bring them with you and leave them in the camp in which you spend the night.’ ”

Yehoshua 4:4 And Yehoshua called the twelve men whom he had appointed from the children of Yisra’ël, one man from every tribe,

Yehoshua 4:5 and Yehoshua said to them, “Pass over before the ark of YĕHôVâH (יהוה) your Elohim (אלהים) into the midst of the Yardĕn, and each one of you take up a stone on his shoulder, according

to the number of the tribes of the children of Yisra'el,
Yehoshua 4:6 so that this shall be a sign in your midst when your children ask in time to come, saying, 'What do these stones mean to you?'
Yehoshua 4:7 "Then you shall answer them that the waters of the Yardën were cut off before the ark of the covenant of YĕHôVâH (יהוה). When it passed over the Yardën, the waters of the Yardën were cut off. And these stones shall be for a remembrance to the children of Yisra'el forever."
Yehoshua 4:8 And the children of Yisra'el did so, as Yehoshua commanded, and took up twelve stones from the midst of the Yardën, as YĕHôVâH (יהוה) had spoken to Yehoshua, according to the number of the tribes of the children of Yisra'el, and took them over with them to their camp, and laid them down there.
Yehoshua 4:9 Yehoshua also set up twelve stones in the midst of the Yardën, in the place where the feet of the priests who bore the ark of the covenant stood. And they are there to this day.
Yehoshua 4:10 And the priests who bore the ark stood in the midst of the Yardën until every matter was finished that YĕHôVâH (יהוה) had commanded Yehoshua to speak to the people, according to all that Mosheh had commanded Yehoshua. And the people hastened and passed over.
Yehoshua 4:11 And it came to be, when all the people had completely passed over, that the ark of YĕHôVâH (יהוה) and the priests passed over in the presence of the people.
Yehoshua 4:12 And the sons of Re'ubĕn, and the sons of Gađ, and half the tribe of Menashsheh passed over in fives before the children of Yisra'el, as Mosheh had spoken to them.
Yehoshua 4:13 About forty thousand armed ones of the army passed over before YĕHôVâH (יהוה) for battle, to the desert plains of Yeriĥo.
Yehoshua 4:14 On that day YĕHôVâH (יהוה) made Yehoshua great before the eyes of all Yisra'el. And

they feared him, as they had feared Mosheh, all the days of his life.
Yehoshua 4:15 And YĕHôVâH (יהוה) spoke to Yehoshua, saying,
Yehoshua 4:16 "Command the priests who bear the ark of the Witness, and let them come up from the Yardën."
Yehoshua 4:17 And Yehoshua commanded the priests, saying, "Come up from the Yardën."
Yehoshua 4:18 And it came to be, when the priests who bore the ark of the covenant of YĕHôVâH (יהוה) had come from the midst of the Yardën, and the soles of the priests' feet touched the dry land, that the waters of the Yardën returned to their place and flowed over all its banks as before.
Yehoshua 4:19 And the people came up from the Yardën on the tenth day of the first month, and they camped in Gilgal on the east border of Yeriĥo.
Yehoshua 4:20 And those twelve stones which they took out of the Yardën, Yehoshua set up in Gilgal.
Yehoshua 4:21 And he said to the children of Yisra'el, saying, "When your children ask their fathers in time to come, saying, 'What are these stones?'
Yehoshua 4:22 then you shall let your children know, saying, 'Yisra'el passed over this Yardën on dry land,'
Yehoshua 4:23 for YĕHôVâH (יהוה) your Elohim (אלהים) dried up the waters of the Yardën before you until you had passed over, as YĕHôVâH (יהוה) your Elohim (אלהים) did to the Sea of Reeds, which He dried up before us until we had passed over,
Yehoshua 4:24 so that all the peoples of the earth shall know the hand of YĕHôVâH (יהוה), that it is strong, so that you shall fear YĕHôVâH (יהוה) your Elohim (אלהים) forever."
Yehoshua 5:1 And it came to be, when all the sovereigns of the Amorites who were beyond the Yardën westward, and all the sovereigns of the Kena'anites who were by the sea, heard that YĕHôVâH (יהוה) had dried up the waters of the Yardën from before the children of Yisra'el until we

had passed over, that their heart melted. And there was no Spirit [Ruach רוח] in them any longer, because of the children of Yisra'el.

Yehoshua 5:2 At that time YĒHôVâH (יהוה) said to Yehoshua, "Make knives of flint for yourself, and circumcise the sons of Yisra'el again the second time."

Yehoshua 5:3 So Yehoshua made knives of flint for himself, and circumcised the sons of Yisra'el at the Hill of Foreskins.

Yehoshua 5:4 And this is why Yehoshua circumcised them: All the people who came out of Mitsrayim who were males, all the men of battle, had died in the wilderness on the way, after they had come out of Mitsrayim.

Yehoshua 5:5 For all the people who came out had been circumcised, but all the people who were born in the wilderness on the way as they came out of Mitsrayim had not been circumcised.

Yehoshua 5:6 For the children of Yisra'el walked forty years in the wilderness, till all the nation – the men of battle who came out of Mitsrayim – were consumed, because they did not obey the voice of YĒHôVâH (יהוה), to whom YĒHôVâH (יהוה) swore not to show them the land which YĒHôVâH (יהוה) had sworn to their fathers that He would give us, "a land flowing with milk and honey."

Yehoshua 5:7 And Yehoshua circumcised their sons whom He raised up in their place; for they were uncircumcised, because they had not been circumcised on the way.

Yehoshua 5:8 And it came to be, when they had completed circumcising all the nation, that they stayed in their places in the camp till they were healed.

Yehoshua 5:9 And YĒHôVâH (יהוה) said to Yehoshua, "Today I have rolled away the reproach of Mitsrayim from you." So the name of the place is called Gilgal to this day.

Yehoshua 5:10 And the children of Yisra'el camped in Gilgal, and performed the Passover on the

fourteenth day of the month at evening on the desert plains of Yeriho.

Yehoshua 5:11 And they ate of the stored grain of the land on the morrow after the Passover, unleavened bread and roasted grain on this same day.

Yehoshua 5:12 And the manna ceased on the day after they had eaten the stored grain of the land. And the children of Yisra'el no longer had manna, but they ate the food of the land of Kena'an that year.

Yehoshua 5:13 And it came to be, when Yehoshua was by Yeriho, that he lifted his eyes and looked and saw a Man standing opposite him with His sword drawn in His hand. And Yehoshua went to Him and said to Him, "Are You for us or for our adversaries?"

Yehoshua 5:14 And He said, "No, for I have now come as Captain of the host of YĒHôVâH (יהוה)."

And Yehoshua fell on his face to the earth and did obeisance, and said to Him, "What is my Master saying to His servant?"

Yehoshua 5:15 And the Captain of the host of YĒHôVâH (יהוה) said to Yehoshua, "Take your sandal off your foot, for the place where you stand is Holy." And Yehoshua did so.

Yehoshua 6:1 And Yeriho was shut up tight because of the presence of the sons of Yisra'el – none going out, and none coming in.

Yehoshua 6:2 And YĒHôVâH (יהוה) said to Yehoshua, "See! I have given Yeriho and its sovereign, mighty brave men, into your hand.

Yehoshua 6:3 "And you shall go around the city, all the men of battle going around the city once. Do this for six days.

Yehoshua 6:4 "And let seven priests bear seven rams' horns before the ark, and on the seventh day go around the city seven times while the priests blow the horns.

Yehoshua 6:5 "And it shall be, when they make a long blast with the ram's horn, and when you hear the sound of the horn, that all the people shout

with a great shout. And the wall of the city shall fall down flat, and the people shall go up every man straight before him.”

Yehoshua 6:6 And Yehoshua son of Nun called the priests and said to them, “Take up the ark of the covenant, and let seven priests bear seven rams’ horns before the ark of YĕHôVâH (יהוה).”

Yehoshua 6:7 And he said to the people, “Pass over, and go around the city, and let him who is armed pass over before the ark of YĕHôVâH (יהוה).”

Yehoshua 6:8 And it came to be, when Yehoshua had spoken to the people, that the seven priests bearing the seven rams’ horns before YĕHôVâH (יהוה) passed over and blew the horns, and the ark of the covenant of YĕHôVâH (יהוה) went after them.

Yehoshua 6:9 And the armed men went before the priests who blew the horns, and the rear guard came after the ark, going on and blowing the horns.

Yehoshua 6:10 But Yehoshua had commanded the people, saying, “Do not shout or cause your voice to be heard, nor let any word come out of your mouth, until the day I say to you, ‘Shout!’ Then you shall shout.”

Yehoshua 6:11 And the ark of YĕHôVâH (יהוה) went around the city, going around once. And they came into the camp and stayed in the camp.

Yehoshua 6:12 And Yehoshua rose early in the morning, and the priests took up the ark of YĕHôVâH (יהוה).

Yehoshua 6:13 And seven priests bearing seven rams’ horns before the ark of YĕHôVâH (יהוה) were walking, going on, and they blew the horns, and the armed men went before them. But the rear guard came after the ark of YĕHôVâH (יהוה), going on, and blowing the horns.

Yehoshua 6:14 And the second day they went around the city once and returned to the camp. Thus they did six days.

Yehoshua 6:15 And it came to be on the seventh day that they rose early, about the dawning of the day, and went around the city seven times in this

way. Only on that day they went around the city seven times.

Yehoshua 6:16 And it came to be at the seventh time, when the priests blew the horns, that Yehoshua said to the people, “Shout, for YĕHôVâH (יהוה) has given you the city!”

Yehoshua 6:17 “And the city shall be put under the ban, it and all that is in it belongs to YĕHôVâH (יהוה). Only Raḥab the whore is to live, she and all who are with her in the house, because she hid the messengers that we sent.

Yehoshua 6:18 “And you, by all means guard yourselves from that which is under the ban, lest you come under the ban when you take of that which is under the ban, and make the camp of Yisra’el a curse, and shall trouble it.

Yehoshua 6:19 “But all the silver and gold, and vessels of bronze and iron, are Holy to YĕHôVâH (יהוה), they go into the treasury of YĕHôVâH (יהוה).”

Yehoshua 6:20 And the people shouted when the priests blew the horns. And it came to be when the people heard the sound of the horn, and the people shouted with a great shout, that the wall fell down flat. And the people went up into the city, every man straight before him, and they captured the city.

Yehoshua 6:21 And they put under the ban all that was in the city, both man and woman, young and old, and ox and sheep and donkey, with the edge of the sword.

Yehoshua 6:22 And to the two men who had spied out the land Yehoshua said, “Go into the house of the woman, the whore, and from there bring out the woman and all that she has, as you swore to her.”

Yehoshua 6:23 And the young men, the spies, went in and brought out Raḥab, and her father, and her mother, and her brothers, and all that she had. So they brought out all her relatives and set them outside the camp of Yisra’el.

Yehoshua 6:24 And they burned the city and all that was in it with fire. Only the silver and gold, and

the vessels of bronze and of iron, they put into the treasury of the House of YĕHôVâH (יהוה).

Yehoshua 6:25 However, Yehoshua kept alive Raḥab the whore, and her father's household, and all that she had. And she dwelt in the midst of Yisra'el to this day, because she hid the messengers whom Yehoshua sent to spy out Yeriho.

Yehoshua 6:26 And Yehoshua warned them at that time, saying, "Cursed is the man before YĕHôVâH (יהוה) who rises up and builds this city Yeriho – he lays its foundation with his first-born, and with his youngest he sets up its gates."

Yehoshua 6:27 And YĕHôVâH (יהוה) was with Yehoshua, and a report about him was in all the land.

Yehoshua 7:1 But the children of Yisra'el committed a trespass regarding that which is under the ban, for Aḳan son of Karmi, son of Zabdi, son of Zerah, of the tribe of Yehuḏah, took of that which is under the ban. And the displeasure of YĕHôVâH (יהוה) burned against the children of Yisra'el.

Yehoshua 7:2 Now Yehoshua sent men from Yeriho to Ai, which is beside Bēyth Awen, on the east side of Bēyth Ēl, and spoke to them, saying, "Go up and spy out the land." And the men went up and spied out Ai.

Yehoshua 7:3 And they returned to Yehoshua and said to him, "Let not all the people go up, but let about two or three thousand men go up and smite Ai. Do not make all the people toil up there, for the people of Ai are few."

Yehoshua 7:4 And about three thousand men went up there from the people, but they fled before the men of Ai.

Yehoshua 7:5 And the men of Ai smote about thirty-six men, for they pursued them from before the gate as far as Sheḇarim, and smote them on the descent. So the hearts of the people melted and became like water.

Yehoshua 7:6 And Yehoshua tore his garments, and fell to the earth on his face before the ark of

YĕHôVâH (יהוה) until evening, both he and the elders of Yisra'el, and they put dust on their heads. Yehoshua 7:7 And Yehoshua said, "Oh Master YĕHôVâH (יהוה), why have You brought this people over the Yardēn at all, to give us into the hand of the Amorites, to destroy us? If only we had been content to stay beyond the Yardēn!

Yehoshua 7:8 "O YĕHôVâH (יהוה), what do I say when Yisra'el turns its back before its enemies, Yehoshua 7:9 and the Kena'anites and all the inhabitants of the land hear, and shall surround us, and cut off our name from the earth. What then do You do for Your great Name?"

Yehoshua 7:10 And YĕHôVâH (יהוה) said to Yehoshua, "Rise up! Why are you lying on your face?"

Yehoshua 7:11 "Yisra'el has sinned, and they have also transgressed My covenant which I commanded them. And they have even taken some of that which is under the ban, and have both stolen and deceived, and also put it among their own goods.

Yehoshua 7:12 "And the sons of Yisra'el shall not be able to stand before their enemies. They are going to turn their backs before their enemies, for they have become accursed. I am not with you any more, unless you destroy that which is under the ban from your midst.

Yehoshua 7:13 "Rise up, set the people apart, and you shall say, 'Set yourselves apart for tomorrow, because thus said YĕHôVâH (יהוה) Elohîm (אלהים) of Yisra'el, "That which is under the ban is in your midst, O Yisra'el. You are not able to stand before your enemies until you put away that which is under the ban out of your midst."

Yehoshua 7:14 'And you shall be brought near in the morning, according to your tribes. And it shall be, the tribe which YĕHôVâH (יהוה) takes comes according to clans. And the clan which YĕHôVâH (יהוה) takes comes by households. And the household which YĕHôVâH (יהוה) takes comes by men.

Yehoshua 7:15 'And it shall be that he who is taken with that which is under the ban is burned with fire, he and all that he has, because he has transgressed the covenant of YĕHôVâH (יהוה), and because he has committed wickedness in Yisra'el.' "

Yehoshua 7:16 So Yehoshua arose early in the morning and brought Yisra'el by their tribes, and the tribe of Yehudah was taken,

Yehoshua 7:17 and he brought the clan of Yehudah, and he took the clan of the Zarḥites. And he brought the clan of the Zarḥites by men, and Zabdi was taken.

Yehoshua 7:18 And he brought his household by men, and Aḱan son of Karmi, son of Zabdi, son of Zerah, of the tribe of Yehudah, was taken.

Yehoshua 7:19 Then Yehoshua said to Aḱan, "My son, now give esteem to YĕHôVâH (יהוה) Elohim (אלהים) of Yisra'el, and make confession to Him. And please declare to me what you have done, do not hide it from me."

Yehoshua 7:20 So Aḱan answered Yehoshua and said, "Truly, I have sinned against YĕHôVâH (יהוה) Elohim (אלהים) of Yisra'el, and this is what I did:

Yehoshua 7:21 "When I saw among the spoil a lovely garment from Shin'ar, and two hundred sheqels of silver, and a wedge of gold weighing fifty sheqels, I coveted them and took them. And see, they are hidden in the ground in the midst of my tent, with the silver under it."

Yehoshua 7:22 And Yehoshua sent messengers, and they ran to the tent. And see, it was hidden in his tent, with the silver under it.

Yehoshua 7:23 And they took them from the midst of the tent, brought them to Yehoshua and to all the children of Yisra'el, and laid them out before YĕHôVâH (יהוה).

Yehoshua 7:24 Then Yehoshua, and all Yisra'el with him, took Aḱan son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his donkeys, and

his sheep, and his tent, and all that he had, and they brought them to the Valley of Aḱor.

Yehoshua 7:25 And Yehoshua said, "Why have you troubled us? YĕHôVâH (יהוה) does trouble you today!" Then all Yisra'el stoned him with stones. And they burned them with fire after they had stoned them with stones.

Yehoshua 7:26 And they raised over him a great heap of stones, which remains to this day. Then YĕHôVâH (יהוה) turned from the fierceness of His displeasure. Therefore the name of that place has been called the Valley of Aḱor to this day.

Yehoshua 8:1 And YĕHôVâH (יהוה) said to Yehoshua, "Do not be afraid, nor be discouraged. Take all the soldiers with you, and arise, go up to Ai. See, I have given into your hand the King of Ai, and his people, and his city, and his land.

Yehoshua 8:2 "So you shall do to Ai and its sovereign as you did to Yeriḥo and its sovereign. Only its spoil and its livestock you take as plunder for yourselves. Set for yourselves an ambush for the city, behind it."

Yehoshua 8:3 And Yehoshua and all the soldiers rose up, to go up to Ai. And Yehoshua chose thirty thousand mighty brave men and sent them away by night,

Yehoshua 8:4 and commanded them, saying, "See, you are going to lie in ambush against the city, behind the city. Do not go very far from the city, but all of you shall be prepared,

Yehoshua 8:5 while I and all the people who are with me approach the city. And it shall be, when they come out against us, as formerly, that we shall flee before them,

Yehoshua 8:6 and they shall come out after us till we have drawn them from the city, as though saying, 'They are fleeing before us as formerly.'

And we shall flee before them,

Yehoshua 8:7 then you shall rise from the ambush and seize the city. And YĕHôVâH (יהוה) your Elohim (אלהים) shall give it into your hand.

Yehoshua 8:8 “And it shall be, when you capture the city, that you burn the city with fire. Do according to the word of YēHôVâH (יהוה). See, I have commanded you.”

Yehoshua 8:9 And Yehoshua sent them out. And they went to lie in ambush, and stayed between Bëyth Ėl and Ai, on the west side of Ai. But Yehoshua stayed that night in the midst of the people.

Yehoshua 8:10 And Yehoshua rose up early in the morning and inspected the people, and went up, he and the elders of Yisra'el, before the people to Ai.

Yehoshua 8:11 And all the soldiers who were with him went up and drew near, and came before the city and camped on the north side of Ai, with the valley between them and Ai.

Yehoshua 8:12 And he took about five thousand men and set them in ambush between Bëyth Ėl and Ai, on the west side of the city.

Yehoshua 8:13 So they stationed the people, all the army that was on the north of the city, and its rear guard on the west of the city, and Yehoshua went that night into the midst of the valley.

Yehoshua 8:14 And it came to be, when the King of Ai saw it, that the men of the city hastened and rose up early and went out against Yisra'el to battle, he and all his people, at an appointed place before the desert plain. But he did not know that there was an ambush against him behind the city.

Yehoshua 8:15 And Yehoshua and all Yisra'el let themselves be beaten before them, and fled by the way of the wilderness.

Yehoshua 8:16 And all the people who were in Ai were called together to pursue them. And they pursued Yehoshua and were drawn away from the city.

Yehoshua 8:17 So there was not a man left in Ai or Bëyth Ėl who did not go out after Yisra'el, and they left the city open and pursued Yisra'el.

Yehoshua 8:18 And YēHôVâH (יהוה) said to Yehoshua, “Stretch out the spear that is in your

hand toward Ai, for I give it into your hand.” And Yehoshua stretched out the spear that he had in his hand toward the city,

Yehoshua 8:19 and the ambush rose up quickly from their place, and they ran at the stretching out of his hand, and entered the city and took it, and hastened to burn the city with fire.

Yehoshua 8:20 And the men of Ai looked behind them and saw the smoke of the city rising to the heavens. And there was no power in them to flee this way or that way, for the people who had fled to the wilderness turned back on the pursuers.

Yehoshua 8:21 For when Yehoshua and all Yisra'el saw that the ambush had captured the city and that the smoke of the city went up, they turned back and smote the men of Ai.

Yehoshua 8:22 The others also came out of the city against them, so they were in the midst of Yisra'el, some on this side and some on that side. And they smote them until none were left, and none had escaped.

Yehoshua 8:23 But the King of Ai they caught alive, and brought him to Yehoshua.

Yehoshua 8:24 And it came to be, when Yisra'el ended slaying all the inhabitants of Ai in the field, in the wilderness where they pursued them, and when they all had fallen by the edge of the sword until they were consumed, that all the Yisra'elites returned to Ai and smote it with the edge of the sword.

Yehoshua 8:25 And it came to be that all who fell that day, both men and women, were twelve thousand – all men of Ai.

Yehoshua 8:26 And Yehoshua did not draw back his hand, with which he stretched out the spear, until he had put all the inhabitants of Ai under the ban.

Yehoshua 8:27 Only the livestock and the spoil of that city Yisra'el took as booty for themselves, according to the word of YēHôVâH (יהוה) which He had commanded Yehoshua.

Yehoshua 8:28 And Yehoshua burned Ai and made it a heap forever, a ruin to this day.

Yehoshua 8:29 And he hanged the King of Ai on a tree until evening. And at sunset Yehoshua commanded that they should take his corpse down from the tree, and throw it at the entrance of the gate of the city, and raise over it a great heap of stones, to this day.

Yehoshua 8:30 And Yehoshua built an altar to **YĕHôVâH (יהוה)** **Elohim (אלהים)** of Yisra'el in Mount Ėyḅal,

Yehoshua 8:31 as Mosheh the servant of **YĕHôVâH (יהוה)** had commanded the children of Yisra'el, as it is written in the Book of the Law of Mosheh, “an altar of unhewn stones over which no man has wielded iron.” And they offered on it burnt offerings to **YĕHôVâH (יהוה)**, and slaughtered peace offerings.

Yehoshua 8:32 And there, in the presence of the children of Yisra'el, he wrote on the stones a copy of the Law of Mosheh, which he had written.

Yehoshua 8:33 And all Yisra'el – the sojourner as well as the native – with their elders and officers and judges, stood on either side of the ark before the priests, the Lëwites, who bore the ark of the covenant of **YĕHôVâH (יהוה)**. Half of them were in front of Mount Gerizim and half of them in front of Mount Ėyḅal, as Mosheh the servant of **YĕHôVâH (יהוה)** had commanded before, that they should bless the people of Yisra'el.

Yehoshua 8:34 And afterward he read all the words of the Law, the blessings and the cursings, according to all that is written in the Book of the Law.

Yehoshua 8:35 There was not a word of all that Mosheh had commanded which Yehoshua did not read before all the assembly of Yisra'el, with the women, and the little ones, and the sojourners who accompanied them.

Yehoshua 9:1 And it came to be, when all the sovereigns who were beyond the Yardën, in the hills and in the low country and in all the coasts of the Great Sea toward Leḅanon – the Ḥittite and the

Amorite, the Kena'anite and the Perizzite, the Ḥiwuite and the Yeḅusite – heard, Yehoshua 9:2 they gathered together to fight with Yehoshua and Yisra'el with one accord.

Yehoshua 9:3 And the inhabitants of Giḅ'on heard what Yehoshua had done to Yeriḥo and Ai,

Yehoshua 9:4 and they acted slyly and went and pretended to be envoys. And they took old sacks on their donkeys, old wineskins torn and mended, Yehoshua 9:5 and old and patched sandals on their feet, and old garments on themselves. And all the bread of their provision was dry, it was crumbs.

Yehoshua 9:6 And they went to Yehoshua, to the camp at Gilgal, and said to him and to the men of Yisra'el, “We have come from a far land, and now, make a covenant with us.”

Yehoshua 9:7 But the men of Yisra'el said to the Ḥiwuites, “It could be that you dwell in our midst, so how would we make a covenant with you?”

Yehoshua 9:8 And they said to Yehoshua, “We are your servants.” And Yehoshua said to them, “Who are you, and where do you come from?”

Yehoshua 9:9 So they said to him, “From a land very far off your servants have come, because of the Name of **YĕHôVâH (יהוה)** your **Elohim (אלהים)**. For we have heard the report of Him, and all that He did in Mitsrayim,

Yehoshua 9:10 and all that He had done to the two sovereigns of the Amorites who were beyond the Yardën, to Siḥon King of Ḥeshbon, and Oḡ King of Bashan, who was at Ashtaroth.

Yehoshua 9:11 “So our elders and all the inhabitants of our land spoke to us, saying, ‘Take food with you for the journey, and go to meet them, and say to them, “We are your servants, and now, make a covenant with us.” ’

Yehoshua 9:12 “This bread of ours we took hot for our provision from our houses on the day that we left to come to you. But now, see, it is dry and it is crumbly.

Yehoshua 9:13 “And these wineskins which we filled were new, and see, they are torn. And these

our garments and our sandals have become old because of the very long journey.”

Yehoshua 9:14 And the men of Yisra'el took some of their food, but they did not ask the mouth of YĕHôVâH (יהוה).

Yehoshua 9:15 And Yehoshua made peace with them, and made a covenant with them to let them live, and the rulers of the congregation swore to them.

Yehoshua 9:16 And it came to be at the end of three days, after they had made a covenant with them, that they heard that they were their neighbours who dwelt near them.

Yehoshua 9:17 And the children of Yisra'el set out and came to their cities on the third day. Now their cities were Gib'on, and Kephirah, and Be'ëroth, and Qiryath Ye'arim.

Yehoshua 9:18 But the children of Yisra'el did not smite them, because the rulers of the congregation had sworn to them by YĕHôVâH (יהוה) Elohim (אלהים) of Yisra'el. And all the congregation grumbled against the rulers.

Yehoshua 9:19 But all the rulers said to all the congregation, “We have sworn to them by YĕHôVâH (יהוה) Elohim (אלהים) of Yisra'el, and we are unable to touch them now.

Yehoshua 9:20 “Let us do this to them: We shall keep them alive, lest wrath be upon us because of the oath which we swore to them.”

Yehoshua 9:21 And the rulers said to them, “Let them live, but let them be woodcutters and drawers of water for all the congregation, as the rulers had promised them.”

Yehoshua 9:22 Then Yehoshua called for them, and he spoke to them, saying, “Why have you deceived us, saying, ‘We are very far from you,’ yet you are dwelling in our midst?

Yehoshua 9:23 “And now you are cursed, and you shall not cease from being slaves, and woodcutters and drawers of water for the House of my Elohim (אלהים).”

Yehoshua 9:24 And they answered Yehoshua and said, “Your servants were clearly told that YĕHôVâH (יהוה) your Elohim (אלהים) commanded His servant Mosheh to give you all the land, and to destroy all the inhabitants of the land from before you. So we were very much afraid for our lives because of you, and have done this deed.

Yehoshua 9:25 “And now, see, we are in your hands. Do with us as it seems good and right to do to us.”

Yehoshua 9:26 And he did so to them, and delivered them out of the hand of the children of Yisra'el, and they did not kill them.

Yehoshua 9:27 And that day Yehoshua made them woodcutters and drawers of water for the congregation and for the altar of YĕHôVâH (יהוה), even to this day, at the place that He should choose.

Yehoshua 10:1 And it came to be when Adoni-Tsedeq King of Yerushalayim heard that Yehoshua had captured Ai and had put it under the ban, that he had done to Ai and its sovereign as he had done to Yeriho and its sovereign, and that the inhabitants of Gib'on had made peace with Yisra'el and were in their midst,

Yehoshua 10:2 that they feared greatly, because Gib'on was a great city, as one of the royal cities, and because it was greater than Ai, and all its men were mighty.

Yehoshua 10:3 And Adoni-Tsedeq King of Yerushalayim sent to Hoham King of Hebron, and to Piram King of Yarmuth, and to Yaphiya King of Lashish, and to Debir King of Eglon, saying,

Yehoshua 10:4 “Come up to me and help me, and let us smite Gib'on, for it has made peace with Yehoshua and with the children of Yisra'el.”

Yehoshua 10:5 So the five sovereigns of the Amorites – the King of Yerushalayim, the King of Hebron, the King of Yarmuth, the King of Lashish, the King of Eglon – gathered together and went up, they and all their armies, and camped before Gib'on and fought against it.

Yehoshua 10:6 And the men of Giḇ'on sent to Yehoshua at the camp at Gilgal, saying, "Do not withdraw your hand from your servants. Come up to us quickly, and save us and help us, for all the sovereigns of the Amorites who dwell in the mountains have assembled against us."

Yehoshua 10:7 And Yehoshua went up from Gilgal, he and all the soldiers with him, and all the mighty brave men.

Yehoshua 10:8 And YĒHÔVÂH (יהוה) said to Yehoshua, "Do not fear them, for I have given them into your hand. Not one of them does stand before you."

Yehoshua 10:9 So then Yehoshua came upon them suddenly, having gone up all night from Gilgal.

Yehoshua 10:10 And YĒHÔVÂH (יהוה) threw them into confusion before Yisra'el, and they smote them with a great slaughter at Giḇ'on, and pursued them along the way that goes to Bëyth Ḥoron, and smote them as far as Azëqah and Maqqëḏah.

Yehoshua 10:11 And it came to be, as they fled before Yisra'el and were on the descent of Bëyth Ḥoron, that YĒHÔVÂH (יהוה) threw down large hailstones from the heavens on them as far as Azëqah, and they died. There were more who died from the hailstones than those whom the sons of Yisra'el had slain with the sword.

Yehoshua 10:12 Then Yehoshua spoke to YĒHÔVÂH (יהוה) in the day when YĒHÔVÂH (יהוה) gave the Amorites over to the children of Yisra'el, and he said before the eyes of Yisra'el, "Sun, stand still over Giḇ'on; and moon, in the Valley of Ayalon."

Yehoshua 10:13 So the sun stood still, and the moon stopped, till the nation avenged itself upon their enemies. Is this not written in the Book of Yashar? Thus the sun stopped in the midst of the heavens, and did not hasten to go down for an entire day.

Yehoshua 10:14 And there has been no day like that, before it or after it, that YĒHÔVÂH (יהוה) listened to the voice of a man, because YĒHÔVÂH (יהוה) fought for Yisra'el.

Yehoshua 10:15 So Yehoshua returned, and all Yisra'el with him, to the camp at Gilgal.

Yehoshua 10:16 Now these five sovereigns had fled and hidden themselves in a cave at Maqqëḏah.

Yehoshua 10:17 And it was reported to Yehoshua, saying, "The five sovereigns have been found hidden in the cave at Maqqëḏah."

Yehoshua 10:18 And Yehoshua said, "Roll large stones against the mouth of the cave, and set men by it to guard them.

Yehoshua 10:19 "And you, do not stand still, but pursue your enemies. And you shall smite them in the rear. Do not allow them to enter their cities, for YĒHÔVÂH (יהוה) your Elohîm (אלהים) has given them into your hand."

Yehoshua 10:20 And it came to be, when Yehoshua and the children of Yisra'el had ended smiting them with a very great slaughter, till they had finished – but those who escaped went into walled cities – Yehoshua 10:21 that all the people returned to the camp, to Yehoshua at Maqqëḏah, in peace. No one moved his tongue against any of the sons of Yisra'el.

Yehoshua 10:22 Then Yehoshua said, "Open the mouth of the cave, and bring out those five sovereigns to me from the cave."

Yehoshua 10:23 And they did so, and brought those five sovereigns to him from the cave: the King of Yerushalayim, the King of Ḥeḇron, the King of Yarmuth, the King of Laḳish, the King of Eḡlon.

Yehoshua 10:24 And it came to be, when they brought out those sovereigns to Yehoshua, that Yehoshua called for all the men of Yisra'el, and said to the chiefs of the men of battle who went with him, "Come near, put your feet on the necks of these sovereigns." And they drew near and put their feet on their necks.

Yehoshua 10:25 Then Yehoshua said to them, "Do not be afraid nor be discouraged, be strong and courageous, for this is what YĒHÔVÂH (יהוה) is going to do to all your enemies whom you are fighting."

Yehoshua 10:26 And afterward Yehoshua smote them and killed them, and hanged them on five trees. And they were hanging on the trees until evening.

Yehoshua 10:27 And it came to be, at the time of the going down of the sun, that Yehoshua commanded, and they took them down from the trees, and threw them into the cave where they had been hidden, and laid large stones against the cave's mouth, to this day.

Yehoshua 10:28 And on that day Yehoshua captured Maqqedah, and he smote it with the edge of the sword, and he put its sovereign under the ban – them and all the people who were in it, he left no survivor. And he did to the King of Maqqedah as he had done to the King of Yeriho. Yehoshua 10:29 Then Yehoshua passed over, and all Yisra'el with him, from Maqqedah to Libnah. And they fought against Libnah.

Yehoshua 10:30 And YĒHÔVÂH (יְהוָה) also gave it and its sovereign into the hand of Yisra'el. And he smote it and all the people who were in it with the edge of the sword, he left no survivor in it. And he did to its sovereign as he had done to the King of Yeriho.

Yehoshua 10:31 Then Yehoshua passed over, and all Yisra'el with him, from Libnah to Lākish, and encamped against it and fought against it.

Yehoshua 10:32 And YĒHÔVÂH (יְהוָה) gave Lākish into the hand of Yisra'el, who captured it on the second day, and smote it and all the people who were in it with the edge of the sword, according to all that he had done to Libnah.

Yehoshua 10:33 Then Horam King of Gezer came up to help Lākish. And Yehoshua smote him and his people, until he left him no survivor.

Yehoshua 10:34 Then Yehoshua passed over, and all Yisra'el with him, from Lākish to Eglon. And they encamped against it and fought against it,

Yehoshua 10:35 and captured it on that day and smote it with the edge of the sword. And all the

beings who were in it he put under the ban that day, according to all that he had done to Lākish.

Yehoshua 10:36 Then Yehoshua went up, and all Yisra'el with him, from Eglon to Hebron, and they fought against it,

Yehoshua 10:37 and captured it and smote it with the edge of the sword, and its sovereign, and all its cities, and all the people who were in it. He left no survivor, according to all that he had done to Eglon, but put it and all the people who were in it under the ban.

Yehoshua 10:38 Then Yehoshua returned, and all Yisra'el with him, to Debir, and fought against it, Yehoshua 10:39 and captured it and its sovereign and all its cities. And they smote them with the edge of the sword and put all the people who were in it under the ban, he left no survivor. As he had done to Hebron, so he did to Debir and its sovereign, as he had done also to Libnah and its sovereign.

Yehoshua 10:40 Thus Yehoshua smote all the land: the mountain country and the South and the low country and the wilderness slopes, and all their sovereigns. He left no survivor, but put all that breathed under the ban, as YĒHÔVÂH (יְהוָה) Elohim (אֱלֹהִים) of Yisra'el had commanded.

Yehoshua 10:41 And Yehoshua smote them from Qadesh Barnëa as far as Azzah, and all the land of Goshen, even as far as Gibeon.

Yehoshua 10:42 And Yehoshua captured all these sovereigns and their land at one time, because YĒHÔVÂH (יְהוָה) Elohim (אֱלֹהִים) of Yisra'el fought for Yisra'el.

Yehoshua 10:43 And Yehoshua returned, and all Yisra'el with him, to the camp at Gilgal.

Yehoshua 11:1 And it came to be, when Yabin King of Hatzor heard, that he sent to Yobab King of Madon, and to the King of Shimron, and to the King of Akshaph,

Yehoshua 11:2 and to the sovereigns who were from the north, in the mountains, and in the desert

plain south of Kinneroth, and in the low country, and in the heights of Dor on the west –
Yehoshua 11:3 the Kena'anites in the east and in the west, and the Amorite, and the Hittite, and the Perizzite, and the Yebusite in the mountains, and the Hiwwite below Hermon in the land of Mitspah.
Yehoshua 11:4 And they went out, they and all their armies with them, as many people as numerous as the sand on the seashore, with very many horses and chariots.

Yehoshua 11:5 And all these sovereigns met together, and they came and camped together at the waters of Mërom to fight against Yisra'el.

Yehoshua 11:6 And YĒHÔVÂH (יהוה) said to Yehoshua, "Do not be afraid of their presence, for tomorrow about this time I am giving all of them over to Yisra'el, slain. Hamstringing their horses and burn their chariots with fire."

Yehoshua 11:7 And Yehoshua, and all the soldiers with him, came against them suddenly by the waters of Mërom, and they fell on them.

Yehoshua 11:8 And YĒHÔVÂH (יהוה) gave them into the hand of Yisra'el, and they smote them and pursued them to Great Tsidon, and to Misrephoth Mayim, and to the Valley of Mitspeh eastward. And they smote them until no survivor was left to them.

Yehoshua 11:9 And Yehoshua did to them as YĒHÔVÂH (יהוה) said to him: he hamstrung their horses and burned their chariots with fire.

Yehoshua 11:10 And Yehoshua turned back at that time and captured Hatsu, and smote its sovereign with the sword, for Hatsu was formerly the head of all those reigns.

Yehoshua 11:11 And they smote all the people who were in it with the edge of the sword, putting them under the ban. He did not leave anyone breathing. Then he burned Hatsu with fire.

Yehoshua 11:12 And Yehoshua captured all the cities of those sovereigns, and all their sovereigns, and he smote them with the edge of the sword. He put them under the ban, as Mosheh the servant of YĒHÔVÂH (יהוה) commanded.

Yehoshua 11:13 However, Yisra'el did not burn any cities that stood on their mounds, but Yehoshua burned only Hatsu.

Yehoshua 11:14 And all the spoil of these cities and the livestock, the children of Yisra'el took as booty for themselves. But they smote every man with the edge of the sword until they had destroyed them, and they did not leave anyone breathing.

Yehoshua 11:15 As YĒHÔVÂH (יהוה) had commanded Mosheh his servant, so Mosheh commanded Yehoshua, and so Yehoshua did. He did not turn aside a word of all that YĒHÔVÂH (יהוה) had commanded Mosheh.

Yehoshua 11:16 Thus Yehoshua took all this land: the mountain country, and all the South, and all the land of Goshen, and the low country, and the desert plain, and the mountains of Yisra'el and its low lands,

Yehoshua 11:17 from Mount Halaq that goes up to Së'ir, and as far as Ba'al Gad in the Valley of Lebanon below Mount Hermon. And he captured all their sovereigns, and smote them and killed them.

Yehoshua 11:18 Yehoshua fought with all those sovereigns for a long time.

Yehoshua 11:19 There was not a city that made peace with the children of Yisra'el, except the Hiwwites, the inhabitants of Gib'on. All the others they took in battle.

Yehoshua 11:20 For it was of YĒHÔVÂH (יהוה) to harden their hearts, that they should come against Yisra'el in battle, in order to put them under the ban, so that they might have no favour, but that He might annihilate them, as YĒHÔVÂH (יהוה) had commanded Mosheh.

Yehoshua 11:21 And at that time Yehoshua came and cut off the Anaqim from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Yehudah, and from all the mountains of Yisra'el. Yehoshua put them with their cities under the ban.

Yehoshua 11:22 There were none of the Anaqim left in the land of the children of Yisra'el; only in Azzah, in Gath, and in Ashdod some remained.
 Yehoshua 11:23 Thus Yehoshua took the entire land, according to all that YēHôVâH (יהוה) had said to Mosheh. And Yehoshua gave it as an inheritance to Yisra'el according to their divisions by their tribes. And the land rested from fighting.
 Yehoshua 12:1 And these are the sovereigns of the land whom the children of Yisra'el smote, and whose land they possessed beyond the Yardēn towards the sun-rising, from the wadi Arnon to Mount Ḥermon, and all the desert plain eastward:
 Yehoshua 12:2 Sihon King of the Amorites, who dwelt in Ḥeshbon, ruling from Aro'ēr, which is on the bank of the wadi Arnon, from the middle of that wadi, and half Gil'ad, even as far as the wadi Yabboq, the border of the children of Ammon,
 Yehoshua 12:3 and the desert plain from the Sea of Kinneroth eastward as far as the Sea of the Arabah, the Salt Sea, the way to Bēyth Yeshimoth, and southward below the slopes of Pisgah,
 Yehoshua 12:4 and the border of Oḡ, King of Bashan, who was of the remnant of the Repha'ites, who dwelt at Ashtaroth and at Edre'i,
 Yehoshua 12:5 and ruled in Mount Ḥermon, and in Salḳah, and in all Bashan, as far as the border of the Geshurites and the Ma'akathites, and the half of Gil'ad as far as the border of Sihon King of Ḥeshbon.
 Yehoshua 12:6 Mosheh the servant of YēHôVâH (יהוה) and the children of Yisra'el had smitten them. And Mosheh the servant of YēHôVâH (יהוה) had given it as a possession to the Re'ubēnites, and to the Gaḏites, and to half the tribe of Menashsheh.
 Yehoshua 12:7 And these are the sovereigns of the land which Yehoshua and the children of Yisra'el smote beyond the Yardēn, on the west, from Ba'al Gad in the Valley of Lebanon as far as Mount Ḥalaq that goes up to Sē'ir, which Yehoshua gave to the tribes of Yisra'el as a possession according to their divisions,

Yehoshua 12:8 in the mountain country, and in the low country, and in the desert plain, and in the slopes, and in the wilderness, and in the South, the Ḥittites, the Amorites and the Kena'anites, the Perizzites, the Ḥiwwites, and the Yēbusites:
 Yehoshua 12:9 the King of Yeriho, one; the King of Ai, which is beside Bēyth Ēl, one;
 Yehoshua 12:10 the King of Yerushalayim, one; the King of Ḥebron, one;
 Yehoshua 12:11 the King of Yarmuth, one; the King of Laḳish, one;
 Yehoshua 12:12 the King of Eglon, one; the King of Gezer, one;
 Yehoshua 12:13 the King of Debir, one; the King of Geder, one;
 Yehoshua 12:14 the King of Ḥormah, one; the King of Arad, one;
 Yehoshua 12:15 the King of Libnah, one; the King of Adullam, one;
 Yehoshua 12:16 the King of Maqqēḏah, one; the King of Bēyth Ēl, one;
 Yehoshua 12:17 the King of Tappuah, one; the King of Ḥēpher, one;
 Yehoshua 12:18 the King of Aphēq, one; the King of Sharon, one;
 Yehoshua 12:19 the King of Maḏon, one; the King of Ḥatsor, one;
 Yehoshua 12:20 the King of Shimron Mēron, one; the King of Akshaph, one;
 Yehoshua 12:21 the King of Ta'anak, one; the King of Megiddo, one;
 Yehoshua 12:22 the King of Qeḏesh, one; the King of Yoqne'am in Karmel, one;
 Yehoshua 12:23 the King of Dor in the heights of Dor, one; the King of the nations of Gilgal, one;
 Yehoshua 12:24 the King of Tirtsah, one – thirty-one sovereigns in all.
 Yehoshua 13:1 And Yehoshua was old, advanced in years. And YēHôVâH (יהוה) said to him, "You are old, advanced in years, and still much of the land remains to be possessed.

Yehoshua 13:2 “This is the land that remains: all the districts of the Philistines and all the Geshurites,

Yehoshua 13:3 from Shiḥor which is in front of Mitsrayim, and up to the border of Eqron northward, are considered as Kena'anite – the five princes of the Philistines, the Azzathites, and the Ashdoḡites, the Eshqelonites, the Gittites, and the Eqroneites; also the Awwites

Yehoshua 13:4 on the south; all the land of the Kena'anites, and Me'arah that belongs to the Tsidonians as far as Aphëq, to the border of the Amorites;

Yehoshua 13:5 and the land of the Geḡalites, and all Leḡanon, toward the sunrise, from Ba'al Gaḡ below Mount Ḥermon as far as the entrance to Ḥamath;

Yehoshua 13:6 all the inhabitants of the mountains from Leḡanon as far as Misrephoth Mayim, and all the Tsidonians. I Myself drive them out from before the children of Yisra'el. Only, divide it by lot to Yisra'el as an inheritance, as I have commanded you.

Yehoshua 13:7 “And now, divide this land as an inheritance to the nine tribes and half the tribe of Menashsheh.”

Yehoshua 13:8 With them the other half tribe the Re'ubënite and the Gaḡites received their inheritance, which Mosheh had given them, beyond the Yardën eastward, as Mosheh the servant of YēHôVâH (יהוה) had given them:

Yehoshua 13:9 from Aro'ër which is on the bank of the wadi Arnon, and the city that is in the middle of the wadi, and all the plain of Mëyḡeḡa as far as Diḡon;

Yehoshua 13:10 and all the cities of Siḡon King of the Amorites, who reigned in Ḥeshbon, as far as the border of the children of Ammon;

Yehoshua 13:11 and Gil'aḡ, and the border of the Geshurites, and of the Ma'aḡathites, and all Mount Ḥermon, and all Bashan as far as Salḡah;

Yehoshua 13:12 all the reign of Oḡ in Bashan, who reigned in Ashtaroth and Edre'i, who remained of the remnant of the Repha'ites, for Mosheh had smitten and dispossessed them.

Yehoshua 13:13 However, the children of Yisra'el did not drive out the Geshurites nor the Ma'aḡathites, so the Geshurites and the Ma'aḡathites dwell in the midst of Yisra'el to this day.

Yehoshua 13:14 Only to the tribe of Lëwi he had given no inheritance – the offerings made by fire to YēHôVâH (יהוה) Elohim (אלהים) of Yisra'el were their inheritance, as He said to them.

Yehoshua 13:15 And Mosheh gave to the tribe of the children of Re'ubëñ, for their clans:

Yehoshua 13:16 and their border was from Aro'ër, which is on the bank of the wadi Arnon, and the city that is in the middle of the wadi, and all the plain by Mëyḡeḡa,

Yehoshua 13:17 Ḥeshbon and all its cities that are in the plain: Diḡon, and Bamoth Ba'al, and Bëyth Ba'al Me'on,

Yehoshua 13:18 and Yahtsah, and Qeḡëmoth, and Mëpha'ath,

Yehoshua 13:19 and Qiryathayim, and Siḡmah, and Tsereth Shaḡar on the mountain of the valley,

Yehoshua 13:20 and Bëyth Pe'or, and the slopes of Pisḡah, and Bëyth Yeshimoth;

Yehoshua 13:21 and all the cities of the tableland, and all the reign of Siḡon King of the Amorites, who reigned in Ḥeshbon, whom Mosheh had smitten with the princes of Miḡyan: Ewi, and Reqem, and Tsur, and Ḥur, and Reḡa, princes of Siḡon dwelling in the land.

Yehoshua 13:22 And the sons of Yisra'el killed with the sword Bil'am son of Be'or, the diviner, among those who were killed by them.

Yehoshua 13:23 And the border of the children of Re'ubëñ was the bank of the Yardën. This was the inheritance of the children of Re'ubëñ for their clans, the cities and their villages.

Yehoshua 13:24 And Mosheh gave to the tribe of Gaḏ, to the children of Gaḏ for their clans:
Yehoshua 13:25 and their border was Ya'zër, and all the cities of Gil'aḏ, and half the land of the children of Ammon as far as Aro'ër, which is before Rabbah,

Yehoshua 13:26 and from Ḥeshbon to Ramath Mitspeh and Betonim, and from Maḥanayim to the border of Debir,

Yehoshua 13:27 and in the valley Bëyth Haram, and Bëyth Nimrah, and Sukkoth, and Tsaphon, the rest of the reign of Siḥon King of Ḥeshbon, the Yardën being its border, as far as the edge of the Sea of Kinnereth, beyond the Yardën eastward.

Yehoshua 13:28 This is the inheritance of the children of Gaḏ for their clans, the cities and their villages.

Yehoshua 13:29 And Mosheh gave to half the tribe of Menashsheh, and it was for half the tribe of the children of Menashsheh for their clans:

Yehoshua 13:30 and their border was from Maḥanayim, all Bashan, all the reign of Oḡ King of Bashan, and all the small towns of Ya'ir which are in Bashan, sixty cities;

Yehoshua 13:31 and the half of Gil'aḏ, and Ashtaroth and Edre'i, cities of the reign of Oḡ in Bashan, were for the children of Maḳir son of Menashsheh, to the half of the children of Maḳir for their clans.

Yehoshua 13:32 These Mosheh gave as an inheritance in the desert plains of Mo'ab beyond the Yardën, by Yeriḥo eastward.

Yehoshua 13:33 But to the tribe of Lëwi Mosheh gave no inheritance. YĒHÔVÂH (יהוה), Elohim (אלהים) of Yisra'el, He was their inheritance, as He had said to them.

Yehoshua 14:1 Now these the children of Yisra'el inherited in the land of Kena'an, which El'azar the priest, and Yehoshua son of Nun, and the heads of the fathers of the tribes of the children of Yisra'el caused them to inherit.

Yehoshua 14:2 Their inheritance was by lot, as YĒHÔVÂH (יהוה) had commanded by the hand of Mosheh, for the nine tribes and the half-tribe.

Yehoshua 14:3 For Mosheh had given the inheritance of the two tribes and the half-tribe beyond the Yardën, but to the Lëwites he gave no inheritance in their midst.

Yehoshua 14:4 For the children of Yosëph had become two tribes: Menashsheh and Ephrayim. And they gave no part to the Lëwites in the land, except cities to dwell in, with their open land for their livestock and their possessions.

Yehoshua 14:5 As YĒHÔVÂH (יהוה) had commanded Mosheh, so the children of Yisra'el did, and they divided the land.

Yehoshua 14:6 And the children of Yehuḏah came to Yehoshua in Gilgal, and Kalëb son of Yephunneh the Kenizzite said to him, "You know the word which YĒHÔVÂH (יהוה) said to Mosheh the man of Elohim (אלהים) concerning you and me in Qaḏësh Barnëa.

Yehoshua 14:7 "I was forty years old when Mosheh the servant of YĒHÔVÂH (יהוה) sent me from Qaḏësh Barnëa to spy out the land, and I brought back word to him as it was in my heart.

Yehoshua 14:8 "But my brothers who went up with me made the heart of the people melt, but I followed YĒHÔVÂH (יהוה) my Elohim (אלהים) completely.

Yehoshua 14:9 "So Mosheh swore on that day, saying, 'The land on which your foot has trodden is your inheritance and your children's forever, because you have followed YĒHÔVÂH (יהוה) my Elohim (אלהים) completely.'

Yehoshua 14:10 "And now, see, YĒHÔVÂH (יהוה) has kept me alive, as He said, these forty- five years since YĒHÔVÂH (יהוה) spoke this word to Mosheh while Yisra'el walked in the wilderness. And now, see, I am eighty-five years old today.

Yehoshua 14:11 "Yet I am still as strong today as I was on the day that Mosheh sent me. As my

strength was then, so my strength is now, for battle, and for going out and for coming in.

Yehoshua 14:12 “And now, give me this mountain of which **YēHôVâH (יהוה)** spoke in that day, for you heard in that day how the Anaqim were there, and that the cities were great and walled. If **YēHôVâH (יהוה)** is with me, then I shall dispossess them, as **YēHôVâH (יהוה)** said.”

Yehoshua 14:13 Yehoshua then blessed him, and gave Ḥebron to Kalëb son of Yephunneh as an inheritance.

Yehoshua 14:14 So Ḥebron became the inheritance of Kalëb son of Yephunneh the Qenizzite to this day, because he followed **YēHôVâH (יהוה) Elohim (אלהים)** of Yisra'el completely.

Yehoshua 14:15 Now the name of Ḥebron was formerly Qiryath Arba (Arba was the greatest man among the Anaqim). And the land had rest from fighting.

Yehoshua 15:1 And the lot of the tribe of the children of Yehuḏah for their clans was to the border of Eḏom, the Wilderness of Tsin southward in the extreme south.

Yehoshua 15:2 And their southern border began at the edge of the Salt Sea, from the bay that faces southward.

Yehoshua 15:3 And it went out to the southern side of the Ascent of Aqrabbim, passed over to Tsin, and went up on the south side of Qaḏësh Barnëa, and passed over to Ḥetsron, went up to Aḏar, and went around to Qarqa,

Yehoshua 15:4 and passed over to Atsmon, and went out to the wadi of Mitsrayim, and the border ended at the sea. This is your southern border.

Yehoshua 15:5 And the east border was the Salt Sea as far as the end of the Yardën. And the border on the northern quarter began at the bay of the sea at the end of the Yardën.

Yehoshua 15:6 And the border went up to Bëyth Ḥoḡlah and passed over north of Bëyth Araḇah. And the border went up to the stone of Bohan son of Re'ubën.

Yehoshua 15:7 And the border went up toward Deḇir from the Valley of Aḳor, and it turned northward toward Gilgal, which is before the Ascent of Aḏummim, which is south of the wadi. And the border passed over to the waters of Ēn Shemesh and ended at Ēn Roḡël.

Yehoshua 15:8 And the border went up by the Valley of the Son of Hinnom to the southern slope of the Yeḇusite city, that is Yerushalayim. And the border went up to the top of the mountain that lies before the Valley of Hinnom westward, which is at the end of the Valley of Repha'im northward.

Yehoshua 15:9 And the border went around from the top of the hill to the fountain of the water of Nephtowaḥ, and went up to the cities of Mount Ephron. And the border went around to Ba'alāh, that is Qiryath Ye'arim.

Yehoshua 15:10 And the border turned around from Ba'alāh westward to Mount Së'ir, and passed over to the side of Mount Ye'arim on the north, that is Kesalon, and went down to Bëyth Shemesh, and passed over to Timnah.

Yehoshua 15:11 And the border went out to the side of Eqron northward. And the border went around to Shikkeron, and passed over to Mount Ba'alāh, and went out to Yaḇne'ël. And the border ended at the sea.

Yehoshua 15:12 And the west border was the coastline of the Great Sea. This is the boundary of the children of Yehuḏah all around for their clans.

Yehoshua 15:13 And to Kalëb son of Yephunneh he gave a portion in the midst of the children of Yehuḏah, according to the command of **YēHôVâH (יהוה)** to Yehoshua: Qiryath Arba, that is Ḥebron – Arba was the father of Anaq.

Yehoshua 15:14 And Kalëb drove out the three sons of Anaq from there: Shëshai, and Aḥiman, and Talmai, the children of Anaq.

Yehoshua 15:15 And he went up from there to the inhabitants of Deḇir, and the name of Deḇir formerly was Qiryath Sëpher.

Yehoshua 15:16 And Kalëḅ said, “He who smites Qiryath Sëpher and shall capture it, to him I shall give Aḳsah my daughter as wife.”
 Yehoshua 15:17 And Othni'ël son of Qenaz, the brother of Kalëḅ, did capture it, so he gave him Aḳsah his daughter as wife.
 Yehoshua 15:18 And it came to be, when she came to him, that she persuaded him to ask her father for a field. And when she got off from the donkey, Kalëḅ said to her, “What is the matter?”
 Yehoshua 15:19 And she said, “Give me a blessing. Since you have given me land in the South, give me also fountains of water.” And he gave her the upper fountains and the lower fountains.
 Yehoshua 15:20 This was the inheritance of the tribe of the children of Yehuḏah for their clans:
 Yehoshua 15:21 And the cities at the furthest border of the tribe of the children of Yehuḏah, toward the border of Eḏom in the South, were Qabtse'ël, and Ėḏer, and Yaḡur,
 Yehoshua 15:22 and Qinah, and Dimonah, and Aḏaḏah,
 Yehoshua 15:23 and Qedesh, and Ḥatsor, and Yithnan,
 Yehoshua 15:24 Ziph, and Telem, and Be'aloth,
 Yehoshua 15:25 and Ḥatsor, Ḥaḏattah, and Qeriyoth, Ḥetsron, that is Ḥatsor,
 Yehoshua 15:26 Amam, and Shema, and Molaḏah,
 Yehoshua 15:27 and Ḥatsar Gaddah, and Ḥeshmon, and Bëyth Pelet,
 Yehoshua 15:28 and Ḥatsar Shu'al, and Be'ërsheḅa, and Bizyothyah,
 Yehoshua 15:29 Ba'alalah, and Iyim, and Etsem,
 Yehoshua 15:30 and Eltolaḏ, and Kesil, and Ḥormah,
 Yehoshua 15:31 and Tsiqlaḡ, and Maḏmannah, and Sansannah,
 Yehoshua 15:32 and Leḅa'oth, and Shilhîm, and Ayin, and Rimmon. All the cities were twenty-nine, with their villages.
 Yehoshua 15:33 In the low country: Eshta'ol, and Tsor'ah, and Ashnah,

Yehoshua 15:34 and Zanowaḥ, and Ėn Gannim, Tappuwaḥ and Ėnam,
 Yehoshua 15:35 Yarmuth and Aḏullam, Soḳoh and Azëqah,
 Yehoshua 15:36 and Sha'arayim, and Aḏithayim, and Geḏërah, and Geḏërothayim – fourteen cities with their villages.
 Yehoshua 15:37 Tsenan, and Ḥaḏashah, and Miḡdal Gaḏ,
 Yehoshua 15:38 and Dil'an, and Mitspeh, and Yoqthe'ël,
 Yehoshua 15:39 Laḳish, and Botsqath, and Eḡlon,
 Yehoshua 15:40 and Kabbon, and Laḥmam, and Kithlish,
 Yehoshua 15:41 and Geḏëroth, Bëyth Daḡon, and Na'amah, and Maqqëḏah – sixteen cities with their villages.
 Yehoshua 15:42 Liḅnah, and Ether, and Ashan,
 Yehoshua 15:43 and Yiphtaḥ, and Ashnah, and Netsiḅ,
 Yehoshua 15:44 and Qe'ilah, and Aḳziḅ, and Marëshah – nine cities with their villages.
 Yehoshua 15:45 Eqrone with its towns and its villages,
 Yehoshua 15:46 from Eqrone to the sea, all that were by the side of Ashdoḏ, with their villages.
 Yehoshua 15:47 Ashdoḏ, its towns and its villages; Azzah, its towns and its villages; as far as the wadi of Mitsrayim and the Great Sea with its coastline.
 Yehoshua 15:48 And in the mountain country: Shamur, and Yattir, and Soḳoh,
 Yehoshua 15:49 and Dannah, and Qiryath Sannah, that is Deḅir,
 Yehoshua 15:50 and Anab, and Eshtemoh, and Anim,
 Yehoshua 15:51 and Goshen, and Ḥolon, and Giloh – eleven cities with their villages.
 Yehoshua 15:52 Arab, and Dumah, and Esh'an,
 Yehoshua 15:53 and Yanim, and Bëyth Tappuwaḥ, and Aphëqah,

Yehoshua 15:54 and Ḥumtah, and Qiryath Arba, that is Ḥebron, and Tsi'or – nine cities with their villages.
 Yehoshua 15:55 Ma'on, Karmel, and Ziph, and Yutah,
 Yehoshua 15:56 and Yizre'el, and Yoqde'am, and Zanowah,
 Yehoshua 15:57 Qayin, Gib'ah, and Timnah – ten cities with their villages.
 Yehoshua 15:58 Ḥalḥul, Bëyth Tsur, and Geḏor,
 Yehoshua 15:59 and Ma'arath, and Bëyth Anoth, and Elteqon – six cities with their villages.
 Yehoshua 15:60 Qiryath Ba'al, that is Qiryath Ye'arim, and Rabbah – two cities with their villages.
 Yehoshua 15:61 In the wilderness: Bëyth Arabah, Middin, and Seḳakah,
 Yehoshua 15:62 and Nibshan, and the City of Salt, and Ĕn Geḏi – six cities with their villages.
 Yehoshua 15:63 As for the Yeḅusites, the inhabitants of Yerushalayim, the children of Yehuḏah were unable to drive them out, so the Yeḅusites have dwelt with the children of Yehuḏah at Yerushalayim to this day.
 Yehoshua 16:1 And the lot for the children of Yosëph went out from the Yardën, by Yeriḥo, to the waters of Yeriḥo on the east, to the wilderness going up from Yeriḥo through the mountains to Bëyth Ĕl,
 Yehoshua 16:2 and went out from Bëyth Ĕl to Luz, and passed over to the border of the Arkites at Ataroth,
 Yehoshua 16:3 and went down westward to the boundary of the Yaphlëtitës, as far as the boundary of Lower Bëyth Ḥoron to Gezer, and it ended at the sea.
 Yehoshua 16:4 Thus the children of Yosëph, Menashsheh and Ephrayim, inherited.
 Yehoshua 16:5 And the border of the children of Ephrayim, according to their clans, was: The border of their inheritance on the east side was Ataroth Addar as far as Upper Bëyth Ḥoron.

Yehoshua 16:6 And the border went out toward the sea, to Miḳmethath on the north, then the border went around eastward to Ta'anath Shiloh, and passed over it on the east of Yanoḥah, Yehoshua 16:7 and went down from Yanoḥah to Ataroth and Na'arah, reached to Yeriḥo, and came out at the Yardën.
 Yehoshua 16:8 From Tappuwah the border went westward to the wadi Qanah, and it ended at the sea. This was the inheritance of the tribe of the children of Ephrayim for their clans.
 Yehoshua 16:9 And the separate cities for the children of Ephrayim were in the midst of the inheritance of the children of Menashsheh, all the cities with their villages.
 Yehoshua 16:10 And they did not drive out the Kena'anites who dwelt in Gezer, so the Kena'anites dwell among the Ephrayimites to this day and have become compulsory labour.
 Yehoshua 17:1 And the lot for the tribe of Menashsheh, for he was the first-born of Yosëph, was: for Maḳir the first-born of Menashsheh, father of Gil'aḏ, because he was a man of battle, therefore he had Gil'aḏ and Bashan.
 Yehoshua 17:2 And for the rest of the children of Menashsheh for their clans there was: for the children of Abi'ezer, and for the children of Ḥëleq, and for the children of Asri'el, and for the children of Sheḳem, and for the children of Ḥëpher, and for the children of Shemiḡa. These were the male children of Menashsheh son of Yosëph according to their clans.
 Yehoshua 17:3 But Tselophḥaḏ son of Ḥëpher, son of Gil'aḏ, son of Maḳir, son of Menashsheh, had no sons, but only daughters. And these were the names of his daughters: Maḥlah and No'ah, Ḥoḡlah, Milkah and Tirtsah.
 Yehoshua 17:4 And they came near before El'azar the priest, before Yehoshua son of Nun, and before the rulers, saying, “ **YĒHÔVÂH (יהוה)** commanded Mosheh to give us an inheritance among our brothers.” So he gave them an inheritance among

their father's brothers, according to the command of YĕHôVâH (יהוה).

Yehoshua 17:5 And ten portions fell to Menashsheh, besides the land of Gil'ad and Bashan, which were beyond the Yardën,

Yehoshua 17:6 because the daughters of Menashsheh received an inheritance among his sons. And the rest of Menashsheh's sons had the land of Gil'ad.

Yehoshua 17:7 And the border of Menashsheh was from Ashër to Mikmethath, which faces Shekem. And the border went up to the right to the inhabitants of Ĕn Tappuah.

Yehoshua 17:8 The land of Tappuah belonged to Menashsheh, but Tappuah on the border of Menashsheh belonged to the children of Ephrayim. Yehoshua 17:9 And the border went down to the wadi Qanah, southward to the wadi. These cities of Ephrayim were in the midst of the cities of Menashsheh, but the border of Menashsheh was north of the wadi, and it ended at the sea.

Yehoshua 17:10 Southward it was Ephrayim's, and northward it was Menashsheh's, and the sea was its border, and they reached to Ashër on the north and to Yissaskar on the east.

Yehoshua 17:11 And in Yissaskar and in Ashër, Menashsheh had Bëyth She'an and its towns, and Yible'am and its towns, and the inhabitants of Dor and its towns, and the inhabitants of Ĕn Dor and its towns, and the inhabitants of Ta'anaḵ and its towns, and the inhabitants of Meḡiddo and its towns – three of the heights.

Yehoshua 17:12 But the children of Menashsheh were unable to drive out the inhabitants of those cities, for the Kena'anites desired to dwell in that land.

Yehoshua 17:13 And it came to be, when the children of Yisra'el were strong, that they put the Kena'anites to compulsory labour, but did not utterly drive them out.

Yehoshua 17:14 And the children of Yosëph spoke to Yehoshua, saying, "Why have you given us but

one lot and one portion to inherit, seeing we are a great people whom YĕHôVâH (יהוה) has blessed until now?"

Yehoshua 17:15 And Yehoshua said to them, "If you are a great people, go up to the forest and clear a place for yourself there in the land of the Perizzites and the Repha'ites, since the hill country of Ephrayim is too narrow for you."

Yehoshua 17:16 Then the children of Yosëph said, "The hill country is not enough for us, and all the Kena'anites who dwell in the land of the valley have chariots of iron, both those who are of Bëyth She'an and its towns and those who are of the Valley of Yizre'el."

Yehoshua 17:17 And Yehoshua spoke to the house of Yosëph, to Ephrayim and to Menashsheh, saying, "You are a great people and have great power, you are not to have one lot,

Yehoshua 17:18 for the hill country shall be yours. For though it is a forest, you shall cut it down, and its farthest limits shall be yours. For you are to drive out the Kena'anites, though they have iron chariots and are strong."

Yehoshua 18:1 And all the congregation of the children of Yisra'el assembled at Shiloh, and they let the Tent of Meeting dwell there. And the land was subdued before them.

Yehoshua 18:2 And seven tribes were left among the children of Yisra'el who had not yet shared their inheritance.

Yehoshua 18:3 So Yehoshua said to the children of Yisra'el, "Till when are you going to fail to go in and possess the land which YĕHôVâH (יהוה) Elohim (אלהים) of your fathers has given you?"

Yehoshua 18:4 "Appoint three men from each tribe, and let me send them out to go through the land and describe it according to their inheritance, and come back to me.

Yehoshua 18:5 "And they shall divide it into seven portions – Yehudah stays within their border on the south, and the house of Yosëph stays within their border on the north –

Yehoshua 18:6 and you shall describe the land in seven portions, and shall bring it to me. Then I shall cast lots for you here before **YĕHôVâH (יהוה)** our **Elohim (אלהים)**.

Yehoshua 18:7 "But the Lëwites have no portion among you, for the priesthood of **YĕHôVâH (יהוה)** is their inheritance. And Gaḏ, and Re'uḇēn, and half the tribe of Menashsheh have received their inheritance beyond the Yardēn on the east, which Mosheh the servant of **YĕHôVâH (יהוה)** gave them."

Yehoshua 18:8 So the men rose up and went. And Yehoshua commanded those who went to describe the land, saying, "Go, walk through the land, and describe it, and come back to me, and let me cast lots for you here before **YĕHôVâH (יהוה)** in Shiloh."

Yehoshua 18:9 So the men went, and passed through the land, and described it in a book in seven portions by cities. And they came to Yehoshua at the camp in Shiloh.

Yehoshua 18:10 And Yehoshua cast lots for them in Shiloh before **YĕHôVâH (יהוה)**, and there Yehoshua divided the land to the children of Yisra'el according to their portions.

Yehoshua 18:11 And the lot of the tribe of the children of Binyamin came up for their clans, and the border of their lot came out between the children of Yehuḏah and the children of Yosëph.

Yehoshua 18:12 And their border was on the north side from the Yardēn, and the border went up to the side of Yeriḥo on the north, and went up through the mountains westward, and ended at the Wilderness of Bëyth Awen.

Yehoshua 18:13 And the border went over from there toward Luz, to the side of Luz, that is Bëyth Ēl, southward. And the border went down to Ataroth Aḏar, by the hill that lies on the south side of Lower Bëyth Ḥoron.

Yehoshua 18:14 And the border was drawn and went around the west side to the south, from the hill that faces Bëyth Ḥoron southward, and it ended at Qiryath Ba'al, that is Qiryath Ye'arim, a city of the children of Yehuḏah. This was the west side.

Yehoshua 18:15 And the south side was from the end of Qiryath Ye'arim, and the border went out westward, and went out to the fountain of the waters of Nephtowah.

Yehoshua 18:16 And the border came down to the end of the mountain that faces the Valley of the Son of Hinnom, which is in the Valley of the Repha'im on the north, and went down to the Valley of Hinnom, to the side of the Yeḇusite city on the south, and went down to Ēn Roḡël.

Yehoshua 18:17 And it was drawn from the north, went out to Ēn Shemesh, and went out toward Geliloth, which is opposite the Ascent of Aḏummim, and went down to the stone of Bohan son of Re'uḇēn,

Yehoshua 18:18 and passed over to the side opposite Araḇah northward, and went down to Araḇah.

Yehoshua 18:19 And the border passed over to the side of Bëyth Ḥoḡlah northward, and the border ended at the north bay at the Salt Sea, at the south end of the Yardēn. This was the southern boundary,

Yehoshua 18:20 and the Yardēn borders it on the east side. This was the inheritance of the children of Binyamin, according to its boundaries all around, for their clans.

Yehoshua 18:21 And the cities for the tribe of the children of Binyamin, for their clans, were Yeriḥo, and Bëyth Ḥoḡlah, and Ēmeq Qetsits,

Yehoshua 18:22 and Bëyth Araḇah, and Tsemarayim, and Bëyth Ēl,

Yehoshua 18:23 and Awwim, and Parah, and Ophrah,

Yehoshua 18:24 and Kephah Ha'ammoni, and Ophni, and Gaḇa – twelve cities with their villages.

Yehoshua 18:25 Giḇ'on, and Ramah, and Be'ëroth,

Yehoshua 18:26 and Mitspeh, and Kephirah, and Motsah,

Yehoshua 18:27 and Reqem, and Yirpe'el, and Taralah,

Yehoshua 18:28 and Tsela, Eleph, and the Yebusite, that is Yerushalayim, Gib'ath, and Qiryath – fourteen cities with their villages. This was the inheritance of the children of Binyamin for their clans.

Yehoshua 19:1 And the second lot came out for Shim'on, for the tribe of the children of Shim'on for their clans. And their inheritance was within the inheritance of the children of Yehudah.

Yehoshua 19:2 And they had in their inheritance Be'ersheba, or Sheba, and Molaḏah,

Yehoshua 19:3 and Hatsar Shu'al, and Balah, and Etsem,

Yehoshua 19:4 and Eltolad, and Bethul, and Hormah,

Yehoshua 19:5 and Tsiqlag, and Beyth Markaboth, and Hatsar Susah,

Yehoshua 19:6 and Beyth Leba'oth, and Sharuhën – thirteen cities and their villages.

Yehoshua 19:7 Ayin, Rimmon, and Ether, and Ashan – four cities and their villages;

Yehoshua 19:8 and all the villages that were all around these cities as far as Ba'alath Be'er, Ramath Negeb. This was the inheritance of the tribe of the children of Shim'on for their clans.

Yehoshua 19:9 The inheritance of the children of Shim'on was out of the portion of the children of Yehudah, for the portion of the children of Yehudah was too much for them. So the children of Shim'on had their inheritance within their inheritance.

Yehoshua 19:10 And the third lot came up for the children of Zebulun for their clans, and the border of their inheritance was as far as Sarid.

Yehoshua 19:11 And their border went toward the sea, and Maralah, and reached to Dabbesheth, and reached to the wadi that faced Yoqne'am,

Yehoshua 19:12 and turned back from Sarid eastward toward the sunrise, to the border of Kisloth Taḇor, and went out toward Daberath, and went up to Yaphiya.

Yehoshua 19:13 And from there it passed over eastward, to the east of Gath Hēpher, toward Eth Qatsin, and went out to Rimmon, which borders on Nē'ah.

Yehoshua 19:14 And the border went around it on the north side of Hannathon, and it ended in the Valley of Yiphthaḥ Ēl;

Yehoshua 19:15 also Qattath, and Nahalal, and Shimron, and Yidalah, and Beyth Lehem – twelve cities with their villages.

Yehoshua 19:16 This was the inheritance of the children of Zebulun for their clans, these cities with their villages.

Yehoshua 19:17 The fourth lot came out to Yissaskar, for the children of Yissaskar, for their clans.

Yehoshua 19:18 And their border was toward Yizre'el, and Kesulloth, and Shunēm,

Yehoshua 19:19 and Hapharayim, and Shiyon, and Anaḥarath,

Yehoshua 19:20 and Rabbith, and Qishyon, and Eḇets,

Yehoshua 19:21 and Remeth, and Ēn Gannim, and Ēn Haddah, and Beyth Patstsëts.

Yehoshua 19:22 And the border reached to Taḇor, and Shaḥatsimah, and Beyth Shemesh, and their border ended at the Yardën – sixteen cities with their villages.

Yehoshua 19:23 This was the inheritance of the tribe of the children of Yissaskar for their clans, the cities and their villages.

Yehoshua 19:24 And the fifth lot came out for the tribe of the children of Asher for their clans.

Yehoshua 19:25 And their border was Helqath, and Hali, and Beten, and Akshaph,

Yehoshua 19:26 and Allammelek, and Amaḏ, and Mish'al. And it reached to Mount Karmel westward, and to Brook Shiḥor Liḇnath,

Yehoshua 19:27 and turned toward the sunrise, to Beyth Daḡon, and reached to Zebulun and to the Valley of Yiphthaḥ Ēl, then northward beyond

Bëyth Ėmeq and Ne'ï'el, and went out to Kaḅul which was on the left,

Yehoshua 19:28 and Hebron, and Rehob, and Hammon, and Qanah, as far as Great Tsidon.

Yehoshua 19:29 And the border turned to Ramah and to the strong city Tsor, and the border turned to Hosah, and ended at the sea, from the coast to Akziḅ.

Yehoshua 19:30 And Ummah, and Aphëq, and Rehob were included – twenty-two cities with their villages.

Yehoshua 19:31 This was the inheritance of the tribe of the children of Ashër for their clans, these cities with their villages.

Yehoshua 19:32 The sixth lot came out to the children of Naphtali, for the children of Naphtali for their clans.

Yehoshua 19:33 And their border was from Heleph, from the terebinth tree in Tsa'ananim, and Hā'ā·dām (חֲאָאֲדָאִם) Negeb, and Yabne'el, as far as Laqqum, and it ended at the Yardën.

Yehoshua 19:34 And the border turned westward to Aznoth Taḅor, and went out from there toward Huqqoq, and reached to Zeḅulun on the south side and Ashër on the west side, and ended at Yehuḡah by the Yardën toward the sunrise.

Yehoshua 19:35 And the cities of defence were Tsiddim, Tsër, and Hammath, Raqqath, and Kinnereth,

Yehoshua 19:36 and Hā'ā·dām (חֲאָאֲדָאִם)ah, and Ramah, and Hatsor,

Yehoshua 19:37 and Qedesh, and Edre'i, and Ėn Hatsor,

Yehoshua 19:38 and Yiron, and Miḡdal Ėl, Ḳorëm, and Bëyth Anath, and Bëyth Shemesh – nineteen cities with their villages.

Yehoshua 19:39 This was the inheritance of the tribe of the children of Naphtali for their clans, the cities with their villages.

Yehoshua 19:40 The seventh lot came out for the tribe of the children of Dan for their clans.

Yehoshua 19:41 And the border of their inheritance was Tsor'ah, and Eshta'ol, and Ir Shemesh,

Yehoshua 19:42 and Sha'alabbin, and Ayalon, and Yithlah,

Yehoshua 19:43 and Ėlon, and Timnathah, and Eqron,

Yehoshua 19:44 and Elteqëh, and Gibbethon, and Ba'alath,

Yehoshua 19:45 and Yehuḡ, and Benëi Beraq, and Gath Rimmon,

Yehoshua 19:46 and Mëy Yarqon, and Raqqon, with the border before Yapho.

Yehoshua 19:47 And the border of the children of Dan went out from them. And the children of Dan went up to fight against Leshem and captured it. And they smote it with the edge of the sword, and possessed it, and dwelt in it, and called it Leshem, Dan, after the name of Dan their father.

Yehoshua 19:48 This is the inheritance of the tribe of the children of Dan for their clans, these cities with their villages.

Yehoshua 19:49 And when they had ended dividing the land as an inheritance according to their borders, the children of Yisra'el gave an inheritance to Yehoshua son of Nun in their midst.

Yehoshua 19:50 According to the mouth of YĕHôVâH (יְהוָה) they gave him the city which he asked for, Timnath Seraḥ in the mountains of Ephrayim. And he built the city and dwelt in it.

Yehoshua 19:51 These were the inheritances which El'azar the priest, and Yehoshua son of Nun, and the heads of the fathers of the tribes of the children of Yisra'el divided as an inheritance by lot in Shiloh before YĕHôVâH (יְהוָה), at the door of the Tent of Meeting. And they ended dividing the country.

Yehoshua 20:1 And YĕHôVâH (יְהוָה) spoke to Yehoshua, saying,

Yehoshua 20:2 "Speak to the children of Yisra'el, saying, 'Appoint for yourselves cities of refuge, of which I spoke to you through Mosheh,

Yehoshua 20:3 for the slayer who kills any being accidentally, unintentionally, to flee there. And they shall be your refuge from the revenger of blood.

Yehoshua 20:4 'And he shall flee to one of those cities, and stand at the entrance of the gate of the city, and declare his case in the hearing of the elders of that city. And they shall take him into the city as one of them, and give him a place, and he shall dwell among them.

Yehoshua 20:5 'And when the revenger of blood pursues him, they do not give the slayer into his hand, because he smote his neighbour unintentionally, and did not hate him beforehand.

Yehoshua 20:6 'And he shall dwell in that city until he stands before the congregation for right-ruling, and until the death of the one who is high priest in those days. Then let the slayer return and come to his own city and his own house, to the city from which he fled.' "

Yehoshua 20:7 So they set apart Qeḏesh in Galil, in the mountains of Naphtali, and Sheḱem in the mountains of Ephrayim, and Qiryath Arba, that is Hebron, in the mountains of Yehuḏah.

Yehoshua 20:8 And beyond the Yardën, by Yeriḥo eastward, they appointed Betser in the wilderness on the plain, from the tribe of Re'ubën, and Ramoth in Gil'aḏ, from the tribe of Gaḏ, and Golan in Bashan, from the tribe of Menashsheh.

Yehoshua 20:9 These were the cities appointed for all the children of Yisra'el and for the stranger who sojourned in their midst, for anyone accidentally killing any being, to flee there, and not die by the hand of the revenger of blood until he stood before the congregation.

Yehoshua 21:1 And the heads of the fathers of the Lëwites came near to El'azar the priest, to Yehoshua son of Nun, and to the heads of the fathers of the tribes of the children of Yisra'el.

Yehoshua 21:2 And they spoke to them at Shiloh in the land of Kena'an, saying, " YĒHÔVÂH (יְהוָה)

commanded through Mosheh to give us cities to dwell in, with their open land for our livestock."

Yehoshua 21:3 So the children of Yisra'el gave to the Lëwites from their inheritance, at the command of YĒHÔVÂH (יְהוָה), these cities and their open land:

Yehoshua 21:4 And the lot came out for the clans of the Qehathites. And the children of Aharon the priest, who were of the Lëwites, had thirteen cities by lot from the tribe of Yehuḏah, from the tribe of Shim'on, and from the tribe of Binyamin.

Yehoshua 21:5 And the rest of the children of Qehath had ten cities by lot from the clans of the tribe of Ephrayim, from the tribe of Dan, and from the half-tribe of Menashsheh.

Yehoshua 21:6 And the children of Gërshon had thirteen cities by lot from the clans of the tribe of Yissaskar, from the tribe of Ashër, from the tribe of Naphtali, and from the half-tribe of Menashsheh in Bashan.

Yehoshua 21:7 The children of Merari for their clans had twelve cities from the tribe of Re'ubën, and from the tribe of Gaḏ, and from the tribe of Zeḅulun.

Yehoshua 21:8 Thus the children of Yisra'el gave these cities with their open land by lot to the Lëwites, as YĒHÔVÂH (יְהוָה) had commanded by the hand of Mosheh.

Yehoshua 21:9 So from the tribe of the children of Yehuḏah and from the tribe of the children of Shim'on they gave these cities which are mentioned by name,

Yehoshua 21:10 and they were for the children of Aharon, one of the clans of the Qehathites, who were of the children of Lëwi, for the lot was theirs first.

Yehoshua 21:11 And they gave them Qiryath Arba, that is Hebron – Arba was the father of Anaq – in the mountains of Yehuḏah, with the open land surrounding it.

Yehoshua 21:12 And the fields of the city and its villages they gave to Kalëḅ son of Yephunneh as his possession.

Yehoshua 21:13 But to the children of Aharon the priest they gave Ḥeḇron with its open land – a city of refuge for the slayer – and Liḇnah with its open land,

Yehoshua 21:14 and Yattir with its open land, and Eshtemoa with its open land,

Yehoshua 21:15 and Ḥolon with its open land, and Deḇir with its open land,

Yehoshua 21:16 and Ayin with its open land, and Yuttah with its open land, and Bëyth Shemesh with its open land – nine cities from those two tribes.

Yehoshua 21:17 And from the tribe of Binyamin, Giḇ'on with its open land, Geḇa with its open land, Yehoshua 21:18 Anathoth with its open land, and Almon with its open land – four cities.

Yehoshua 21:19 All the cities of the children of Aharon, the priests, were thirteen cities with their open lands.

Yehoshua 21:20 And the clans of the children of Qehath, the Lëwites, the rest of the children of Qehath, even they had the cities of their lot from the tribe of Ephrayim.

Yehoshua 21:21 And they gave them Sheḱem with its open land in the mountains of Ephrayim as a city of refuge for the slayer, and Gezer with its open land,

Yehoshua 21:22 and Qiḇtsayim with its open land, and Bëyth Ḥoron with its open land – four cities.

Yehoshua 21:23 And from the tribe of Dan, Elteqëh with its open land, Gibbethon with its open land,

Yehoshua 21:24 Ayalon with its open land, and Gath Rimmon with its open land – four cities.

Yehoshua 21:25 And from the half-tribe of Menashsheh, Ta'naḱ with its open land, and Gath Rimmon with its open land – two cities.

Yehoshua 21:26 All the ten cities with their open lands were for the rest of the clans of the children of Qehath.

Yehoshua 21:27 And to the children of Gërshon, of the clans of the Lëwites, from the other half-tribe of Menashsheh, they gave Golan in Bashan with its open land as a city of refuge for the slayer, and Be'eshterah with its open land – two cities.

Yehoshua 21:28 And from the tribe of Yissaskar, Qishyon with its open land, Daḇerath with its open land,

Yehoshua 21:29 Yarmuth with its open land, and Ėn Gannim with its open land – four cities.

Yehoshua 21:30 And from the tribe of Ashër, Mish'al with its open land, Aḇdon with its open land,

Yehoshua 21:31 Ḥelqath with its open land, and Reḥoḇ with its open land – four cities.

Yehoshua 21:32 And from the tribe of Naphtali, Qedesh in Galil with its open land as a city of refuge for the slayer, and Ḥammoth Dor with its open land, and Qartan with its open land – three cities.

Yehoshua 21:33 All the cities of the Gërshonites for their clans were thirteen cities with their open land.

Yehoshua 21:34 And to the clans of the children of Merari, the rest of the Lëwites, from the tribe of Zeḇulun, Yoqne'am with its open land, Qartah with its open land,

Yehoshua 21:35 Dimnah with its open land, Nahalal with its open land – four cities.

Yehoshua 21:36 And from the tribe of Re'uḇën, Betser with its open land, Yahtsah with its open land,

Yehoshua 21:37 Qedëmoth with its open land, and Mëpha'ath with its open land – four cities.

Yehoshua 21:38 And from the tribe of Gaḍ, Ramoth in Gil'aḍ with its open land as a city of refuge for the slayer, and Maḥanayim with its open land, Yehoshua 21:39 Ḥeshbon with its open land, Ya'zër with its open land – four cities in all.

Yehoshua 21:40 All the cities for the children of Merari for their clans, the rest of the clans of the Lëwites, were by their lot twelve cities.

Yehoshua 21:41 All the cities of the Lēwites within the possession of the children of Yisra'ël were forty-eight cities with their open lands.

Yehoshua 21:42 Each of these cities had its open land surrounding it. So it was with all these cities.

Yehoshua 21:43 Thus YĕHôVâH (יהוה) gave to Yisra'ël all the land of which He had sworn to give to their fathers, and they took possession of it, and dwelt in it.

Yehoshua 21:44 And YĕHôVâH (יהוה) gave them rest all around, according to all that He had sworn to their fathers. And not a man of all their enemies stood against them, YĕHôVâH (יהוה) gave all their enemies into their hand.

Yehoshua 21:45 Not a word failed of any good word which YĕHôVâH (יהוה) had spoken to the house of Yisra'ël – all came in.

Yehoshua 22:1 Then Yehoshua called for the Re'ubēnites, and the Gaḏites, and half the tribe of Menashsheh,

Yehoshua 22:2 and said to them, “You, you have guarded all that Mosheh the servant of YĕHôVâH (יהוה) commanded you, and have obeyed my voice in all that I commanded you.

Yehoshua 22:3 “You have not left your brothers these many days, up to this day, but have guarded the Charge, the command of YĕHôVâH (יהוה) your Elohim (אלהים).

Yehoshua 22:4 “And now YĕHôVâH (יהוה) your Elohim (אלהים) has given rest to your brothers, as He promised them. So now, return and go to your tents and to the land of your possession, which Mosheh the servant of YĕHôVâH (יהוה) gave you beyond the Yardēn.

Yehoshua 22:5 “Only, diligently guard to do the command and the Law which Mosheh the servant of YĕHôVâH (יהוה) commanded you, to love YĕHôVâH (יהוה) your Elohim (אלהים), and to walk in all His ways, and to guard His commands, and to cling to Him, and to serve Him with all your heart and with all your being.”

Yehoshua 22:6 And Yehoshua blessed them and sent them away, and they went to their tents.

Yehoshua 22:7 And to half the tribe of Menashsheh Mosheh had given a possession in Bashan, but to the other half of it Yehoshua gave land among their brothers beyond the Yardēn, westward. So when Yehoshua sent them away to their tents, he also blessed them,

Yehoshua 22:8 and spoke to them, saying, “Return to your tents with great riches, and with very much livestock, and with silver, and with gold, and with bronze, and with iron, and with countless garments. Divide the spoil of your enemies with your brothers.”

Yehoshua 22:9 And the children of Re'ubēn, and the children of Gaḏ, and half the tribe of Menashsheh returned, and left the children of Yisra'ël at Shiloh, which is in the land of Kena'an, to go to the land of Gil'aḏ, to the land of their possession, which they possessed according to the command of YĕHôVâH (יהוה) by the hand of Mosheh.

Yehoshua 22:10 And they came to the districts of the Yardēn which is in the land of Kena'an, and the children of Re'ubēn, and the children of Gaḏ, and half the tribe of Menashsheh built an altar there by the Yardēn, a great conspicuous altar.

Yehoshua 22:11 And the children of Yisra'ël heard it said, “See, the children of Re'ubēn, and the children of Gaḏ, and half the tribe of Menashsheh have built an altar opposite the land of Kena'an, in the districts of the Yardēn, at the border of the children of Yisra'ël.”

Yehoshua 22:12 And when the children of Yisra'ël heard, all the congregation of the children of Yisra'ël assembled at Shiloh to go to fight against them.

Yehoshua 22:13 So the children of Yisra'ël sent Pineḥas son of El'azar the priest to the children of Re'ubēn, and to the children of Gaḏ, and to half the tribe of Menashsheh, into the land of Gil'aḏ,

Yehoshua 22:14 and ten rulers with him, one ruler each from the chief house of every tribe of Yisra'ël. And each one was the head of the house of his father among the divisions of Yisra'ël.

Yehoshua 22:15 And they came to the children of Re'uḇen and to the children of Gaḏ, and to half the tribe of Menashsheh, to the land of Gil'aḏ, and spoke with them, saying,

Yehoshua 22:16 "Thus says all the congregation of YĕHôVâH (יהוה), 'What is this trespass you have committed against the Elohim (אלהים) of Yisra'ël, to turn away this day from following YĕHôVâH (יהוה), in that you have built for yourselves an altar, to rebel against YĕHôVâH (יהוה) this day?

Yehoshua 22:17 'Is the crookedness of Pe'or not enough for us, from which we have not been cleansed till this day, although there was a plague in the congregation of YĕHôVâH (יהוה),

Yehoshua 22:18 that you turn away today from following YĕHôVâH (יהוה)? And it shall be, if you rebel today against YĕHôVâH (יהוה), that tomorrow He is wroth with all the congregation of Yisra'ël.

Yehoshua 22:19 'And indeed, if the land of your possession is unclean, then pass over to the land of the possession of YĕHôVâH (יהוה), where the Dwelling Place of YĕHôVâH (יהוה) dwells, and take possession among us. But do not rebel against YĕHôVâH (יהוה), nor rebel against us, by building yourselves an altar besides the altar of YĕHôVâH (יהוה) our Elohim (אלהים).

Yehoshua 22:20 'Did not Aḵan son of Zerah commit a trespass in that which is under the ban, and wrath fell on all the congregation of Yisra'ël? And he was not the only one to die in his crookedness.' "

Yehoshua 22:21 Then the children of Re'uḇen, and the children of Gaḏ, and half the tribe of Menashsheh answered and said to the heads of the divisions of Yisra'ël,

Yehoshua 22:22 "Ël Elohim (אלהים) YĕHôVâH (יהוה), Ël Elohim (אלהים) YĕHôVâH (יהוה), He knows, and let Yisra'ël itself know. If this has been in rebellion, or

if in trespass against YĕHôVâH (יהוה), do not save us this day.

Yehoshua 22:23 "If we have built ourselves an altar to turn from following YĕHôVâH (יהוה), or if to offer burnt offerings or grain offerings on it, or if to make peace offerings on it, let YĕHôVâH (יהוה) Himself require it.

Yehoshua 22:24 "But truly, from fear, for a reason we did this, saying, 'In time to come your sons might speak to our sons, saying, "What have you to do with YĕHôVâH (יהוה) Elohim (אלהים) of Yisra'ël?

Yehoshua 22:25 "For YĕHôVâH (יהוה) has made the Yardën a border between you and us, you children of Re'uḇen and children of Gaḏ. You have no portion with YĕHôVâH (יהוה)." So your sons would make our sons stop fearing YĕHôVâH (יהוה).'

Yehoshua 22:26 "So we said, 'Let us now prepare to build ourselves an altar, not for burnt offering nor for slaughtering,

Yehoshua 22:27 but to be a witness between you and us and our generations after us, to do the service of YĕHôVâH (יהוה) before Him with our burnt offerings, with our slaughterings, and with our peace offerings, that your sons should not say to our sons in time to come, "You have no portion with YĕHôVâH (יהוה)." "

Yehoshua 22:28 "So we said that it shall be, when they say this to us or to our generations in time to come, that we shall say, 'See the pattern of the altar of YĕHôVâH (יהוה) which our fathers made, though not for burnt offerings nor for slaughterings, but it is a witness between you and us.'

Yehoshua 22:29 "Far be it from us to rebel against YĕHôVâH (יהוה), and to turn from following YĕHôVâH (יהוה) this day, to build an altar for burnt offerings, for grain offerings, or for slaughterings, besides the altar of YĕHôVâH (יהוה) our Elohim (אלהים) which is before His Dwelling Place."

Yehoshua 22:30 And Pineḥas the priest and the rulers of the congregation, and the heads of the thousands of Yisra'ël who were with him, heard the

words that the children of Re'uḇēn, and the children of Gaḏ, and the children of Menashsheh spoke, and it was good in their eyes.

Yehoshua 22:31 And Pineḥas son of El'azar the priest said to the children of Re'uḇēn, and to the children of Gaḏ, and to the children of Menashsheh, "Today we know that YĕHôVâH (יהוה) is in our midst, because you have not committed against YĕHôVâH (יהוה) this trespass. Now you have delivered the children of Yisra'el out of the hand of YĕHôVâH (יהוה)."

Yehoshua 22:32 And Pineḥas son of El'azar the priest, and the rulers, returned from the children of Re'uḇēn and the children of Gaḏ, from the land of Gil'aḏ to the land of Kena'an, to the children of Yisra'el, and brought back word to them.

Yehoshua 22:33 So the matter was good in the eyes of the children of Yisra'el, and the children of Yisra'el blessed Elohim (אלהים). And they spoke no more of going against to fight, to destroy the land where the children of Re'uḇēn and Gaḏ dwelt.

Yehoshua 22:34 And the children of Re'uḇēn and the children of Gaḏ called the altar, "A witness between us that YĕHôVâH (יהוה) is Elohim (אלהים)."

Yehoshua 23:1 And it came to be, a long time after YĕHôVâH (יהוה) had given rest to Yisra'el from all their enemies round about, that Yehoshua was old, advanced in years.

Yehoshua 23:2 And Yehoshua called for all Yisra'el, and for their elders, and for their heads, and for their judges, and for their officers, and said to them, "I am old, advanced in years.

Yehoshua 23:3 "And you, you have seen all that YĕHôVâH (יהוה) your Elohim (אלהים) has done to all these nations because of you, for YĕHôVâH (יהוה) your Elohim (אלהים) is He who was fighting for you.

Yehoshua 23:4 "See, I have divided to you by lot these nations that remain, to be an inheritance for your tribes, from the Yardēn, with all the nations that I have cut off, as far as the Great Sea toward the setting of the sun.

Yehoshua 23:5 "And YĕHôVâH (יהוה) your Elohim (אלהים) thrust them out from before you, and shall drive them out from before you, and you shall possess their land, as YĕHôVâH (יהוה) your Elohim (אלהים) has promised you.

Yehoshua 23:6 "And you shall be very strong to guard and to do all that is written in the Book of the Law of Mosheh, so as not to turn aside from it right or left,

Yehoshua 23:7 so as not to go in among these nations, these who remain among you. And make no mention of the name of their mighty ones, a nor swear by them, nor serve them nor bow down to them.

Yehoshua 23:8 "But cling to YĕHôVâH (יהוה) your Elohim (אלהים), as you have done to this day.

Yehoshua 23:9 "For YĕHôVâH (יהוה) has driven out from before you great and strong nations. As for you, no one has stood against you to this day.

Yehoshua 23:10 "One man of you put a thousand to flight, for YĕHôVâH (יהוה) your Elohim (אלהים) is He who is fighting for you, as He has promised you.

Yehoshua 23:11 "And you shall diligently guard yourselves, to love YĕHôVâH (יהוה) your Elohim (אלהים).

Yehoshua 23:12 "But if you do turn back at all, and cling to the remnant of these nations, these that remain among you, and intermarry with them, and go in to them and they to you,

Yehoshua 23:13 know for certain that YĕHôVâH (יהוה) your Elohim (אלהים) shall no longer drive these nations out from before you. And they shall be snares and traps to you, and a whip on your sides and thorns in your eyes, until you perish from this good land which YĕHôVâH (יהוה) your Elohim (אלהים) has given you.

Yehoshua 23:14 "And see, this day I am going the way of all the earth. And you know in all your hearts and in all your beings that not one word has failed of all the good words which YĕHôVâH (יהוה) your Elohim (אלהים) spoke concerning you. All of it

has come to you, and not one word of them has failed.

Yehoshua 23:15 “And it shall be, that as every good word has come upon you which **YēHôVâH (יהוה)** your **Elohim (אלהים)** promised you, so **YēHôVâH (יהוה)** does bring upon you every evil word, until He has destroyed you from this good land which **YēHôVâH (יהוה)** your **Elohim (אלהים)** has given you, Yehoshua 23:16 when you transgress the covenant of **YēHôVâH (יהוה)** your **Elohim (אלהים)**, which He commanded you, and shall go and serve other mighty ones, and bow down to them. And the displeasure of **YēHôVâH (יהוה)** shall burn against you, and you shall perish quickly from the good land which He has given you.”

Yehoshua 24:1 And Yehoshua gathered all the tribes of Yisra'el to Shekem and called for the elders of Yisra'el, and for their heads, and for their judges, and for their officers. And they presented themselves before **Elohim (אלהים)**.

Yehoshua 24:2 And Yehoshua said to all the people, “Thus said **YēHôVâH (יהוה)** **Elohim (אלהים)** of Yisra'el, ‘Long ago your fathers dwelt beyond the River – Terah, the father of ‘Ab-râ-hâm (אַבְרָהָם) and the father of Naḥor. And they served other mighty ones.b

Yehoshua 24:3 ‘So I took your father ‘Ab-râ-hâm (אַבְרָהָם) from beyond the River, and caused him to go through all the land of Kena'an, and multiplied his offspring and gave him Yiṣḥâq.

Yehoshua 24:4 ‘And to Yiṣḥâq I gave Ya'aqob and Ėsaw. And to Ėsaw I gave the mountains of Së'ir to possess, but Ya'aqob and his children went down to Mitsrayim.

Yehoshua 24:5 ‘Then I sent Mosheh and Aharon, and plagued Mitsrayim, as I did in their midst. And afterward I brought you out.

Yehoshua 24:6 ‘And I brought your fathers out of Mitsrayim, and you came to the sea. And the Mitsrians pursued your fathers with chariots and horsemen to the Sea of Reeds.

Yehoshua 24:7 ‘And they cried out to **YēHôVâH (יהוה)**, and He put thick darkness between you and the Mitsrians, and brought the sea upon them, and covered them. And your eyes saw what I did in Mitsrayim. And you dwelt in the wilderness a long time.

Yehoshua 24:8 ‘And I brought you into the land of the Amorites, who dwelt beyond the Yardën, and they fought with you. But I gave them into your hand, and you possessed their land, and I destroyed them from before you.

Yehoshua 24:9 ‘And Balaq son of Tsippor, King of Mo'ab, rose up and fought against Yisra'el, and sent and called for Bil'am son of Be'or to curse you. Yehoshua 24:10 ‘But I refused to listen to Bil'am, so he continued to bless you, and I delivered you out of his hand.

Yehoshua 24:11 ‘And you passed over the Yardën and came to Yeriḥo. And the masters of Yeriḥo, the Amorite, and the Perizzite, and the Kena'anite, and the Hittite, and the Gîrgashite, and the Hiwwite, and the Yebuṣite fought against you. But I gave them into your hand.

Yehoshua 24:12 ‘And I sent the hornet before you which drove them out from before you, also the two sovereigns of the Amorites, but not with your sword or with your bow.

Yehoshua 24:13 ‘And I gave you a land for which you did not labour, and cities which you did not build. And you dwell in them, you eat of the vineyards and olive-trees which you did not plant.’

Yehoshua 24:14 “And now, fear **YēHôVâH (יהוה)**, serve Him in perfection and in truth, and put away the mighty ones which your fathers served beyond the River and in Mitsrayim, and serve **YēHôVâH (יהוה)** !

Yehoshua 24:15 “And if it seems evil in your eyes to serve **YēHôVâH (יהוה)**, choose for yourselves this day whom you are going to serve, whether the mighty ones which your fathers served that were beyond the River, or the mighty ones of the Amorites, in whose land you dwell. But I and my house, we serve **YēHôVâH (יהוה)**.”

Yehoshua 24:16 And the people answered and said, “Far be it from us to forsake **YēHôVâH (יהוה)**, to serve other mighty ones,
Yehoshua 24:17 for **YēHôVâH (יהוה)** our **Elohim (אלהים)** is He who has brought us and our fathers up out of the land of Mitsrayim, from the house of bondage, who did those great signs before our eyes, and has guarded us in all the way that we went and among all the people through whom we passed.

Yehoshua 24:18 “And **YēHôVâH (יהוה)** drove out from before us all the people, even the Amorites who dwelt in the land. We too serve **YēHôVâH (יהוה)**, for He is our **Elohim (אלהים)**.”

Yehoshua 24:19 Then Yehoshua said to the people, “You are not able to serve **YēHôVâH (יהוה)**, for He is a Holy **Elohim (אלהים)**, a jealous Ėl is He. He does not bear with your transgression and with your sins,

Yehoshua 24:20 if you forsake **YēHôVâH (יהוה)** and shall serve mighty ones of a stranger. Then He shall turn back and do you evil and consume you, after He has been good to you.”

Yehoshua 24:21 And the people said to Yehoshua, “No, but we do serve **YēHôVâH (יהוה)** !”

Yehoshua 24:22 Then Yehoshua said to the people, “You are witnesses against yourselves that you have chosen **YēHôVâH (יהוה)** for yourselves, to serve Him.” And they said, “Witnesses!”

Yehoshua 24:23 “And now, put away the mighty ones of the stranger which are in your midst, and incline your heart to **YēHôVâH (יהוה)** **Elohim (אלהים)** of Yisra'el.”

Yehoshua 24:24 And the people said to Yehoshua, “**YēHôVâH (יהוה)** our **Elohim (אלהים)** we serve, and His voice we obey.”

Yehoshua 24:25 And Yehoshua made a covenant with the people that day, and laid on them a law and a right-ruling in Sheḳem.

Yehoshua 24:26 Then Yehoshua wrote these words in the Book of the Law of **Elohim (אלהים)**. And he

took a large stone, and set it up there under the oak that was by the Holy place of **YēHôVâH (יהוה)**.

Yehoshua 24:27 And Yehoshua said to all the people, “See, this stone is a witness to us, for it has heard all the words of **YēHôVâH (יהוה)** which He spoke to us. And it shall be a witness against you, lest you lie against your **Elohim (אלהים)**.”

Yehoshua 24:28 Then Yehoshua sent the people away, each to his own inheritance.

Yehoshua 24:29 And after these events it came to be that Yehoshua son of Nun, the servant of **YēHôVâH (יהוה)**, died, one hundred and ten years old.

Yehoshua 24:30 And they buried him within the border of his inheritance at Timnath Serah, which is in the mountains of Ephrayim, on the north side of Mount Ga'ash.

Yehoshua 24:31 And Yisra'el served **YēHôVâH (יהוה)** all the days of Yehoshua, and all the days of the elders who outlived Yehoshua, who had known all the works of **YēHôVâH (יהוה)** which He had done for Yisra'el.

Yehoshua 24:32 And the bones of Yosëph, which the children of Yisra'el had brought up out of Mitsrayim, they buried at Sheḳem, in the plot of ground which Ya'aqob had bought from the sons of Ḥamor the father of Sheḳem for one hundred pieces of silver, and which had become an inheritance of the children of Yosëph.

Yehoshua 24:33 And El'azar son of Aharon died, and they buried him in a hill that belonged to Pineḥas his son, which was given to him in the hill country of Ephrayim.

Judges Outline

1. Introduction: Israel's Disobedience and Failure (1:1 - 3:6)

- a. The Conquest of Canaan Proceeds (1:1 - 7)
- b. The Capture of Jerusalem and Hebron (1:8 - 26)
- c. The Failure to Complete the Conquest (1:27 - 36)
- d. Israel Rebuked at Bochim (2:1 - 5)
- e. The Death and Burial of Yehoshua (2:6 - 9)
- f. Israel's Unfaithfulness (2:10 - 15)
- g. Judges Raised Up (2:16 - 23)
- h. Nations Left to Test Israel (3:1 - 6)
- 2. The History of the Judges (3:7 - 16:31)
- a. Othniel (3:7 - 11)
- b. Ehud (3:12 - 30)
- c. Shamgar (3:31)
- d. Deborah (4:1 - 5:31)
- i. Barak (4:1 - 16)
- ii. Jael Kills Sisera (4:17 - 23)
- iii. The Song of Deborah and Barak (5:1 - 31)
- e. Gideon (6:1 - 8:35)
- i. Midian Oppresses Israel (6:1 - 10)
- ii. God Raises Up a Judge (6:11 - 40)
- 1. The Call of Gideon (6:11 - 24)
- 2. Gideon Destroys Baal's Altar (6:25 - 32)
- 3. The Sign of the Fleece (6:33 - 40)
- iii. The Battle with the Midianites (7:1 - 8:21)
- 1. Gideon's Army of Three Hundred (7:1 - 8)
- 2. The Sword of Gideon (7:9 - 14)
- 3. Gideon Defeats Midian (7:15 - 25)
- 4. Gideon Defeats Zebah and Zalmunna (8:1 - 21)
- iv. Gideon's Ephod (8:22 - 27)
- v. Forty Years of Peace (8:28 - 31)
- vi. The Death of Gideon (8:32 - 35)
- f. Abimelech son of Jerubbaal (9:1 - 57)
- i. Abimelech's Conspiracy (9:1 - 6)
- ii. Jotham's Parable (9:7 - 21)
- iii. Gaal Conspires with the Shechemites (9:22 - 29)
- iv. The Fall of Shechem (9:30 - 49)
- v. Abimelech's Punishment (9:50 - 57)

- g. Tola (10:1 - 2)
- h. Jair (10:3 - 5)
- i. Jephthah (10:6 - 12:7)
- i. Oppression by the Philistines and Ammonites (10:6 - 18)
- ii. Jephthah Delivers Israel (11:1 - 28)
- iii. Jephthah's Tragic Vow (11:29 - 40)
- iv. Jephthah Defeats Ephraim (12:1 - 7)
- j. Ibzan, Elon, and Abdon (12:8 - 15)
- k. Samson (13:1 - 16:31)
- i. The Birth of Samson (13:1 - 25)
- ii. Samson's Marriage (14:1 - 7)
- iii. Samson's Riddle (14:8 - 20)
- iv. Samson's Revenge (15:1 - 20)
- v. Samson Escapes Gaza (16:1 - 3)
- vi. Samson and Delilah (16:4 - 22)
- vii. Samson's Vengeance and Death (16:23 - 31)
- 3. Epilogue: The Further Corruption of Israel (17:1 - 21:25)
- a. Miḳah (17:1 - 18:31)
- i. Miḳah's Idolatry (17:1 - 13)
- ii. The Danites Settle in Laish (8:1 - 13)
- iii. The Danites Take Miḳah's Idols (8:14 - 31)
- b. The Crime of the Benjamites (19:1 - 21:25)
- i. The Levite and His Concubine (19:1 - 29)
- ii. The Decree of the Assembly (20:1 - 17)
- iii. Civil War Against Benjamin (20:18 - 48)
- iv. Wives for the Benjamites (21:1 - 25)

Shophetim/Judges

Judges 1:1 And it came to be, after the death of Yehoshua, that the children of Yisra'el asked YēHôVâH (יְהוָה), saying, "Who of us should go up first against the Kena'anites to fight against them?" Judges 1:2 And YēHôVâH (יְהוָה) said, "Yehuḏah does go up. See, I have given the land into his hand."

Judges 1:3 And Yehuḏah said to Shim'on his brother, "Come up with me into my allotment, and let us fight against the Kena'anites. And I myself shall also go with you into your allotment." So Shim'on went with him.

Judges 1:4 And Yehuḏah went up, and YēHôVâH (יְהוָה) gave the Kena'anites and the Perizzites into their hand. And they smote ten thousand men at Bezeq.

Judges 1:5 And they found Aḏoni-Bezeq in Bezeq, and fought against him, and smote the Kena'anites and the Perizzites.

Judges 1:6 But Aḏoni-Bezeq fled, and they pursued him and caught him and cut off his thumbs and big toes.

Judges 1:7 And Aḏoni-Bezeq said, "Seventy sovereigns with their thumbs and big toes cut off used to gather food under my table. As I have done, so Elohîm (אֱלֹהִים) has repaid me." And they brought him to Yerushalayim, and he died there.

Judges 1:8 And the children of Yehuḏah fought against Yerushalayim and captured it, and smote it with the edge of the sword and set the city on fire.

Judges 1:9 And afterward the children of Yehuḏah went down to fight against the Kena'anites who dwelt in the mountains, in the South, and in the low country.

Judges 1:10 And Yehuḏah went against the Kena'anites who dwelt in Hebron – now the name of Hebron was formerly Qiryath Arba – and they smote Shëshai, and Aḥiman, and Talmai.

Judges 1:11 And from there they went against the inhabitants of Deḇir – now the name of Deḇir was formerly Qiryath Sēpher.

Judges 1:12 And Kalēḇ said, "He who smites Qiryath Sēpher, and shall capture it, to him I shall give my daughter Aḳsah as wife."

Judges 1:13 And Othni'el son of Qenaz, Kalēḇ's younger brother, captured it. And he gave him his daughter Aḳsah as wife.

Judges 1:14 And it came to be, when she came in, that she urged him to ask her father for a field. And

when she got off from her donkey, Kalēḇ said to her, "What is the matter?"

Judges 1:15 And she said to him, "Give me a blessing. Since you have given me land in the South, give me also springs of water." So Kalēḇ gave her the upper springs and the lower springs.

Judges 1:16 And the children of the Qěynite, father-in-law of Mosheh, went up from the city of palms with the children of Yehuḏah into the Wilderness of Yehuḏah, which is in the Neḡeḇ of Araḇ. And they went and dwelt among the people.

Judges 1:17 And Yehuḏah went with Shim'on his brother, and they smote the Kena'anites who inhabited Tsephath, and put it under the ban. So the name of the city was called Ḥormah.

Judges 1:18 And Yehuḏah captured Azzah and its border, and Ashqelon and its border, and Eqron and its border.

Judges 1:19 And YēHôVâH (יְהוָה) was with Yehuḏah, so they took possession of the mountains, but they were unable to drive out the inhabitants of the plain, because they had chariots of iron.

Judges 1:20 And they gave Hebron to Kalēḇ, as Mosheh had said, and he drove out from there the three sons of Anaq.

Judges 1:21 However, the children of Binyamin did not drive out the Yeḇusites who inhabited Yerushalayim, so the Yeḇusites have dwelt with the children of Binyamin in Yerushalayim to this day.

Judges 1:22 And the house of Yosēph also went up against Běyth Ēl, and YēHôVâH (יְהוָה) was with them.

Judges 1:23 And the house of Yosēph sent men to spy out Běyth Ēl – now the name of the city was formerly Luz.

Judges 1:24 And the watchmen saw a man coming out of the city, and they said to him, "Please show us the entrance to the city, and we shall show you kindness."

Judges 1:25 So he showed them the entrance to the city, and they smote the city with the edge of the sword. But the man and all his clan they let go,

Judges 1:26 and the man went to the land of the Hittites and built a city, and called its name Luz, which is its name to this day.

Judges 1:27 And Menashsheh did not dispossess Bëyth She'an and its villages, nor Ta'anaḵ and its villages, nor the inhabitants of Dor and its villages, nor the inhabitants of Yible'am and its villages, nor the inhabitants of Meḡiddo and its villages, for the Kena'anites desired to dwell in that land.

Judges 1:28 And it came to be, when Yisra'el was strong, that they put the Kena'anites into compulsory labour, but did not completely drive them out.

Judges 1:29 Neither did Ephrayim drive out the Kena'anites who dwelt in Gezer, so the Kena'anites dwelt in their midst, in Gezer.

Judges 1:30 Neither did Zeḅulun drive out the inhabitants of Qitron or the inhabitants of Nahalol, so the Kena'anites dwelt in their midst, and became compulsory labour.

Judges 1:31 Neither did Ashër drive out the inhabitants of Akko nor the inhabitants of Tsidon, nor of Aḥlaḅ, nor of Aḳziḅ, nor of Ḥelbah, nor of Aphiq, nor of Reḥoḅ.

Judges 1:32 So the Ashërites dwelt in the midst of the Kena'anites, the inhabitants of the land, because they did not drive them out.

Judges 1:33 Neither did Naphtali drive out the inhabitants of Bëyth Shemesh nor the inhabitants of Bëyth Anath, but they dwelt among the Kena'anites, the inhabitants of the land. And the inhabitants of Bëyth Shemesh and of Bëyth Anath became compulsory labour for them.

Judges 1:34 And the Amorites pressed the children of Dan into the mountains, for they would not allow them to come down to the valley,

Judges 1:35 and the Amorites desired to dwell in Mount Ḥeres, in Ayalon, and in Sha'alḅim. But when the hand of the house of Yosëph became stronger, they became compulsory labour.

Judges 1:36 And the border of the Amorites was from the Ascent of Aqrabbim, from Sela, and upward.

Judges 2:1 And the Messenger of YēHôVâH (יהוה) came up from Gilgal to Boḳim, and said, "I led you up from Mitsrayim and brought you to the land of which I swore to your fathers, and I said, 'I do not break My covenant with you,

Judges 2:2 and as for you, do not make a covenant with the inhabitants of this land – break down their altars.' But you have not obeyed My voice. What is this you have done?

Judges 2:3 "Therefore I also said, 'I am not driving them out before you, and they shall be adversaries to you, and their mighty ones shall be a snare to you.' "

Judges 2:4 And it came to be, when the Messenger of YēHôVâH (יהוה) spoke these words to all the children of Yisra'el, that the people lifted up their voice and wept.

Judges 2:5 So they called the name of that place Boḳim, and slaughtered there to YēHôVâH (יהוה).

Judges 2:6 Then Yehoshua dismissed the people, and the children of Yisra'el went each to his own inheritance to possess the land.

Judges 2:7 And the people served YēHôVâH (יהוה) all the days of Yehoshua, and all the days of the elders who outlived Yehoshua, who had seen all the great works of YēHôVâH (יהוה) which He had done for Yisra'el.

Judges 2:8 And Yehoshua son of Nun, the servant of YēHôVâH (יהוה), died, one hundred and ten years old.

Judges 2:9 And they buried him within the border of his inheritance at Timnath Ḥeres, in the mountains of Ephrayim, on the north side of Mount Ga'ash.

Judges 2:10 And all that generation were likewise gathered to their fathers, and another generation arose after them who did not know YēHôVâH (יהוה) nor the work which He had done for Yisra'el.

Judges 2:11 Then the children of Yisra'el did evil in the eyes of YēHôVâH (יהוה), and served the Ba'als, Judges 2:12 and forsook YēHôVâH (יהוה) Elohim (אלהים) of their fathers, who had brought them out of the land of Mitsrayim, and went after other mighty ones, of the mighty ones of the people who were all around them, and they bowed down to them, and provoked YēHôVâH (יהוה).

Judges 2:13 So they forsook YēHôVâH (יהוה) and served Ba'al and the Ashtoreths.

Judges 2:14 And the displeasure of YēHôVâH (יהוה) burned against Yisra'el. Therefore He gave them into the hands of plunderers who despoiled them. And He sold them into the hands of their enemies all around, and they were unable to stand before their enemies any longer.

Judges 2:15 Wherever they went out, the hand of YēHôVâH (יהוה) was against them for evil, as YēHôVâH (יהוה) had spoken, and as YēHôVâH (יהוה) had sworn to them. And they were distressed – greatly.

Judges 2:16 Then YēHôVâH (יהוה) raised up rulers who saved them from the hand of those who plundered them.

Judges 2:17 However, they did not listen to their rulers either, but went whoring after other mighty ones, and bowed down to them. They soon turned aside from the way in which their fathers walked, in obeying the commands of YēHôVâH (יהוה) – they did not do so.

Judges 2:18 And when YēHôVâH (יהוה) raised up rulers for them, YēHôVâH (יהוה) was with the ruler and saved them from the hand of their enemies all the days of the ruler, for YēHôVâH (יהוה) had compassion on their groaning because of those who oppressed them and crushed them.

Judges 2:19 And it came to be, when the ruler was dead, that they would turn back and do more corruptly than their fathers, to go after other mighty ones, to serve them and bow down to them. They did not refrain from their practices and from their stubborn way.

Judges 2:20 And the displeasure of YēHôVâH (יהוה) burned against Yisra'el, and He said, "Because this nation has transgressed My covenant that I commanded their fathers, and has not obeyed My voice,

Judges 2:21 I also shall no longer drive out before them any of the nations which Yehoshua left when he died,

Judges 2:22 in order to try Yisra'el by them, whether they would guard the way of YēHôVâH (יהוה), to walk in them as their fathers guarded them, or not."

Judges 2:23 So YēHôVâH (יהוה) left those nations, without driving them out at once, and did not give them into the hand of Yehoshua.

Judges 3:1 And these are the nations which YēHôVâH (יהוה) left, to try Yisra'el by them, all those who had not known all the battles in Kena'an,

Judges 3:2 only that the generations of the children of Yisra'el might know, to teach them battle, only those who before did not know them:

Judges 3:3 five princes of the Philistines, and all the Kena'anites, and the Tsidonians, and the Hīwwites who dwelt in Mount Leḇanon, from Mount Ba'al Ḥermon to the entrance of Ḥamath.

Judges 3:4 And they were to try Yisra'el by them, to know whether they would obey the commands of YēHôVâH (יהוה), which He had commanded their fathers by the hand of Mosheh.

Judges 3:5 Thus the children of Yisra'el dwelt in the midst of the Kena'anites, the Hittites, and the Amorites, and the Perizzites, and the Hīwwites, and the Yeḇusites,

Judges 3:6 and took their daughters to be their wives, and gave their daughters to their sons, and they served their mighty ones.

Judges 3:7 Thus the children of Yisra'el did evil in the eyes of YēHôVâH (יהוה), and forgot YēHôVâH (יהוה) their Elohim (אלהים), and served the Ba'als and the Asherahs.

Judges 3:8 And the displeasure of YēHôVâH (יהוה) burned against Yisra'el, and He sold them into the hand of Kushan-Rish'athayim King of Aram Naharayim. And the children of Yisra'el served Kushan-Rish'athayim eight years.

Judges 3:9 And when the children of Yisra'el cried out to YēHôVâH (יהוה), YēHôVâH (יהוה) raised up a saviour for the children of Yisra'el, who saved them: Othni'el son of Qenaz, Kalëb's younger brother.

Judges 3:10 And the Spirit [Ruach רוח] of YēHôVâH (יהוה) came upon him, and he ruled Yisra'el, and went out to battle, and YēHôVâH (יהוה) gave into his hand Kushan-Rish'athayim King of Aram Naharayim. And his hand prevailed over Kushan-Rish'athayim,

Judges 3:11 and the land had rest for forty years. Then Othni'el son of Qenaz died,

Judges 3:12 and the children of Yisra'el again did evil in the eyes of YēHôVâH (יהוה). And YēHôVâH (יהוה) made Eglon King of Mo'ab strong against Yisra'el, because they had done evil in the eyes of YēHôVâH (יהוה).

Judges 3:13 And he gathered to himself the children of Ammon and Amalëq, and went and smote Yisra'el, and they took possession of the city of palms.

Judges 3:14 And the children of Yisra'el served Eglon King of Mo'ab eighteen years.

Judges 3:15 And when the children of Yisra'el cried out to YēHôVâH (יהוה), YēHôVâH (יהוה) raised up a saviour for them: Ehud son of Gëra, a Binyamite, a man impeded in his right hand. And by him the children of Yisra'el sent a present to Eglon King of Mo'ab.

Judges 3:16 And Ehud made himself a sword, it was double-edged and a cubit in length, and he girded it under his long robe on his right thigh.

Judges 3:17 And he brought the present to Eglon King of Mo'ab. Now Eglon was a very fat man.

Judges 3:18 And it came to be that when he had finished bringing near the present, he sent away the people bearing the present.

Judges 3:19 But he himself turned back from the stone images that were at Gilgal, and said, "I have a secret message for you, O sovereign." And he said, "Be silent!" And all those standing beside him went out from him.

Judges 3:20 And Ehud came to him while he was sitting in his cool roof room. And Ehud said, "I have a message from Elohim (אלהים) for you." So he arose from his seat.

Judges 3:21 And Ehud reached with his left hand, and took the sword from his right thigh, and thrust it into his stomach.

Judges 3:22 And the handle went in after the blade, and the fat closed over the blade, for he did not draw the sword out of his stomach, and it came out behind.

Judges 3:23 Then Ehud went out to the porch and shut the doors of the upper room behind him and locked them.

Judges 3:24 And when he had gone out, his servants came to look and saw the doors of the roof room were locked. So they said, "He is only covering his feet in the cool roof room."

Judges 3:25 And they waited until they were ashamed, but saw he was not opening the doors of the upper room. So they took the key and opened them and saw their master, fallen to the ground, dead.

Judges 3:26 But while they were delaying Ehud escaped and had passed beyond the stone images, and escaped to Se'irah.

Judges 3:27 And it came to be, when he arrived, that he blew the ram's horn in the mountains of Ephrayim, and the children of Yisra'el went down with him from the mountains, with him leading them.

Judges 3:28 And he said to them, "Follow me, for YēHôVâH (יהוה) has given your enemies the Mo'abites into your hand." And they went down

after him, and took the fords of Yardën leading to Mo'ab, and did not allow anyone to pass over.

Judges 3:29 And they smote about ten thousand men of Mo'ab at that time, all robust and brave men, and not a man escaped.

Judges 3:30 And on that day Mo'ab was humbled under the hand of Yisra'el. And the land had rest for eighty years.

Judges 3:31 And after him was Shamgar son of Anath, and he smote six hundred men of the Philistines with an ox goad. And he too saved Yisra'el.

Judges 4:1 And when Ėhuḏ was dead, the children of Yisra'el again did evil in the eyes of YēHôVâH (יהוה).

Judges 4:2 Therefore YēHôVâH (יהוה) sold them into the hand of Yaḇin the King of Kena'an, who reigned in Ḥatsor. And the commander of his army was Sisera, who was dwelling in Ḥarosheth Haggoyim.

Judges 4:3 And the children of Yisra'el cried out to YēHôVâH (יהוה), because he had nine hundred chariots of iron, and for twenty years he harshly oppressed the children of Yisra'el.

Judges 4:4 And Deḇorah, a prophetess, the wife of Lappidoth, was ruling Yisra'el at that time.

Judges 4:5 And she was dwelling under the palm tree of Deḇorah between Ramah and Bëyth Ėl in the mountains of Ephrayim. And the children of Yisra'el came up to her for right-ruling.

Judges 4:6 And she sent and called for Baraq son of Aḇino'am from Qeḏesh in Naphtali, and said to him, "Has not YēHôVâH (יהוה) Elohim (אלהים) of Yisra'el commanded, 'Go, and you shall draw towards Mount Taḇor, and shall take with you ten thousand men of the sons of Naphtali and of the sons of Zeḇulun,

Judges 4:7 and I shall draw unto you Sisera, the commander of Yaḇin's army, with his chariots and his company at the wadi Qishon, and shall give him into your hand'?"

Judges 4:8 And Baraq said to her, "If you go with me, then I shall go; but if you do not go with me, I do not go."

Judges 4:9 And she said, "I shall certainly go with you. Only, there shall be no esteem for you in the journey you are taking, for YēHôVâH (יהוה) is going to sell Sisera into the hand of a woman." So Deḇorah arose and went with Baraq to Qeḏesh.

Judges 4:10 And Baraq called Zeḇulun and Naphtali to Qeḏesh. And he went up – ten thousand men under his command – and Deḇorah went up with him.

Judges 4:11 And Ḥeḇer the Qëynite, of the children of Ḥoḇab the father-in-law of Mosheh, had separated himself from the Qëynites and pitched his tent near the terebinth tree at Tsa'anayim, which is beside Qeḏesh.

Judges 4:12 And they reported to Sisera that Baraq son of Aḇino'am had gone up to Mount Taḇor.

Judges 4:13 So Sisera called all his chariots, nine hundred chariots of iron, and all the people who were with him, from Ḥarosheth Haggoyim to the wadi Qishon.

Judges 4:14 And Deḇorah said to Baraq, "Rise up! For this is the day in which YēHôVâH (יהוה) has given Sisera into your hand. Has not YēHôVâH (יהוה) gone out before you?" And Baraq went down from Mount Taḇor with ten thousand men after him.

Judges 4:15 And YēHôVâH (יהוה) destroyed Sisera and all his chariots and all his army with the edge of the sword before Baraq. And Sisera leaped from his chariot and fled away on foot.

Judges 4:16 But Baraq pursued the chariots and the army as far as Ḥarosheth Haggoyim, and all the army of Sisera fell by the edge of the sword, not one was left.

Judges 4:17 Sisera, meanwhile, had fled on foot to the tent of Ya'el, the wife of Ḥeḇer the Qëynite, for there was peace between Yaḇin King of Ḥatsor and the house of Ḥeḇer the Qëynite.

Judges 4:18 And Ya'el went out to meet Sisera, and said to him, "Turn aside, my master, turn aside to

me, do not fear.” So he turned aside with her into the tent, and she covered him with a blanket.

Judges 4:19 And he said to her, “Please give me a little water to drink, for I am thirsty.” So she opened a bottle of milk, and gave him a drink, and covered him.

Judges 4:20 And he said to her, “Stand at the door of the tent, and it shall be if anyone comes and asks you, and says, ‘Is there a man here?’ you shall say, ‘No.’”

Judges 4:21 But Ya'el, Heber's wife, took a tent peg and took a hammer in her hand, and went softly to him and drove the peg into the side of his head, and it went down into the ground – for he was fast asleep and exhausted – and he died.

Judges 4:22 And see, as Baraq pursued Sisera, Ya'el came out to meet him, and said to him, “Come, let me show you the man whom you are seeking.” And when he went into her tent, there lay Sisera, dead with the peg in the side of his head.

Judges 4:23 And on that day **Elohim (אלהים)** humbled Yaḇin King of Kena'an in the presence of the children of Yisra'el.

Judges 4:24 And the hand of the children of Yisra'el grew stronger and stronger against Yaḇin King of Kena'an, until they had cut off Yaḇin King of Kena'an.

Judges 5:1 And on that day Deḇorah and Baraq son of Aḇino'am sang, saying,

Judges 5:2 “For leaders leading in Yisra'el, for the people volunteering, bless **YēHôVâH (יהוה)** !

Judges 5:3 “Hear, O sovereigns! Give ear, O princes! I, I do sing to **YēHôVâH (יהוה)** ; I sing praise to **YēHôVâH (יהוה)** **Elohim (אלהים)** of Yisra'el.

Judges 5:4 “ **YēHôVâH (יהוה)**, when You went out from Sē'ir, when You stepped from the field of Eḏom, the earth shook and the heavens poured, the clouds also poured water.

Judges 5:5 “The mountains flowed at the presence of **YēHôVâH (יהוה)**, this Sinai, at the presence of **YēHôVâH (יהוה)** **Elohim (אלהים)** of Yisra'el.

Judges 5:6 “In the days of Shamgar, the son of Anath, in the days of Ya'el, the highways were deserted, and the travellers went in crooked ways.

Judges 5:7 “Leadership ceased, it ceased in Yisra'el, until I, Deḇorah, arose – a mother in Yisra'el arose.

Judges 5:8 “They chose new mighty ones, then fighting was in the gates! Neither a shield nor spear was seen among forty thousand in Yisra'el.

Judges 5:9 “My heart is towards the lawgivers of Yisra'el, the volunteers among the people. Bless **YēHôVâH (יהוה)** !

Judges 5:10 “You who ride on white donkeys, you who sit on rich carpets, and you who walk along the way, declare it!

Judges 5:11 “By the voice of shouters, between the places of drawing water, there they recount the righteous acts of **YēHôVâH (יהוה)**, the righteous acts of His leadership in Yisra'el; then the people of **YēHôVâH (יהוה)** shall go down to the gates.

Judges 5:12 “Wake up, wake up, Deḇorah! Wake up, wake up, sing a song! Arise, Baraq, and lead your captives away, O son of Aḇino'am!

Judges 5:13 “Then He set the remnant to rule the nobles; **YēHôVâH (יהוה)** came down for me against the mighty ones.

Judges 5:14 “Out of Ephrayim their root is against Amaleq. After you, Binyamin, with your peoples, out of Maḳir lawgivers came down, and out of Zeḇulun those who handle the scribe's reed.

Judges 5:15 “And the heads of Yissaskar were with Deḇorah. And as Yissaskar, so was Baraq sent into the valley under his command. Among the divisions of Re'uḇēn there were great searchings of heart.

Judges 5:16 “Why did you remain among the sheepfolds, to hear the bleatings of the flocks? The divisions of Re'uḇēn have great searchings of heart.

Judges 5:17 “Gil'aḏ remained beyond the Yardēn, and why did Dan remain on ships? Ashē continued at the seashore, and remained by its landing places.

Judges 5:18 “Zebulun is a people who risked their lives to the point of death, Naphtali also, on the heights of the field.

Judges 5:19 “Sovereigns came, they fought, then the sovereigns of Kena'an fought in Ta'anak, by the waters of Megiddo; they took no spoils of silver.

Judges 5:20 “From the heavens they fought; the stars from their courses fought against Sisera.

Judges 5:21 “The wadi of Qishon swept them away, that age-old wadi, the wadi of Qishon. O my being, you have trampled in strength!

Judges 5:22 “Then stamped hoofs of horses, with the galloping, galloping of his steeds.

Judges 5:23 ‘Curse Mëroz,’ said a messenger of YĕHôVâH (יהוה), ‘curse, curse its inhabitants, because they did not come to the help of YĕHôVâH (יהוה), to the help of YĕHôVâH (יהוה) among the mighty.’

Judges 5:24 “Blessed above women is Ya'el, the wife of Heber the Qëynite – above women in tents she is blessed.

Judges 5:25 “He asked for water, she gave milk; she brought out curdled milk in a bowl for nobles.

Judges 5:26 “She stretched her hand to the tent peg, and her right hand to the workmen's hammer. Then she pounded Sisera, she smashed his head, she pierced and struck through the side of his head.

Judges 5:27 “Between her feet he bowed, he fell, he lay still; between her feet he bowed, he fell; where he bowed, there he fell – destroyed.

Judges 5:28 “Through the window the mother of Sisera looked, and cried out through the lattice, ‘Why does his chariot delay to come? Why have the steps of his chariots tarried?’

Judges 5:29 “The wise ones of her princesses answered her, indeed, she answered herself,

Judges 5:30 ‘Do they not find and divide the spoil: a girl or two for each man; a spoil of dyed work for Sisera, a spoil of dyed work embroidered, dyed work richly embroidered for the necks of the looter?’

Judges 5:31 “So do all Your enemies perish, O YĕHôVâH (יהוה)! But let those who love Him be like the sun rising in its might!” And the land had rest forty years.

Judges 6:1 And the children of Yisra'el did evil in the eyes of YĕHôVâH (יהוה), and YĕHôVâH (יהוה) gave them into the hand of Midyan for seven years,

Judges 6:2 and the hand of Midyan was strong

against Yisra'el. And before the faces of the

Midyanites the children of Yisra'el made for themselves the refuges which are in the mountains, and the caves, and the strongholds.

Judges 6:3 And it came to be, whenever Yisra'el had sown, that Midyan would come up, and Amalëq and the people of the East would come up against them,

Judges 6:4 and encamp against them and destroy the increase of the soil as far as Azzah, and leave no food in Yisra'el, neither sheep nor ox nor donkey.

Judges 6:5 For they came up with their livestock and their tents, coming in as numerous as locusts. And they and their camels were without number.

And they came into the land to destroy it.

Judges 6:6 Thus Yisra'el was brought very low because of Midyan, and the children of Yisra'el cried out to YĕHôVâH (יהוה).

Judges 6:7 And it came to be, when the children of Yisra'el cried out to YĕHôVâH (יהוה) because of Midyan,

Judges 6:8 that YĕHôVâH (יהוה) sent a prophet to the children of Yisra'el, who said to them, “Thus said YĕHôVâH (יהוה) Elohim (אלהים) of Yisra'el, ‘I have brought you up from Mitsrayim and I brought you out of the house of bondage,

Judges 6:9 and I delivered you out of the hand of the Mitsrites and out of the hand of all your oppressors, and drove them out before you and gave you their land.

Judges 6:10 ‘And I said to you, “I am YĕHôVâH (יהוה) your Elohim (אלהים), do not fear the mighty

ones of the Amorites, in whose land you dwell. And you have not obeyed My voice.” ” ”

Judges 6:11 And the Messenger of YĕHôVâH (יהוה) came and sat under the terebinth tree which was in Ophrah, which belonged to Yo'ash the Abi'ezerite, while his son Gid'on threshed wheat in the winepress, to hide it from the eyes of the Midyanites.

Judges 6:12 And the Messenger of YĕHôVâH (יהוה) appeared to him, and said to him, “ YĕHôVâH (יהוה) is with you, you mighty brave one!”

Judges 6:13 And Gid'on said to Him, “O my master, if YĕHôVâH (יהוה) is with us, why has all this come upon us? And where are all His wonders which our fathers related to us, saying, ‘Did not YĕHôVâH (יהוה) bring us up from Mitsrayim?’ But now YĕHôVâH (יהוה) has left us and given us into the hands of Midyan.”

Judges 6:14 And YĕHôVâH (יהוה) turned to him and said, “Go in this strength of yours, and you shall save Yisra'el from the hand of the Midyanites. Have I not sent you?”

Judges 6:15 And he said to Him, “O YĕHôVâH (יהוה), with what do I save Yisra'el? See, my clan is the weakest in Menashsheh, and I am the least in my father's house.”

Judges 6:16 And YĕHôVâH (יהוה) said to him, “Because I am with you, you shall smite the Midyanites as one man.”

Judges 6:17 And he said to Him, “Please, if I have found favour in Your eyes, then show me a sign that it is You who are speaking with me.

Judges 6:18 “Please do not move away from here, until I come to You and bring out my offering and set it before You.” And He said, “I shall stay until you return.”

Judges 6:19 And Gid'on went in, and prepared a young goat, and unleavened bread from an ëphah of flour. The meat he put in a basket, and he put the broth in a pot. And he brought them out to Him, under the terebinth tree, and presented it.

Judges 6:20 And the Messenger of Elohim (אלהים) said to him, “Take the meat and the unleavened bread and lay them on this rock, and pour out the broth.” And he did so.

Judges 6:21 And the Messenger of YĕHôVâH (יהוה) put forth the end of the staff that was in His hand, and touched the meat and the unleavened bread. And fire went up out of the rock and consumed the meat and the unleavened bread. And the Messenger of YĕHôVâH (יהוה) went from his sight.

Judges 6:22 And when Gid'on saw that He was a Messenger of YĕHôVâH (יהוה), Gid'on said, “Oh Master YĕHôVâH (יהוה) ! For I have seen a Messenger of YĕHôVâH (יהוה) face to face.”

Judges 6:23 And YĕHôVâH (יהוה) said to him, “Peace be with you! Do not fear, you do not die.”

Judges 6:24 And Gid'on built an altar there to YĕHôVâH (יהוה), and called it: YĕHôVâH (יהוה) Shalom. To this day it is still in Ophrah of the Abi'ezerites.

Judges 6:25 And the same night it came to be that YĕHôVâH (יהוה) said to him, “Take the young bull of your father, and the second bull of seven years old, and you shall throw down the altar of Ba'al that your father has, and cut down the Ashërah that is beside it.

Judges 6:26 “And you shall build an altar to YĕHôVâH (יהוה) your Elohim (אלהים) on top of this rock in an orderly way, and shall take the second bull and offer a burnt offering with the wood of the image which you cut down.”

Judges 6:27 And Gid'on took ten men from among his servants and did as YĕHôVâH (יהוה) had said to him. And it came to be, because he feared his father's household and the men of the city too much to do it by day, that he did it by night.

Judges 6:28 And the men of the city arose early in the morning and saw the altar of Ba'al was broken down, and the Ashërah that was beside it had been cut down, and the second bull was being offered on the altar which was built. Judges 6:29 And they said to each other, “Who has done this deed?” And

when they had inquired and asked, they said,
“Gid'on son of Yo'ash has done this deed.”

Judges 6:30 And the men of the city said to Yo'ash,
“Bring out your son, so that he dies, for he has
broken down the altar of Ba'al, and because he has
cut down the Asherah that was beside it.”

Judges 6:31 And Yo'ash said to all who stood
against him, “You, would you plead for Ba'al? You,
would you save him? Let the one who would plead
for him be put to death by morning! If he is a
mighty one, let him plead for himself, because his
altar has been broken down!”

Judges 6:32 So that day he called him Yerubba'al,
saying, “Let Ba'al plead against him, because he has
broken down his altar.”

Judges 6:33 Now all Midyan and Amaleq and the
people of the East, were gathered together. And
they passed over and encamped in the Valley of
Yizre'el.

Judges 6:34 Then the Spirit [Ruach רוח] of YehôvâH
(יהוה) came upon Gid'on, and he blew the ram's
horn, and the Abiezrites gathered behind him.

Judges 6:35 And he sent messengers throughout all
Menashsheh, who also gathered behind him. And
he sent messengers to Asher, and to Zebulun, and
to Naphtali. And they came up to meet them.

Judges 6:36 And Gid'on said to Elohim (אלהים), “If
You are saving Yisra'el by my hand as You have
said,

Judges 6:37 see, I am placing a fleece of wool on
the threshing-floor. If there is dew only on the
fleece, and it is dry on all the ground, then I shall
know that You are saving Yisra'el by my hand, as
You have said.”

Judges 6:38 And it was so, and he rose early the
next morning and pressed the fleece, and wrung
dew out of the fleece, to fill a bowl with water.

Judges 6:39 And Gid'on said to Elohim (אלהים), “Do
not be displeased with me, and let me speak only
this time: Please let me try only this time with the
fleece, please let it be dry only on the fleece, and
let there be dew on all the ground.”

Judges 6:40 And Elohim (אלהים) did so that night,
and it was dry on the fleece only, but there was
dew on all the ground.

Judges 7:1 And Yerubba'al, that is Gid'on, and all
the people who were with him rose up early and
encamped by the fountain of Harod, so that the
camp of Midyan was on the north side of them by
the hill of Moreh in the valley.

Judges 7:2 And YehôvâH (יהוה) said to Gid'on, “The
people who are with you are too many for Me to
give Midyan into their hands, lest Yisra'el boast
against Me, saying, ‘My own hand has saved me.’

Judges 7:3 “And now, proclaim in the hearing of
the people, saying, ‘Whoever is afraid and
trembling, let him turn back, and leave Mount
Gil'ad.’ ” And twenty-two thousand of the people
turned back, while ten thousand remained.

Judges 7:4 And YehôvâH (יהוה) said to Gid'on, “The
people are still too many. Bring them down to the
water, and let Me prove them for you there. And it
shall be, that of whom I say to you, ‘This one goes
with you,’ let him go with you. And of whomever I
say to you, ‘This one does not go with you,’ let him
not go.”

Judges 7:5 So he brought the people down to the
water. And YehôvâH (יהוה) said to Gid'on,
“Everyone who laps the water with his tongue, as a
dog laps, separate him from everyone who bows
down on his knees to drink.”

Judges 7:6 And the number of those who lapped,
putting their hand to their mouth, was three
hundred men, and all the rest of the people bowed
down on their knees to drink water.

Judges 7:7 And YehôvâH (יהוה) said to Gid'on, “By
the three hundred men who lapped I save you, and
shall give Midyan into your hand. Let all the other
people go, each to his place.”

Judges 7:8 And the people took food and their
ram's horns in their hands. And he sent away all
the rest of Yisra'el, each to his tent, but kept those
three hundred men. Now the camp of Midyan was
below him in the valley.

Judges 7:9 And it came to be, on that night, that YĕHôVâH (יהוה) said to him, "Arise, go down against the camp, for I have given it into your hand.

Judges 7:10 "But if you are afraid to go down, go down, you and Purah your servant, to the camp.

Judges 7:11 "And you shall hear what they say, and after that let your hands be strengthened. And you shall go down against the camp." So he went down with Purah his servant to the edge of the formation of fives who were in the camp.

Judges 7:12 And Miḏyan and Amalëq, and all the people of the East, were lying in the valley as many as locusts. And their camels were as numerous as the sand by the seashore.

Judges 7:13 And Giḏ'on came, and see, a man was relating a dream to his companion, and said, "See I had a dream, and see, a loaf of barley bread tumbled into the camp of Miḏyan, and it came to a tent and smote it so that it fell and overturned, and the tent fell down."

Judges 7:14 And his companion answered and said, "This is nil else than the sword of Giḏ'on son of Yo'ash, a man of Yisra'el. Elohîm (אלהים) has given Miḏyan and all the camp into his hand."

Judges 7:15 And it came to be, when Giḏ'on heard this dream related, and its interpretation, that he bowed himself down. And he returned to the camp of Yisra'el, and said, "Arise, for YĕHôVâH (יהוה) has given the camp of Miḏyan into your hand."

Judges 7:16 And he divided the three hundred men into three companies, and he put a ram's horn into the hands of all of them, with empty jars, and torches inside the jars.

Judges 7:17 And he said to them, "Watch me and do likewise. And see, when I come to the edge of the camp do as I do.

Judges 7:18 "And I shall blow the ram's horn, I and all those with me, then you shall also blow the ram's horns round about all the camp, and say, 'For YĕHôVâH (יהוה) and for Giḏ'on!'"

Judges 7:19 And Giḏ'on and the hundred men who were with him came to the edge of the camp at the

beginning of the middle watch, as they had but newly posted the watch. And they blew the ram's horns and broke the jars that were in their hands.

Judges 7:20 And the three companies blew the ram's horns and broke the jars, and held the torches in their left hands and the ram's horns in their right hands for blowing. And they cried, "For YĕHôVâH (יהוה) and for Giḏ'on!"

Judges 7:21 And each stood in his place, round about the camp. And all the army ran and cried out and fled,

Judges 7:22 and the three hundred blew the ram's horns, and YĕHôVâH (יהוה) set the sword of each one against the other throughout all the camp. And the army fled to Bëyth Shittah, toward Tserërah, as far as the border of Abël Meḥolah, by Tabbath.

Judges 7:23 And the men of Yisra'el were called from Naphtali, and from Ashër, and from all Menashsheh, and pursued Miḏyan.

Judges 7:24 Then Giḏ'on sent messengers throughout all the mountains of Ephrayim, saying, "Come down to meet Miḏyan, and capture from them the watering places as far as Bëyth Barah and the Yardën." So all the men of Ephrayim were called and captured the watering places as far as Bëyth Barah and the Yardën.

Judges 7:25 And they captured two princes of Miḏyan, Orëḇ and Ze'ëḇ, and slew Orëḇ at the rock of Orëḇ, and Ze'ëḇ they slew at the winepress of Ze'ëḇ while they pursued Miḏyan. And they brought the heads of Orëḇ and Ze'ëḇ to Giḏ'on beyond the Yardën.

Judges 8:1 And the men of Ephrayim said to him, "What is this you have done to us by not calling us when you went to fight with Miḏyan?" And they contended with him sharply,

Judges 8:2 and he said to them, "What have I done as compared with you? Are the gleanings of Ephrayim not better than the grape harvest of Abi'ezer?

Judges 8:3 "Elohîm (אלהים) has given into your hands the princes of Miḏyan, Orëḇ and Ze'ëḇ. And

what was I able to do as compared with you?" And when he had said that their rage toward him subsided.

Judges 8:4 And Giḏ'on and the three hundred men who were with him came to the Yardën, passing over, weary yet pursuing.

Judges 8:5 And he said to the men of Sukkoth, "Please give loaves of bread to the people who follow me, for they are weary, and I am pursuing Zebah and Tsalmunna, sovereigns of Miḏyan."

Judges 8:6 But the leaders of Sukkoth said, "Are the hands of Zebah and Tsalmunna now in your hand, that we should give bread to your army?"

Judges 8:7 And Giḏ'on said, "Because of this, when YĕHôVâH (יהוה) has given Zebah and Tsalmunna into my hand, I shall tear your flesh with the thorns of the wilderness and with briers!"

Judges 8:8 And he went up from there to Penu'el and spoke to them in the same way. And the men of Penu'el answered him as the men of Sukkoth had answered him.

Judges 8:9 So he spoke also to the men of Penu'el, saying, "When I come back in peace I shall break down this tower!"

Judges 8:10 And Zebah and Tsalmunna were at Qarqor, and their armies with them, about fifteen thousand men, all who were left of all the army of the people of the East. Now those who had already fallen were one hundred and twenty thousand men who drew the sword.

Judges 8:11 And Giḏ'on went up by the way of those who dwell in tents on the east of Noḇah and Yoḡbehah. And he smote the camp while the camp was at ease.

Judges 8:12 And Zebah and Tsalmunna fled, and he pursued them, and captured the two sovereigns of Miḏyan, Zebah and Tsalmunna, and shuddered the entire army.

Judges 8:13 And Giḏ'on son of Yo'ash returned from battle, from the Ascent of Ḥeres,

Judges 8:14 and captured a youth of the men of Sukkoth and questioned him. So the youth wrote

down for him the leaders of Sukkoth and its elders, seventy-seven men.

Judges 8:15 And he came to the men of Sukkoth and said, "See: Zebah and Tsalmunna, about whom you taunted me, saying, 'Are the hands of Zebah and Tsalmunna now in your hand, that we should give bread to your men who are weary?' "

Judges 8:16 And he took the elders of the city, and thorns of the wilderness and briers, and with them he taught the men of Sukkoth a lesson.

Judges 8:17 And he broke down the tower of Penu'el and slew the men of the city.

Judges 8:18 And he said to Zebah and Tsalmunna, "How were the men whom you killed at Taḇor?" So they answered, "They were like you, each one looked like the son of a sovereign ."

Judges 8:19 And he said, "They were my brothers, the sons of my mother. As YĕHôVâH (יהוה) lives, if you had let them live, I would not slay you."

Judges 8:20 And he said to Yether his first-born, "Rise, slay them!" But the youth would not draw his sword, for he was afraid, because he was still a youth.

Judges 8:21 Then Zebah and Tsalmunna said, "Rise yourself, and fall on us. For as a man is, so is his might." So Giḏ'on arose and slew Zebah and Tsalmunna, and took the crescent ornaments which were on their camels' necks.

Judges 8:22 So the men of Yisra'el said to Giḏ'on, "Rule over us, both you and your son, also your son's son, for you have saved us from the hand of Miḏyan."

Judges 8:23 But Giḏ'on said to them, "I do not rule over you, nor does my son rule over you. YĕHôVâH (יהוה) does rule over you."

Judges 8:24 And Giḏ'on said to them, "I have a request to make of you, that each of you give me the ring from his spoil." For they had rings of gold, because they were Yiš·mā·'el (יִשְׁמָאֵל)ites.

Judges 8:25 And they said, "We shall certainly give them." And they spread out a garment, and each man threw into it the ring from his spoil.

Judges 8:26 And the weight of the gold rings that he requested was one thousand seven hundred pieces of gold – besides the crescent ornaments, and the pendants, and purple robes which were on the sovereigns of Miḏyan, and besides the chains that were around their camels' necks.

Judges 8:27 And Giḏ'on made it into a shoulder garment and set it up in his city, Ophrah. And all Yisra'el went whoring after it there. And it became a snare to Giḏ'on and to his house.

Judges 8:28 Thus Miḏyan was humbled before the children of Yisra'el, and they lifted their heads no more. And the land had rest for forty years in the days of Giḏ'on.

Judges 8:29 And Yerubba'al son of Yo'ash went and dwelt in his own house.

Judges 8:30 And Giḏ'on had seventy sons who were his own offspring, for he had many wives.

Judges 8:31 And his concubine who was in Sheḱem also bore him a son, and he gave him the name Abimeleḱ.

Judges 8:32 And Giḏ'on son of Yo'ash died at a good old age, and was buried in the tomb of Yo'ash his father, in Ophrah of the Abi'ezerites.

Judges 8:33 And it came to be, when Giḏ'on was dead, that the children of Yisra'el again went whoring after the Ba'als, and made Ba'al-Berith their mighty one.

Judges 8:34 Thus the children of Yisra'el did not remember YēHôVâH (יְהוָה) their Elohim (אֱלֹהִים), who had delivered them from the hands of all their enemies round about,

Judges 8:35 nor did they show kindness to the house of Yerubba'al, Giḏ'on, according to all the good which he did for Yisra'el.

Judges 9:1 And Abimeleḱ son of Yerubba'al went to Sheḱem, to his mother's brothers, and spoke with them and with all the clan of the house of his mother's father, saying,

Judges 9:2 "Please speak in the hearing of all the masters of Sheḱem, 'Which is better for you, that seventy men, all the sons of Yerubba'al rule over

you, or that one man rule over you?' And you shall remember that I am your own flesh and bone."

Judges 9:3 And his mother's brothers spoke all these words concerning him in the hearing of all the masters of Sheḱem. And their heart inclined toward Abimeleḱ, for they said, "He is our brother."

Judges 9:4 And they gave him seventy pieces of silver from the house of Ba'al-Berith, with which Abimeleḱ hired worthless and reckless men. And they followed him.

Judges 9:5 And he went to his father's house at Ophrah and slew his brothers, the seventy sons of Yerubba'al, on one stone. But Yotham the youngest son of Yerubba'al was left, because he hid himself.

Judges 9:6 And all the masters of Sheḱem gathered together, and all of Bēyth Millo, and they went and made Abimeleḱ sovereign beside the terebinth tree at the post that was in Sheḱem.

Judges 9:7 And they informed Yotham, and he went and stood on top of Mount Gerizim, and lifted his voice and cried out, and said to them, "Hear me, you masters of Sheḱem, and let Elohim (אֱלֹהִים) hear you!

Judges 9:8 "The trees went forth to anoint a sovereign over them. And they said to the olive tree, 'reign over us!'

Judges 9:9 "And the olive tree said to them, 'Shall I leave my oil, with which they esteem mighty ones and men, and go to sway over trees?'

Judges 9:10 "Then the trees said to the fig tree, 'Come, reign over us!'

Judges 9:11 "And the fig tree said to them, 'Shall I leave my sweetness and my good fruit, and go to sway over trees?'

Judges 9:12 "Then the trees said to the vine, 'Come, reign over us!'

Judges 9:13 "And the vine said to them, 'Shall I leave my new wine, which rejoices mighty ones and men, and go to sway over trees?'

Judges 9:14 "Then all the trees said to the bramble, 'Come, reign over us!'

Judges 9:15 “And the bramble said to the trees, ‘If in truth you anoint me as sovereign over you, come, take shelter in my shade. But if not, let fire come out of the bramble and devour the cedars of Lebanon!’

Judges 9:16 “And now, if you have acted in truth and integrity in setting up Abimelek to reign, and if you have acted well with Yerubba'al and his house, and have done to him as his hands did to you –

Judges 9:17 for my father fought for you and risked his life, and delivered you out of the hand of Midyan,

Judges 9:18 but you have risen up against my father's house today, and slew his seventy sons on one stone, and set up Abimelek, the son of his female servant, to reign over the masters of Shekem, because he is your brother –

Judges 9:19 if then you have acted in truth and integrity with Yerubba'al and with his house this day, then rejoice in Abimelek, and let him also rejoice in you.

Judges 9:20 “But if not, let fire come out from Abimelek and devour the masters of Shekem and Bëyth Millo, and let fire come out from the masters of Shekem and from Bëyth Millo and devour Abimelek!”

Judges 9:21 Then Yotham ran away and fled, and he went to Be'ër and dwelt there, for fear of Abimelek his brother.

Judges 9:22 And Abimelek governed Yisra'el three years,

Judges 9:23 and Elohim (אֱלֹהִים) sent an evil Spirit [Ruach רוח] between Abimelek and the masters of Shekem. And the masters of Shekem acted treacherously against Abimelek,

Judges 9:24 in order that the violence done to the seventy sons of Yerubba'al might come, and their blood be laid on Abimelek their brother, who slew them, and on the masters of Shekem, who strengthened his hands to slay his brothers.

Judges 9:25 And the masters of Shekem set men in ambush against him on the tops of the mountains,

and they robbed all who passed over by them along that way. And it was reported to Abimelek.

Judges 9:26 And Ga'al son of Ebed came with his brothers and passed over to Shekem. And the masters of Shekem put their trust in him,

Judges 9:27 and went out into the fields, and gathered their vineyards and trod out, and held a feast. And they went into the house of their mighty one, and ate and drank, and cursed Abimelek.

Judges 9:28 And Ga'al son of Ebed said, “Who is Abimelek, and who is Shekem, that we should serve him? Is he not the son of Yerubba'al, and is not Zebul his officer? Serve the men of Hamor the father of Shekem! But why should we serve him?

Judges 9:29 “If only this people were under my hand! Then I would remove Abimelek.” And he said to Abimelek, “Increase your army and come out!”

Judges 9:30 And when Zebul, the governor of the city, heard the words of Ga'al son of Ebed, his displeasure burned.

Judges 9:31 And he sent messengers to Abimelek by deceit, saying, “See, Ga'al son of Ebed and his brothers have come to Shekem. And see, they are besieging the city against you.

Judges 9:32 “And now, get up by night, you and the people who are with you, and lie in wait in the field.

Judges 9:33 “And it shall be, as soon as the sun is up in the morning, then rise early and rush upon the city. And see, when he and the people who are with him come out against you, you shall do to them as your hand finds to do.”

Judges 9:34 And Abimelek and all the people who were with him rose up by night, and laid in wait against Shekem in four companies.

Judges 9:35 Now Ga'al son of Ebed went out and stood in the entrance to the city gate, and Abimelek and the people who were with him rose from lying in wait.

Judges 9:36 And when Ga'al saw the people, he said to Zebul, “See, people are coming down from the tops of the mountains!” But Zebul said to him,

"You are seeing the shadows of the mountains like men."

Judges 9:37 And Ga'al spoke again and said, "See, people are coming down from the high part of the land, and another company is coming from the Diviners' Terebinth Tree."

Judges 9:38 And Zebul said to him, "Now where is your mouth with which you said, 'Who is Abimelek, that we should serve him?' Are not these the people whom you despised? I beg you, go out and fight them now."

Judges 9:39 So Ga'al went out, leading the masters of Shekem, and fought Abimelek.

Judges 9:40 And Abimelek pursued him, and he fled from him. And many fell wounded, up to the entrance of the gate.

Judges 9:41 And Abimelek stayed at Arumah, and Zebul drove out Ga'al and his brothers, so that they would not dwell in Shekem.

Judges 9:42 And it came to be the next day that the people went out into the field, and they informed Abimelek.

Judges 9:43 And he took his people, and divided them into three companies, and laid in wait in the field, and looked and saw the people coming out of the city. And he rose against them and smote them.

Judges 9:44 And Abimelek and the company that was with him rushed forward and stood at the entrance of the gate of the city. And the other two companies rushed upon all who were in the fields and smote them.

Judges 9:45 And Abimelek fought against the city all that day, and captured the city and slew the people who were in it. And he broke down the city and sowed it with salt.

Judges 9:46 And all the masters of the tower of Shekem had heard that, and entered the stronghold of the house of El Berith.

Judges 9:47 And it was reported to Abimelek that all the masters of the tower of Shekem were gathered together.

Judges 9:48 So Abimelek went up to Mount Tsalmun, he and all the people who were with him. And Abimelek took an axe in his hand and cut down a branch from the trees, and took it and laid it on his shoulder. Then he said to the people who were with him, "What you have seen me do, hurry, do as I have done."

Judges 9:49 And all the people likewise cut down each one his own branch and followed Abimelek, and put them against the stronghold, and set the stronghold on fire above them, so that all the men of the tower of Shekem died, about a thousand men and women.

Judges 9:50 Abimelek then went to Thëbëts, and he encamped against Thëbëts and captured it.

Judges 9:51 However, there was a strong tower in the city, and all the men and women and all the masters of the city fled there and shut themselves in, and went up to the top of the tower.

Judges 9:52 And Abimelek came to the tower and fought against it, and approached the door of the tower to burn it with fire.

Judges 9:53 But a certain woman dropped an upper millstone on the head of Abimelek, and crushed his skull.

Judges 9:54 He then immediately called the young man, his armour-bearer, and said to him, "Draw your sword and kill me, lest men say of me, 'A woman killed him.' " And his young man thrust him through, and he died.

Judges 9:55 And when the men of Yisra'el saw that Abimelek was dead, each one went to his own place.

Judges 9:56 Thus did Elohim (אלהים) repay the evil of Abimelek, which he had done to his father to slay his seventy brothers.

Judges 9:57 And all the evil of the men of Shekem Elohim (אלהים) turned back on their own heads, and the curse of Yotham son of Yerubba'al came on them.

Judges 10:1 And after Abimelek there arose Tola son of Pu'ah, son of Dodo, a man of Yissaskar, to

save Yisra'el. And he dwelt in Shamur in the mountains of Ephrayim.

Judges 10:2 And he ruled Yisra'el twenty-three years. Then he died and was buried in Shamur.

Judges 10:3 And after him arose Ya'ir, a Gil'adite, and he ruled Yisra'el twenty-two years.

Judges 10:4 And he had thirty sons who rode on thirty donkeys. And they had thirty towns, which are called Hawoth Yair to this day, which are in the land of Gil'ad.

Judges 10:5 And Ya'ir died, and was buried in Qamon.

Judges 10:6 And the children of Yisra'el again did evil in the eyes of YĕHôVâH (יהוה), and served the Ba'als and the Ashtoreths, and the mighty ones of Aram, and the mighty ones of Tsidon, and the mighty ones of Mo'ab, and the mighty ones of the children of Ammon, and the mighty ones of the Philistines – and forsook YĕHôVâH (יהוה) and did not serve Him.

Judges 10:7 Therefore the displeasure of YĕHôVâH (יהוה) burned against Yisra'el. And He sold them into the hands of the Philistines and into the hands of the children of Ammon.

Judges 10:8 And they crushed and oppressed the children of Yisra'el that year – for eighteen years – all the children of Yisra'el who were beyond the Yardën in the land of the Amorites, in Gil'ad.

Judges 10:9 And the children of Ammon passed over the Yardën to fight against Yehuḏah, and against Binyamin, and against the house of Ephrayim, so that Yisra'el had great distress.

Judges 10:10 And the children of Yisra'el cried out to YĕHôVâH (יהוה), saying, “We have sinned against You, because we have both forsaken our Elohîm (אלהים) and served the Ba'als!”

Judges 10:11 So YĕHôVâH (יהוה) said to the children of Yisra'el, “Was it not from the Mitsrites and from the Amorites and from the children of Ammon and from the Philistines that I saved you?

Judges 10:12 “And the Tsidonians and Amalëq and Ma'on oppressed you. And you cried out to Me, and I saved you from their hand.

Judges 10:13 “But you, you have forsaken Me and served other mighty ones. Therefore I do not save you again.

Judges 10:14 “Go and cry out to the mighty ones which you have chosen, let them save you in your time of distress.”

Judges 10:15 And the children of Yisra'el said to YĕHôVâH (יהוה), “We have sinned! Do to us whatever is good in Your eyes, only deliver us today, please.”

Judges 10:16 So they put away the foreign mighty ones from their midst and served YĕHôVâH (יהוה). And His being was grieved with the trouble of Yisra'el.

Judges 10:17 Then the children of Ammon were called together and encamped in Gil'ad. And the children of Yisra'el gathered together and encamped in Mitspah.

Judges 10:18 And the people, the heads of Gil'ad, said to each other, “Let the man who is the first to fight against the children of Ammon be head over all the inhabitants of Gil'ad.”

Judges 11:1 And Yiphtaḥ the Gil'adite was a mighty brave one, but he was the son of a whore. And Gil'ad brought forth Yiphtaḥ.

Judges 11:2 And the wife of Gil'ad bore sons. And when his wife's sons grew up, they drove Yiphtaḥ out, and said to him, “You shall not have an inheritance in the house of our father, for you are the son of another woman.”

Judges 11:3 And Yiphtaḥ fled from his brothers and dwelt in the land of Tob. And worthless men banded together with Yiphtaḥ and went out with him.

Judges 11:4 And it came to be, some time later, that the children of Ammon fought against Yisra'el.

Judges 11:5 And it came to be, when the children of Ammon fought against Yisra'el, that the elders of Gil'ad went to bring Yiphtaḥ out of the land of Tob.

Judges 11:6 And they said to Yiphtaḥ, “Come, and you shall be our commander, and let us fight against the children of Ammon.”

Judges 11:7 But Yiphtaḥ said to the elders of Gil'ad, “Did you not hate me, and drive me from my father's house? Why have you come to me now when you are in trouble?”

Judges 11:8 And the elders of Gil'ad said to Yiphtaḥ, “That is the reason we have turned to you, that you shall go with us and fight against the children of Ammon, and be our head over all the inhabitants of Gil'ad.”

Judges 11:9 And Yiphtaḥ said to the elders of Gil'ad, “If you take me back home to fight against the children of Ammon, and **YĕHôVâH (יהוה)** gives them to me, am I to be your head?”

Judges 11:10 And the elders of Gil'ad said to Yiphtaḥ, “**YĕHôVâH (יהוה)** is witness between us, if we do not do according to your words.”

Judges 11:11 Then Yiphtaḥ went with the elders of Gil'ad, and the people set him over them, as head and commander. And Yiphtaḥ spoke all his words before **YĕHôVâH (יהוה)** in Mitspah.

Judges 11:12 And Yiphtaḥ sent messengers to the King of the children of Ammon, saying, “What is between you and me, that you have come to fight against me in my land?”

Judges 11:13 And the King of the children of Ammon said to the messengers of Yiphtaḥ, “Because Yisra'el took my land when they came up out of Mitsrayim, from the Arnon as far as the Yabboq, and to the Yardën. And now, give back those lands in peace.”

Judges 11:14 But Yiphtaḥ again sent messengers to the King of the children of Ammon,

Judges 11:15 and said to him, “This is what Yiphtaḥ said, ‘Yisra'el did not take the land of Mo'ab, nor the land of the children of Ammon.

Judges 11:16 ‘For when they came up from Mitsrayim, and Yisra'el walked through the wilderness as far as the Sea of Reeds and came to Qadësh,

Judges 11:17 then Yisra'el sent messengers to the King of Edom, saying, “Please let me pass over, through your land.” But the King of Edom would not listen. And they also sent to the King of Mo'ab, but he refused, so Yisra'el stayed at Qadësh.

Judges 11:18 ‘Then they went through the wilderness and around the land of Edom and the land of Mo'ab, and came to the east side of the land of Mo'ab, and encamped beyond Arnon. But they did not enter the border of Mo'ab, for Arnon was the border of Mo'ab.

Judges 11:19 ‘And Yisra'el sent messengers to Sihon King of the Amorites, King of Heshbon, and Yisra'el said to him, “Please let us pass over, through your land into our place.”

Judges 11:20 ‘But Sihon did not trust Yisra'el to pass over through his border, and Sihon gathered all his people together, and they encamped in Yahats, and fought against Yisra'el.

Judges 11:21 ‘And **YĕHôVâH (יהוה)** **Elohim (אלהים)** of Yisra'el gave Sihon and all his people into the hand of Yisra'el, and they smote them. So Yisra'el took possession of all the land of the Amorites, the inhabitants of that land.

Judges 11:22 ‘Thus they took possession of all the border of the Amorites, from Arnon to the Yabboq and from the wilderness to the Yardën.

Judges 11:23 ‘And now, **YĕHôVâH (יהוה)** **Elohim (אלהים)** of Yisra'el has driven out the Amorites from before His people Yisra'el, should you then possess it?

Judges 11:24 ‘Whatever Kemosh your mighty one gives you to possess, do you not possess it? And all that which **YĕHôVâH (יהוה)** our **Elohim (אלהים)** takes possession of before us, we possess.

Judges 11:25 ‘And now are you any better than Balaq son of Tsippor, King of Mo'ab? Did he ever strive against Yisra'el? Did he ever fight against them?

Judges 11:26 ‘While Yisra'el dwelt in Heshbon and its villages, and in Aro'ër and its villages, and in all the cities along the banks of Arnon, for three

hundred years, why did you not recover them within that time?

Judges 11:27 'So I have not sinned against you, but you are doing me evil by fighting against me. Let YĒHÔVÂH (יהוה) the Judge, judge today between the children of Yisra'el and the children of Ammon.' "

Judges 11:28 But the King of the children of Ammon did not listen to the words which Yiphtaḥ sent him.

Judges 11:29 And the Spirit [Ruach רוח] of YĒHÔVÂH (יהוה) came upon Yiphtaḥ, and he passed through Gil'ad and Menashsheh, and passed through Mitspeh of Gil'ad. And from Mitspeh of Gil'ad he passed on toward the children of Ammon.

Judges 11:30 And Yiphtaḥ made a vow to YĒHÔVÂH (יהוה), and said, "If You give the children of Ammon into my hands,

Judges 11:31 then it shall be that whatever comes out of the doors of my house to meet me, when I return in peace from the children of Ammon, shall belong to YĒHÔVÂH (יהוה), and I shall offer it up as a burnt offering."

Judges 11:32 Yiphtaḥ then passed on toward the children of Ammon to fight against them, and YĒHÔVÂH (יהוה) gave them into his hands.

Judges 11:33 And he smote them from Aro'ër as far as Minnith, twenty cities, and to Abël Keramim, with a very great slaughter. Thus the children of Ammon were humbled before the children of Yisra'el.

Judges 11:34 And Yiphtaḥ came to his house at Mitspah, and saw his daughter coming out to meet him with timbrels and dancing. Now except for her he had neither son nor daughter.

Judges 11:35 And it came to be, when he saw her, that he tore his garments, and said, "Oh my daughter! You have brought me very low, and you are among those who trouble me! And I, I have given my word to YĒHÔVÂH (יהוה), and I am unable to turn back."

Judges 11:36 And she said to him, "My father, if you have given your word to YĒHÔVÂH (יהוה), do to

me according to what has gone out of your mouth, because YĒHÔVÂH (יהוה) has taken vengeance for you upon your enemies, the children of Ammon."

Judges 11:37 And she said to her father, "Let this be done for me: let me alone for two months, and let me go and wander on the mountains and bewail my maidenhood, my friends and I."

Judges 11:38 Then he said, "Go." And he sent her away for two months. And she went with her friends, and bewailed her maidenhood on the mountains.

Judges 11:39 And it came to be at the end of two months that she returned to her father, and he did to her as he had vowed, and she knew no man. And it became a statute in Yisra'el

Judges 11:40 that the daughters of Yisra'el went every year for four days to lament the daughter of Yiphtaḥ the Gil'adite.

Judges 12:1 And the men of Ephrayim gathered together, and passed over toward Tsaphon, and said to Yiphtaḥ, "Why did you pass over to fight against the children of Ammon, and did not call us to go with you? We are going to burn your house over you with fire!"

Judges 12:2 And Yiphtaḥ said to them, "My people and I were in a great struggle with the children of Ammon. And when I called you, you did not save me out of their hands.

Judges 12:3 "And I saw that you would not save me, then I took my life in my hands and went over against the children of Ammon. And YĒHÔVÂH (יהוה) gave them into my hand. And why have you come up to me today to fight against me?"

Judges 12:4 Yiphtaḥ then gathered together all the men of Gil'ad and fought against Ephrayim. And the men of Gil'ad smote Ephrayim, because they had said, "You Gil'adites are fugitives of Ephrayim in the midst of Ephrayim, in the midst of Menashsheh."

Judges 12:5 And Gil'ad captured the fords of the Yardën that faced Ephrayim. And it came to be, when the fugitives from Ephrayim said, "Let me

pass over,” the men of Gil'aḍ said to him, “You are an Ephrayimite!” If he said, “No,”

Judges 12:6 then they would say to him, “Please say, ‘Shibboleth!’” And he would say, “Sibboleth,” for he was unable to pronounce it right. Then they seized him and slew him at the fords of the Yardën. And at that time there fell forty-two thousand Ephrayimites.

Judges 12:7 And Yiphtaḥ ruled Yisra'ël six years. And Yiphtaḥ the Gil'aḍite died and was buried in one of the cities of Gil'aḍ.

Judges 12:8 And after him, Iḇtsan of Bëyth Leḥem ruled Yisra'ël.

Judges 12:9 And he came to have thirty sons and thirty daughters – he sent abroad and brought in thirty daughters for his sons. And he ruled Yisra'ël seven years.

Judges 12:10 And Iḇtsan died and was buried at Bëyth Leḥem.

Judges 12:11 And after him Ēlon the Zeḇulunite ruled Yisra'ël. And he ruled Yisra'ël ten years.

Judges 12:12 And Ēlon the Zeḇulunite died and was buried at Ayalon in the land of Zeḇulun.

Judges 12:13 And after him, Aḇdon son of Hillël the Pirathonite ruled Yisra'ël,

Judges 12:14 and he had forty sons and thirty grandsons, who rode on seventy young donkeys. And he ruled Yisra'ël eight years.

Judges 12:15 And Aḇdon son of Hillël the Pirathonite died and was buried in Pirathon in the land of Ephrayim, in the mountains of the Amalëqites.

Judges 13:1 And again the children of Yisra'ël did evil in the eyes of YēHôVâH (יהוה), so YēHôVâH (יהוה) gave them into the hand of the Philistines for forty years.

Judges 13:2 And there was a certain man from Tsor'ah, of the clan of the Danites, whose name was Manowaḥ. And his wife was barren and had not borne.

Judges 13:3 And a Messenger of YēHôVâH (יהוה) appeared to the woman and said to her, “See now,

you are barren and have not borne, but you shall conceive, and you shall bear a son.

Judges 13:4 “And now, please guard, and do not drink wine or strong drink, and do not eat any unclean food.

Judges 13:5 “For look, you are conceiving and bearing a son. And let no razor come upon his head, for the youth is a Nazirite to Elohim (אלהים) from the womb on. And he shall begin to save Yisra'ël out of the hand of the Philistines.”

Judges 13:6 And the woman came and spoke to her husband, saying, “A Man of Elohim (אלהים) came to me, and His appearance was like the appearance of a Messenger of Elohim (אלהים), very awesome. But I did not ask Him where He was from, and He did not declare to me His name.

Judges 13:7 “And He said to me, ‘See, you are conceiving and bearing a son. And now, drink no wine or strong drink, nor eat any unclean food, for the youth is a Nazirite to Elohim (אלהים) from the womb to the day of his death.’ ”

Judges 13:8 And Manowaḥ prayed to YēHôVâH (יהוה), and said, “O YēHôVâH (יהוה), please let the Man of Elohim (אלהים) whom You sent come to us again and teach us what to do for the youth who is to be born.”

Judges 13:9 And Elohim (אלהים) listened to the voice of Manowaḥ, and the Messenger of Elohim (אלהים) came to the woman again as she was sitting in the field, but Manowaḥ her husband was not with her.

Judges 13:10 And the woman ran hurriedly and informed her husband, and said to him, “See, He has appeared to me, the Man who came to me the other day!”

Judges 13:11 And Manowaḥ arose and went after his wife, and came to the Man, and he said to Him, “Are You the Man who spoke to this woman?” And He said, “I am.”

Judges 13:12 And Manowaḥ said, “Now let Your words come true! What is to be the rule for the youth's life and his work?”

Judges 13:13 And the Messenger of YĕHôVâH (יהוה) said to Manowaḥ, "Let the woman guard all that I said to her.

Judges 13:14 "Let her not eat any food that comes from the vine, neither let her drink wine or strong drink, or eat any unclean food. Let her guard all that which I have commanded her."

Judges 13:15 And Manowaḥ said to the Messenger of YĕHôVâH (יהוה), "Please let us detain You, and prepare a young goat for You."

Judges 13:16 And the Messenger of YĕHôVâH (יהוה) said to Manowaḥ, "Though you detain Me, I do not eat your food. But if you offer a burnt offering, offer it to YĕHôVâH (יהוה)." For Manowaḥ did not know He was a Messenger of YĕHôVâH (יהוה).

Judges 13:17 Then Manowaḥ said to the Messenger of YĕHôVâH (יהוה), "What is Your name? When Your words come true, then we shall esteem You."

Judges 13:18 And the Messenger of YĕHôVâH (יהוה) said to him, "Why do you ask My name, since it is wondrous?"

Judges 13:19 And Manowaḥ took the young goat with the grain offering, and offered it upon the rock to YĕHôVâH (יהוה). And He did wondrously while Manowaḥ and his wife looked on.

Judges 13:20 And it came to be, as the flame went up toward the heavens from the altar, that the Messenger of YĕHôVâH (יהוה) went up in the flame of the altar. And Manowaḥ and his wife were watching, and they fell on their faces to the ground.

Judges 13:21 And the Messenger of YĕHôVâH (יהוה) did not appear any more to Manowaḥ and his wife. Then Manowaḥ knew that He was a Messenger of YĕHôVâH (יהוה).

Judges 13:22 And Manowaḥ said to his wife, "We shall certainly die, because we have seen Elohîm (אלהים)!"

Judges 13:23 But his wife said to him, "If YĕHôVâH (יהוה) had been pleased to put us to death, He would not have accepted a burnt offering and a

grain offering from our hands, nor would He have shown us all this, nor would He have let us hear the like of this!"

Judges 13:24 So the woman bore a son and called his name Shimshon. And the child grew, and YĕHôVâH (יהוה) blessed him.

Judges 13:25 And the Spirit [Ruach רוח] of YĕHôVâH (יהוה) began to move him at Maḥanêh Dan, between Tsor'ah and Eshta'ol.

Judges 14:1 And Shimshon went down to Timnah, and saw a woman in Timnah of the daughters of the Philistines.

Judges 14:2 And he went up and informed his father and mother, saying, "I have seen a woman in Timnah of the daughters of the Philistines. And now, take her for me for a wife."

Judges 14:3 But his father and mother said to him, "Is there no woman among the daughters of your brothers, or among all my people, that you should take a wife from the uncircumcised Philistines?" And Shimshon said to his father, "Take her for me, for she is pleasing in my eyes."

Judges 14:4 However, his father and mother did not know that it was of YĕHôVâH (יהוה), that He was seeking an occasion to move against the Philistines. For at that time the Philistines were ruling over Yisra'el.

Judges 14:5 Then Shimshon went down to Timnah with his father and mother, and came to the vineyards of Timnah, and saw a young lion came roaring at him.

Judges 14:6 And the Spirit [Ruach רוח] of YĕHôVâH (יהוה) came mightily upon him, and he tore it apart as the tearing apart of a young goat, with naught in his hand. But he did not make known to his father or his mother what he had done.

Judges 14:7 And he went down and spoke to the woman, and she pleased Shimshon well.

Judges 14:8 And when he returned later to take her, he turned aside to look at the carcass of the lion, and saw a swarm of bees and honey in the carcass of the lion.

Judges 14:9 And he took some of it in his hands and went along, eating. And he came to his father and mother, and gave them, and they ate. But he did not make known to them that he took the honey out of the carcass of the lion.

Judges 14:10 So his father went down to the woman. And Shimshon gave a feast there, for young men used to do so.

Judges 14:11 And it came to be, when they saw him, that they brought thirty companions to be with him.

Judges 14:12 And Shimshon said to them, "Please let me put forth a riddle to you. If you clearly solve and explain it to me within the seven days of the feast, then I shall give you thirty linen garments and thirty changes of garments.

Judges 14:13 "But if you are unable to explain it to me, then you shall give me thirty linen shirts and thirty changes of garments." And they said to him, "Put forth your riddle and let us hear it."

Judges 14:14 And he said to them, "Out of the eater came forth food, and out of the strong came forth sweetness." And for three days they were unable to explain the riddle.

Judges 14:15 And it came to be on the seventh day that they said to Shimshon's wife, "Entice your husband to explain the riddle to us, or else we burn you and your father's house with fire. Have you invited us in order to take what is ours? Is it not?"

Judges 14:16 And Shimshon's wife wept before him, and said, "You only hate me, and do not love me! You have put forth a riddle to the sons of my people, but you have not explained it to me." And he said to her, "Look, I have not explained it to my father or my mother, and should I explain it to you?"

Judges 14:17 And she had wept before him the seven days while their feast lasted. And it came to be on the seventh day that he informed her, because she pressed him so much. She then explained the riddle to the sons of her people.

Judges 14:18 And the men of the city said to him on the seventh day before the sun went down, "What is sweeter than honey? And what is stronger than a lion?" And he said to them, "If you had not ploughed with my heifer, you would not have solved my riddle!"

Judges 14:19 Then the Spirit [Ruach רוח] of YĕHôvâH (יהוה) came upon him mightily, and he went down to Ashqelon and smote thirty of their men, stripped them, and gave the changes of garments to those who had explained the riddle. And his displeasure burned, and he went back up to his father's house.

Judges 14:20 And Shimshon's wife was given to his companion, who had been his friend.

Judges 15:1 And it came to be, after some time, in the days of wheat harvest, that Shimshon visited his wife with a young goat. And he said, "Let me go in to my wife, into her room." But her father would not permit him to go in.

Judges 15:2 And her father said, "Indeed, I thought that you hated her intensely; so I gave her to your companion. Is not her younger sister better than she? Please, take her instead."

Judges 15:3 And Shimshon said to them, "This time I am blameless regarding the Philistines if I do evil to them!"

Judges 15:4 And Shimshon went and caught three hundred foxes, and took torches, and turned them tail to tail, and put a torch between each pair of tails,

Judges 15:5 and set the torches on fire, and sent them out into the standing grain of the Philistines, and burned up both the shocks and the standing grain, even the vineyards and olive-trees.

Judges 15:6 And the Philistines said, "Who did this?" And they answered, "Shimshon, the son-in-law of the Timnite, because he took away his wife and gave her to his companion." Then the Philistines went up and burned her and her father with fire.

Judges 15:7 And Shimshon said to them, "Though you do this, yet I shall take revenge on you, and after that I cease."

Judges 15:8 And he smote them hip and thigh, a great slaughter, and went down and dwelt in the cleft of the rock of Eytam.

Judges 15:9 The Philistines then went up and encamped in Yehudah, and spread out against Lehi.

Judges 15:10 And the men of Yehudah said, "Why have you come up against us?" And they answered, "We have come up to bind Shimshon, to do to him as he has did to us."

Judges 15:11 Then three thousand men of Yehudah went down to the cleft of the rock of Eytam and said to Shimshon, "Do you not know that the Philistines are rulers over us? Why have you have done this to us?" And he said to them, "As they did to me, so I did to them."

Judges 15:12 And they said to him, "We have come down to bind you, to give you into the hand of the Philistines." And Shimshon said to them, "Swear to me not to fall on me yourselves."

Judges 15:13 And they spoke to him, saying, "No, but we are certainly going to bind you, and shall give you into their hand but certainly not kill you." So they bound him with two new ropes and brought him up from the rock.

Judges 15:14 When he came to Lehi, the Philistines came shouting to meet him. And the Spirit [Ruach רוח] of YEHÔVâH (יהוה) came mightily upon him. And the ropes that were on his arms became like flax that is burned with fire, and his bonds broke loose from his hands.

Judges 15:15 And he found a fresh jawbone of a donkey, and put out his hand and took it, and smote a thousand men with it.

Judges 15:16 And Shimshon said, "With the jawbone of a donkey, one heap, two heaps, with the jawbone of a donkey I have smitten a thousand men!"

Judges 15:17 And it came to be, when he had ended speaking, that he threw the jawbone from his hand, and called that place Ramath Lehi.

Judges 15:18 And he became very thirsty, and cried out to YEHÔVâH (יהוה) and said, "You have given this great deliverance by the hand of Your servant. And now, am I to die of thirst and fall into the hand of the uncircumcised?"

Judges 15:19 And Elohim (אלהים) split the hollow place that is in Lehi, and water came out, and he drank. And his Spirit [Ruach רוח] came back, and he revived. So he called its name En Haqqore, which is in Lehi to this day.

Judges 15:20 And he ruled Yisra'el twenty years in the days of the Philistines.

Judges 16:1 And Shimshon went to Azzah and saw a woman there, a whore, and went in to her –

Judges 16:2 the Azzathites saying, "Shimshon has come here!" So they went round and lay in wait for him all night at the gate of the city, and kept silent all night, saying, "In the morning, when it is daylight, then we shall kill him."

Judges 16:3 Now Shimshon lay until midnight, and rose at midnight, and took hold of the doors of the gate of the city and the two gateposts, and pulled them up with the bar, put them on his shoulders, and took them to the top of the hill that faces Hebron.

Judges 16:4 And it came to be afterward that he loved a woman in the wadi Sorëq, whose name was Delilah.

Judges 16:5 And the princes of the Philistines came up to her and said to her, "Entice him, and find out where his great strength lies, and see by what we might overpower him, then we shall bind him to humble him. And let us give you, each one of us, eleven hundred pieces of silver."

Judges 16:6 And Delilah said to Shimshon, "Please reveal to me where your great strength lies, and by what you might be bound, to humble you."

Judges 16:7 And Shimshon said to her, "If they bind me with seven fresh cords, not yet dried, then I shall be weak, and be like any other man."

Judges 16:8 The princes of the Philistines then brought her seven fresh cords, not yet dried, and she bound him with them,

Judges 16:9 while those lying in wait stayed with her in the room. And she said to him, "The Philistines are upon you, Shimshon!" But he broke the cords as a strand of yarn breaks when it touches fire. So the secret of his strength remained unknown.

Judges 16:10 And Delilah said to Shimshon, "Look, you have mocked me and spoken lies to me. Now, please reveal to me by what you might be bound."

Judges 16:11 And he said to her, "If they bind me tightly with new ropes that have never been used, then I shall be weak, and be like any other man."

Judges 16:12 And Delilah took new ropes and bound him with them, and said to him, "The Philistines are upon you, Shimshon!" And those lying in wait were sitting in the inner room. But he broke them off his arms like a thread.

Judges 16:13 So Delilah said to Shimshon, "Until now you have mocked me and spoken lies to me, reveal to me how you might be bound." And he said to her, "If you weave the seven locks of my head with the web."

Judges 16:14 Then she fastened it with a pin, and said to him, "The Philistines are upon you, Shimshon!" But he awoke from his sleep, and pulled out the pin of the loom and the web.

Judges 16:15 Then she said to him, "How do you say, 'I love you,' when your heart is not with me? You have mocked me these three times, and have not made known to me where your great strength lies."

Judges 16:16 And it came to be, when she pressed him daily with her words and urged him, so that his being was wearied to death,

Judges 16:17 that he made known to her all his heart, and said to her, "No razor has ever come

upon my head, for I have been a Nazirite to Elohim (אלהים) from my mother's womb. If I were shaven, then my strength would leave me, and I would become as weak as any other man."

Judges 16:18 And Delilah saw that he had made known to her all his heart, and she sent and called for the princes of the Philistines, saying, "Come up once more, for he has made known to me all his heart." So the princes of the Philistines came up to her and brought the money in their hand.

Judges 16:19 And she made him sleep on her knees, and called for a man and shaved off the seven locks of his head. Thus she began to humble him, and his strength left him.

Judges 16:20 And she said, "The Philistines are upon you, Shimshon!" And he awoke from his sleep, and said, "Let me go out as before, at other times, and shake myself loose!" But he did not know that YēHôVâH (יהוה) had turned aside from him.

Judges 16:21 So the Philistines took him and put out his eyes, and brought him down to Azzah, and bound him with bronze shackles. And he became a grinder in the prison.

Judges 16:22 But the hair of his head began to grow again after it had been shaven.

Judges 16:23 And the princes of the Philistines gathered to offer a great slaughtering to Dağon their mighty one, and to rejoice. And they said, "Our mighty one has given Shimshon our enemy into our hands!"

Judges 16:24 And the people saw him, and praised their mighty one, for they said, "Our mighty one has given into our hands our enemy, the destroyer of our land, who slew many of us."

Judges 16:25 And it came to be, when their hearts were glad, that they said, "Call for Shimshon, and let him entertain us." So they called for Shimshon from the prison, and he entertained them. And they made him stand between the columns.

Judges 16:26 And Shimshon said to the young man who held him by the hand, "Let me alone and let

me feel the columns which support the house, so that I lean on them.”

Judges 16:27 And the house was filled with men and women. And all the princes of the Philistines were there. And about three thousand men and women were on the roof who watched Shimshon entertaining.

Judges 16:28 And Shimshon called to YĕHôVâH (יְהוָה), saying, “O Master YĕHôVâH (יְהוָה), remember me, I pray! Strengthen me, I pray, only this time, O Elohîm (אֱלֹהִים), and let me avenge myself on the Philistines with vengeance for my two eyes!”

Judges 16:29 And Shimshon took hold of the two middle columns which supported the house, and he braced himself against them, one on his right and the other on his left.

Judges 16:30 And Shimshon said, “Let me die with the Philistines!” And he bowed himself mightily, and the house fell on the princes and all the people in it. And the dead that he killed at his death were more than he had killed in his life.

Judges 16:31 And his brothers and all his father’s household came down and took him, and brought him up and buried him between Tsor’ah and Eshta’ol in the tomb of his father Manowah. And he had ruled Yisra’el twenty years.

Judges 17:1 And there was a man from the hill country of Ephrayim, whose name was Miḳahu.

Judges 17:2 And he said to his mother, “The eleven hundred pieces of silver that were taken from you, and on which you put a curse, even saying it in my ears. Look, the silver is with me, I took it.” And his mother said, “Blessed of YĕHôVâH (יְהוָה) be my son!”

Judges 17:3 And he gave back the eleven hundred pieces of silver to his mother, and his mother said, “I had truly set apart the silver from my hand to YĕHôVâH (יְהוָה) for my son, to make a carved image and a moulded image, and now, I give it back to you.”

Judges 17:4 And he gave the silver back to his mother, and his mother took two hundred pieces of silver and gave them to the silversmith, and he made it into a carved image and a moulded image. And they were in the house of Miḳahu.

Judges 17:5 Now the man Miḳah had a house of mighty ones, and made a shoulder garment and house idols. And he ordained one of his sons, who became his priest.

Judges 17:6 In those days there was no sovereign in Yisra’el – everyone did what was right in his own eyes.

Judges 17:7 And there was a young man from Bĕyth Leḥem in Yehuḏah, of the clan of Yehuḏah. And he was a Lĕwite, and he was sojourning there.

Judges 17:8 And the man went out of the city of Bĕyth Leḥem in Yehuḏah to sojourn wherever he could find a place. And he came to the mountains of Ephrayim, to the house of Miḳah, as he journeyed.

Judges 17:9 And Miḳah said to him, “Where do you come from?” And he said to him, “I am a Lĕwite from Bĕyth Leḥem in Yehuḏah, and I am on my way to find a place to sojourn.”

Judges 17:10 And Miḳah said to him, “Dwell with me, and be a father and a priest to me, and I give you ten pieces of silver per year, and a suit of garments, and your food.” And the Lĕwite went in.

Judges 17:11 So the Lĕwite agreed to dwell with the man. And the young man became like one of his sons to him.

Judges 17:12 Then Miḳah ordained the Lĕwite, and the young man became his priest, and he was in the house of Miḳah.

Judges 17:13 And Miḳah said, “Now I know that YĕHôVâH (יְהוָה) does good to me, since I have a Lĕwite as priest!”

Judges 18:1 In those days there was no sovereign in Yisra’el. And in those days the tribe of the Danites was seeking an inheritance for itself to dwell in, for until that day all their inheritance among the tribes of Yisra’el had not yet fallen to them.

Judges 18:2 And the children of Dan sent five men of their clan, brave men from Tsor'ah and Eshta'ol, to spy out the land and search it. And they said to them, "Go, search the land," so they went to the mountains of Ephrayim, to the house of Miqah, and spent the night there.

Judges 18:3 When they were near the house of Miqah, they recognised the voice of the young Lëwite, and turned aside and said to him, "Who brought you here? What are you doing in this place, and what do you have here?"

Judges 18:4 And he said to them, "Miqah did such and such for me. And he hired me, and I have become his priest."

Judges 18:5 And they said to him, "Please inquire of Elohîm (אֱלֹהִים), and we shall know whether the journey on which we are going is prosperous."

Judges 18:6 And the priest said to them, "Go in peace. Your journey on which you go is before YĒHÔVâH (יְהוָה)."

Judges 18:7 Then the five men left and came to Layish, and saw the people who were in their midst, how they dwelt safely, according to the ruling of the Tsidonians, at rest and unsuspecting. And no one possessing authority in the land was reproaching for any matter. And they were far from the Tsidonians, and they had no word with anyone.

Judges 18:8 And the spies came back to their brothers at Tsor'ah and Eshta'ol, and their brothers said to them, "What do you say?"

Judges 18:9 And they said, "Arise, and let us go up against them. For we have seen the land, and look, it is very good. And you sit still! Do not hesitate to go to enter in to possess the land.

Judges 18:10 "When you go, you are to come to an unsuspecting people, and the land is spacious. For Elohîm (אֱלֹהִים) has given it into your hands, a place in which there is no lack of any matter which is on the earth."

Judges 18:11 And six hundred men of the clan of the Danites went from there, from Tsor'ah and Eshta'ol, armed for battle.

Judges 18:12 And they went up and encamped in Qiryath Ye'arim in Yehudah. Therefore they call that place Maḥanëh Dan to this day. See, it is west of Qiryath Ye'arim.

Judges 18:13 And they passed over from there to the mountains of Ephrayim, and came to the house of Miqah.

Judges 18:14 And the five men who had gone to spy out the land of Layish answered and said to their brothers, "Do you know that there are in these houses a shoulder garment, and house idols, and a carved image, and a moulded image? And now, you know what to do."

Judges 18:15 And they turned aside there, and came to the house of the young Lëwite man, the house of Miqah, and greeted him.

Judges 18:16 And the six hundred men, armed for battle, who were of the children of Dan, stood by the entrance of the gate.

Judges 18:17 And the five men who had gone to spy out the land went up, and entering there, they took the carved image, and the shoulder garment, and the house idols, and the moulded image, while the priest stood at the entrance of the gate with the six hundred men who were armed for battle.

Judges 18:18 And these went into Miqah's house and took the idol, and the shoulder garment, and the house idols, and the moulded image. Then the priest said to them, "What are you doing?"

Judges 18:19 And they said to him, "Be silent, put your hand over your mouth, and come with us, and be a father and a priest to us. Is it better for you to be a priest to the household of one man, or that you be a priest to a tribe and a clan in Yisra'el?"

Judges 18:20 And the heart of the priest was glad. And he took the shoulder garment, and the house idols, and the carved image, and took his place among the people.

Judges 18:21 And they turned and went, and put the little ones, and the livestock, and the valuables in front of them.

Judges 18:22 They had gone some distance from the house of Miḳah, when the men who were in the houses near Miḳah's house gathered together and overtook the children of Dan,

Judges 18:23 and called out to the children of Dan. So they turned around and said to Miḳah, "What is the matter, that you have gathered such a company?"

Judges 18:24 And he said, "You have taken away my mighty ones which I made, and the priest, and you are leaving. Now what more do I have? What is this you say to me, 'What is the matter?' "

Judges 18:25 And the children of Dan said to him, "Do not let your voice be heard among us, lest men, bitter of being, fall upon you, and you lose your life, with the lives of your household!"

Judges 18:26 And the children of Dan went their way. And when Miḳah saw that they were too strong for him, he turned and went back to his house.

Judges 18:27 Then they took what Miḳah had made, and the priest who had belonged to him, and went to Layish, to a people who were at rest and unsuspecting, and smote them with the edge of the sword and burned the city with fire.

Judges 18:28 And there was no deliverer, because it was far from Tsiḏon, and they had no word with anyone. And it was in the valley that belongs to Bëyth Reḥob. And they rebuilt the city and dwelt there.

Judges 18:29 And they called the name of the city Dan, after the name of Dan their father, who was born to Yisra'ël. But previously the name of the city was Layish.

Judges 18:30 And the children of Dan set up for themselves the carved image. And Yehonathan son of Gëreshom, son of Menashsheh, and his sons were priests to the tribe of Dan until the day the land was taken into exile. Judges 18:31 And they

set up for themselves the carved image of Miḳah, which he had made, all the days that the house of Elohim (אֱלֹהִים) was in Shiloh.

Judges 19:1 And it came to be in those days, when there was no sovereign in Yisra'ël, that there was a certain Lëwite sojourning on the further side of the mountains of Ephrayim. And he took for himself a concubine from Bëyth Leḥem in Yehuḏah.

Judges 19:2 And his concubine committed whoring against him, and went away from him to her father's house at Bëyth Leḥem in Yehuḏah, and was there four months.

Judges 19:3 And her husband arose and went after her, to speak to her heart and bring her back, having his servant and a couple of donkeys with him. And she brought him into her father's house. And the father of the young woman saw him, and he was glad to meet him.

Judges 19:4 And his father-in-law, the young woman's father, detained him, and he dwelt with him three days. And they ate and drank and spent the nights there.

Judges 19:5 And it came to be on the fourth day that they arose early in the morning. And he prepared to leave, but the young woman's father said to his son-in-law, "Refresh your heart with a piece of bread, and afterward go your way."

Judges 19:6 So they sat down, and the two of them ate and drank together. And the young woman's father said to the man, "Please agree to stay all night, and let your heart be glad."

Judges 19:7 And when the man arose to go, his father-in-law urged him. So he spent the night there again.

Judges 19:8 And he arose early in the morning on the fifth day to go. But the young woman's father said, "Please refresh your heart." So they delayed until afternoon, and both of them ate.

Judges 19:9 And the man arose to go, he and his concubine and his servant. But his father-in-law, the young woman's father, said to him, "See, the day is now drawing toward evening. Please spend

the night. See, the day is coming to an end. Stay here, and let your heart be glad. And you shall rise early tomorrow for your journey, and you shall go to your tent.”

Judges 19:10 But the man would not stay that night. And he arose and left, and came to a place opposite Yebuṣ, that is Yerushalayim. And with him were the two saddled donkeys, and his concubine with him.

Judges 19:11 They were near Yebuṣ, and the day was far spent. And the servant said to his master, “Come, please, and let us turn aside into this city of the Yebuṣites and spend the night in it.”

Judges 19:12 And his master said to him, “Let us not turn aside here into a city of foreigners, who are not of the children of Yisra’ël. But we shall pass over to Giḇ’ah.”

Judges 19:13 And he said to his servant, “Come, let us draw near to one of these places, and spend the night in Giḇ’ah or in Ramah.”

Judges 19:14 And they passed over and went their way. And the sun went down on them near Giḇ’ah, which belongs to Binyamin,

Judges 19:15 and they turned off there to go in to spend the night in Giḇ’ah. So he went in, and he sat down in the open square of the city, for no one would take them into his house to spend the night.

Judges 19:16 But see, an old man came in from his work in the field at evening, who also was from the mountains of Ephrayim. And he was sojourning in Giḇ’ah, whereas the men of the place were Binyamites.

Judges 19:17 And when he lifted up his eyes, he saw the traveller in the open square of the city. And the old man said, “Where are you going, and where do you come from?”

Judges 19:18 And he said to him, “We are passing over from Bëyth Leḥem in Yehuḏah to the other side of the mountains of Ephrayim. I am from there, and I went to Bëyth Leḥem in Yehuḏah, and I am going to the House of YĕHôVâH (יְהוָה). But there is no one taking me into his house,

Judges 19:19 yet there is both straw and fodder for our donkeys, and bread and wine for myself, and for your female servant, and for the young man who is with your servant; there is no lack of any matter.”

Judges 19:20 And the old man said, “Peace be with you! However, let all your needs be on me, only do not spend the night in the open square.”

Judges 19:21 And he brought him into his house, and gave fodder to the donkeys. And they washed their feet, and ate and drank.

Judges 19:22 They were making their hearts glad, and see, men of the city, sons of Beliya’al, surrounded the house, beating on the door. And they spoke to the master of the house, the old man, saying, “Bring out the man who came to your house, so that we know him!”

Judges 19:23 But the man, the master of the house, went out to them and said to them, “No, my brothers! I beg you, do no evil! Since this man has come into my house, do not do this folly.

Judges 19:24 “Look, here is my maiden daughter and the man’s concubine. Let me bring them out now, and humble them, and do with them what is good in your eyes, but do not do such a foolish matter to this man!”

Judges 19:25 But the men would not listen to him. So the man took his concubine and brought her out to them. And they knew her and rolled themselves on her all night until morning, and let her go when the day began to break.

Judges 19:26 And as morning appeared the woman came back and fell down at the door of the man’s house where her master was, till it was light.

Judges 19:27 And her master rose up in the morning, and opened the doors of the house and went out to go his way, and saw his concubine, fallen at the door of the house with her hands on the threshold.

Judges 19:28 And he said to her, “Rise up and let us go.” But there was no answer. Then he took her on

the donkey, and the man rose and went to his place,

Judges 19:29 and came into his house and took a knife, then laid hold of his concubine, and cut her up limb by limb into twelve pieces, and sent her throughout all the borders of Yisra'ël.

Judges 19:30 And it came to be that all who saw it said, "There has never been, and there has not been seen the like of this, from the day that the children of Yisra'ël came up from the land of Mitsrayim until this day. Set your heart on it, take counsel, and speak up!"

Judges 20:1 And all the children of Yisra'ël came out, from Dan to Be'ërsheḇa, and from the land of Gil'aḏ, and the congregation assembled as one man before YĕHôVâH (יהוה) at Mitspah.

Judges 20:2 And the leaders of all the people, all the tribes of Yisra'ël, presented themselves in the assembly of the people of Elohîm (אלהים), four hundred thousand foot soldiers who drew the sword.

Judges 20:3 And the children of Binyamin heard that the children of Yisra'ël had gone up to Mitspah. And the children of Yisra'ël said, "Speak up, how did this evil come about?"

Judges 20:4 And the man, the Lëwite, husband of the woman who was murdered, answered and said, "My concubine and I went into Giḇ'ah, which belongs to Binyamin, to spend the night.

Judges 20:5 "And the masters of Giḇ'ah rose against me, and surrounded the house at night because of me. They thought to kill me, but instead they humbled my concubine, and she died.

Judges 20:6 "Then I took my concubine, and cut her in pieces, and sent her throughout all the land of the inheritance of Yisra'ël, because they committed wickedness and folly in Yisra'ël.

Judges 20:7 "Look, you are all children of Yisra'ël, speak and give your counsel here!"

Judges 20:8 And all the people rose as one man, saying, "Let not one of us go to his tent, nor any of us turn back to his house.

Judges 20:9 "And now, this is what we do to Giḇ'ah: go against it by lot.

Judges 20:10 "And we shall take ten men out of every hundred throughout all the tribes of Yisra'ël, and a hundred out of every thousand, and a thousand out of every ten thousand, to make food for the people, to prepare for their going to Giḇ'ah in Binyamin, for all the folly they did in Yisra'ël."

Judges 20:11 And all the men of Yisra'ël were gathered against the city, knit together as one man.

Judges 20:12 And the tribes of Yisra'ël sent men through all the tribe of Binyamin, saying, "What is this evil that has come about among you?

Judges 20:13 "And now, give us the men, the sons of Beliya'al who are in Giḇ'ah, so that we put them to death and put away evil from Yisra'ël!" But the children of Binyamin would not listen to the voice of their brothers, the children of Yisra'ël.

Judges 20:14 So the children of Binyamin gathered together from their cities to Giḇ'ah, to go to battle against the children of Yisra'ël.

Judges 20:15 And from their cities at that time the children of Binyamin registered twenty-six thousand men who drew the sword, besides the inhabitants of Giḇ'ah, who registered seven hundred chosen men.

Judges 20:16 Among all this people there were seven hundred chosen men who were left-handed, each one could sling a stone at a hair's breadth and not miss.

Judges 20:17 And besides Binyamin, the men of Yisra'ël registered four hundred thousand men who drew the sword, all of these were men of battle.

Judges 20:18 And the children of Yisra'ël rose and went up to Bëyth Ēl to ask of Elohîm (אלהים), and they said, "Who of us go up first to battle against the children of Binyamin?" And YĕHôVâH (יהוה) said, "Yehuḏah first."

Judges 20:19 And the children of Yisra'ël rose in the morning and encamped against Giḇ'ah.

Judges 20:20 And the men of Yisra'ël went out to battle against Binyamin, and the men of Yisra'ël put themselves in battle array to fight against them at Gib'ah.

Judges 20:21 And the children of Binyamin came out of Gib'ah, and on that day cut down to the ground twenty-two thousand men of the Yisra'ërites.

Judges 20:22 But the people, the men of Yisra'ël, strengthened themselves and again formed the battle line at the place where they had put themselves in array on the first day.

Judges 20:23 And the children of Yisra'ël went up and wept before YĒHÔVÂH (יהוה) until evening, and asked of YĒHÔVÂH (יהוה), saying, "Should I again draw near for battle against the children of my brother Binyamin?" And YĒHÔVÂH (יהוה) said, "Go up against him."

Judges 20:24 And the children of Yisra'ël drew near to the children of Binyamin on the second day.

Judges 20:25 And Binyamin went out against them from Gib'ah on the second day, and cut down to the ground eighteen thousand more of the children of Yisra'ël – all these drew the sword.

Judges 20:26 And all the children of Yisra'ël, even all the people, went up and came to Bëyth Ēl and wept, and sat there before YĒHÔVÂH (יהוה) and fasted that day until evening. And they offered burnt offerings and peace offerings before YĒHÔVÂH (יהוה).

Judges 20:27 And the children of Yisra'ël asked of YĒHÔVÂH (יהוה) – the ark of the covenant of Elohim (אֱלֹהִים) was there in those days,

Judges 20:28 and Pineḥas son of El'azar, son of Aharon, stood before it in those days – saying, "Should I yet again go out to battle against the children of my brother Binyamin, or should I cease?" And YĒHÔVÂH (יהוה) said, "Go up, for tomorrow I give them into your hand."

Judges 20:29 And Yisra'ël set ambushers all around Gib'ah.

Judges 20:30 And the children of Yisra'ël went up against the children of Binyamin on the third day, and put themselves in battle array against Gib'ah as at the other times.

Judges 20:31 And the children of Binyamin came out to meet the people – drawn away from the city. And they began to smite some of the people, slaying, as at the other times, in the highways, of which one went up to Bëyth Ēl and the other to Gib'ah in the field, about thirty men of Yisra'ël. Judges 20:32 And the children of Binyamin said, "They are going to be smitten before us, as previously." But the children of Yisra'ël said, "Let us flee and draw them away from the city to the highways."

Judges 20:33 And all the men of Yisra'ël rose from their place and put themselves in battle array at Ba'al Tamar. And the ambush of Yisra'ël broke forth from their position at Ma'areh leḇa.

Judges 20:34 And ten thousand chosen men from all Yisra'ël came against Gib'ah, and the battle was fierce. But they did not know that calamity was close to them.

Judges 20:35 And YĒHÔVÂH (יהוה) smote Binyamin before Yisra'ël. And the children of Yisra'ël destroyed twenty-five thousand one hundred men on that day in Binyamin – all these drew the sword. Judges 20:36 And the children of Binyamin saw that they were smitten. And the men of Yisra'ël had given ground to the Binyamites, because they trusted in the ambush that they had set against Gib'ah,

Judges 20:37 and the ambush hurried and came against Gib'ah, and the ambush spread out and smote the entire city with the edge of the sword.

Judges 20:38 And the appointed signal between the men of Yisra'ël and the ambush was that they would make a great cloud of smoke rise up from the city,

Judges 20:39 then the men of Yisra'ël would turn in battle, and Binyamin began to smite dead about

thirty of the men of Yisra'el. For they said, "They are indeed smitten before us, as at the first battle." Judges 20:40 Then the cloud began to rise from the city in a column of smoke, and the Binyamites looked behind them, and saw the entire city going up in smoke to the heavens.

Judges 20:41 And when the men of Yisra'el turned back, the men of Binyamin were troubled, for they saw that calamity was close to them.

Judges 20:42 And they turned their backs before the men of Yisra'el toward the way of the wilderness, but the battle overtook them, while those who had come out of the cities were destroying them in their midst.

Judges 20:43 They surrounded the Binyamites and pursued them, and with ease trampled them down as far as the front of Giḇ'ah toward the east.

Judges 20:44 And there fell of Binyamin eighteen thousand men – all of these were mighty men.

Judges 20:45 And they turned and fled toward the wilderness to the rock of Rimmon. And they cut down five thousand of them on the highways, and followed after them up to Giḏom, and smote two thousand of them.

Judges 20:46 And all who fell of Binyamin that day were twenty-five thousand men who drew the sword, all of these were mighty men.

Judges 20:47 But six hundred men turned and fled toward the wilderness to the rock of Rimmon, and they dwelt at the rock of Rimmon for four months.

Judges 20:48 And the men of Yisra'el turned back against the children of Binyamin, and smote them with the edge of the sword from every city, men and beasts, all who were found. And they set fire to all the cities they came to.

Judges 21:1 And the men of Yisra'el had sworn an oath at Mitspah, saying, "Not one of us shall give his daughter to Binyamin as a wife."

Judges 21:2 So the people came to Bëyth Ėl, and sat there until evening before Elohîm (אֱלֹהִים), and lifted up their voices and wept bitterly,

Judges 21:3 and said, "O YēHôVâH (יְהוָה) Elohim (אֱלֹהִים) of Yisra'el, why has this come about in Yisra'el, that today there should be one tribe missing in Yisra'el?"

Judges 21:4 And it came to be on the morrow, that the people rose early and built an altar there, and brought burnt offerings and peace offerings.

Judges 21:5 And the children of Yisra'el said, "Who is there among all the tribes of Yisra'el who did not come up with the assembly to YēHôVâH (יְהוָה)?" For they had made a great oath concerning anyone who had not come up to YēHôVâH (יְהוָה) at Mitspah, saying, "He shall certainly be put to death."

Judges 21:6 And the children of Yisra'el were sorry for Binyamin their brother, and said, "One tribe is cut off from Yisra'el today.

Judges 21:7 "What do we do for wives for those who remain, seeing we have sworn by YēHôVâH (יְהוָה) not to give them our daughters as wives?"

Judges 21:8 And they said, "Which one of the tribes of Yisra'el did not come up to Mitspah to YēHôVâH (יְהוָה)?" And see, no one had come to the camp from Yaḇṣh Gil'aḏ to the assembly.

Judges 21:9 For when the people called a roll, see, not one of the inhabitants of Yaḇṣh Gil'aḏ was there.

Judges 21:10 And the congregation sent out there twelve thousand of their bravest men, and commanded them, saying, "Go, and you shall smite the inhabitants of Yaḇṣh Gil'aḏ with the edge of the sword, even the women and children.

Judges 21:11 "And this is what you do: Put under the ban every male, and every woman who has known a man by lying with him."

Judges 21:12 And they found among the inhabitants of Yaḇṣh Gil'aḏ four hundred young maidens who had not known a man. And they brought them to the camp at Shiloh, which is in the land of Kena'an.

Judges 21:13 Then all the congregation sent, and spoke to the children of Binyamin who were at the rock of Rimmon, and proclaimed peace to them.

Judges 21:14 And Binyamin turned back at that time, and they gave them the women whom they had saved alive of the women of Yaḇēsh Gil'ad. But even so there were not enough for them.

Judges 21:15 And the people were sorry for Binyamin, because **YĕHôVâH (יהוה)** had made a breach in the tribes of Yisra'el.

Judges 21:16 And the elders of the congregation said, "What do we do for wives for those who remain, since the women have been destroyed out of Binyamin?"

Judges 21:17 And they said, "There is an inheritance for the survivors of Binyamin, and no tribe is to be destroyed from Yisra'el.

Judges 21:18 "But we are unable to give them wives from our daughters, for the children of Yisra'el have sworn an oath, saying, 'Cursed be the one who gives a wife to Binyamin.' "

Judges 21:19 So they said, "See, there is a yearly festival of **YĕHôVâH (יהוה)** in Shiloh, which is north of Bĕyth Ēl, on the east side of the highway that goes up from Bĕyth Ēl to Sheḱem, and south of Leḇonah."

Judges 21:20 And they commanded the children of Binyamin, saying, "Go, lie in wait in the vineyards,

Judges 21:21 "and watch. And see, when the daughters of Shiloh come out to perform their dances, then you shall come out from the vineyards, and every man catch a wife for himself from the daughters of Shiloh, and go to the land of Binyamin.

Judges 21:22 "And it shall be, when their fathers or their brothers come to us to complain, that we shall say to them, 'Favour us with them, because we did not take a wife for any of them in battle, neither have you given them to them, making yourselves guilty of your oath.' "

Judges 21:23 And the children of Binyamin did so, and took enough wives for their number from

those who danced, whom they caught. Then they went and returned to their inheritance, and they rebuilt the cities and dwelt in them.

Judges 21:24 And the children of Yisra'el went from there at that time, each one to his tribe and clan. And they went from there, each one to his inheritance.

Judges 21:25 In those days there was no sovereign in Yisra'el – everyone did what was right in his own eyes.

Ruth - Outline

1. The Return from Moab (1:1 - 22)
 - a. Naomi Becomes a Widow (1:1 - 5)
 - b. Ruth's Loyalty to Naomi (1:6 - 18)
 - c. The Return to Bethlehem (1:19 - 22)
2. Ruth Meets Boaz (2:1 - 23)
 - a. Ruth Gleans in the Fields (2:1 - 7)
 - b. Boaz Shows Kindness to Ruth (2:8 - 16)
 - c. Ruth Returns to Naomi (2:17 - 23)
3. Ruth's Redemption Assured (3:1 - 18)
 - a. Naomi Advises Ruth (3:1 - 5)
 - b. The Kinsman-Redeemer (3:6 - 15)
 - c. Ruth Returns to Naomi (3:16 - 18)
4. Boaz Redeems Ruth (4:1 - 22)
 - a. Boaz Secures the Right of Redemption (4:1 - 12)
 - b. Boaz Marries Ruth (4:13 - 17)
 - c. The Line of David (4:18 - 22)

Ruth

Ruth 1:1 And it came to be, in the days when the rulers ruled, that there was a scarcity of food in the land. And a man from Bĕyth Leḥem, Yehuḏah, went

to sojourn in the fields of Mo'ab, he and his wife and his two sons.

Ruth 1:2 And the name of the man was Elimelek, and the name of his wife was Na'omi, and the names of his two sons were Maḥlon and Kilyon – Ephrathites of Bëyth Leḥem, Yehuḏah. And they went to the fields of Mo'ab and came to be there.

Ruth 1:3 And Elimelek, husband of Na'omi, died. And she was left with her two sons.

Ruth 1:4 And they took wives of the women of Mo'ab, the name of the one was Orpah, and the name of the other Ruth. And they dwelt there about ten years.

Ruth 1:5 And Maḥlon and Kilyon also died, both of them, so the woman was bereaved of her two sons and of her husband.

Ruth 1:6 And she rose up, with her daughters-in-law, and returned from the fields of Mo'ab, for she had heard in the fields of Mo'ab that YēHôVâH (יהוה) had visited His people in giving them bread.

Ruth 1:7 And she left the place where she was, and her two daughters-in-law with her. And they went on the way to return to the land of Yehuḏah.

Ruth 1:8 And Na'omi said to her two daughters-in-law, "Go, return each to her mother's house.

YēHôVâH (יהוה) show kindness to you, as you have shown to the dead and to me.

Ruth 1:9 "YēHôVâH (יהוה) grant that you find rest, each in the house of her husband." Then she kissed them, and they lifted up their voices and wept.

Ruth 1:10 And they said to her, "No, we shall go back with you to your people."

Ruth 1:11 But Na'omi said, "Go back, my daughters, why go with me? Have I still sons in my womb, that they should become your husbands?

Ruth 1:12 "Go back, my daughters, go your way, for I am too old to have a husband. If I should say I have expectancy, even if I should have a husband tonight and should also bear sons,

Ruth 1:13 would you wait for them till they were grown? Would you shut yourselves up, not to have a husband? No, my daughters, for it is much more

bitter for me than for you, because the hand of YēHôVâH (יהוה) has gone out against me!"

Ruth 1:14 And they lifted up their voices and wept again. And Orpah kissed her mother-in-law, but Ruth clung to her.

Ruth 1:15 And she said, "Look, your sister-in-law has gone back to her people and to her mighty ones. Go back, follow your sister-in-law."

Ruth 1:16 But Ruth said, "Do not urge me to leave you, or to go back from following after you. For wherever you go, I go; and wherever you stop over, I stop over. Your people is my people, and your Elohim (אלהים) is my Elohim (אלהים).

Ruth 1:17 "Where you die, I die, and there I shall be buried. YēHôVâH (יהוה) do so to me, and more also – for death itself parts you and me."

Ruth 1:18 And when she saw that she was strengthening herself to go with her, she ceased to speak to her.

Ruth 1:19 And both of them went until they came to Bëyth Leḥem. And it came to be, when they had come to Bëyth Leḥem, that all the city was moved because of them, and they said, "Is this Na'omi?"

Ruth 1:20 And she said to them, "Do not call me Na'omi, call me Mara, for the Almighty has dealt very bitterly with me.

Ruth 1:21 "I went out filled, and YēHôVâH (יהוה) has brought me back empty. Why do you call me Na'omi, since YēHôVâH (יהוה) has witnessed against me, and the Almighty has done evil to me?"

Ruth 1:22 Thus Na'omi returned, and Ruth the Mo'abitess her daughter-in-law with her, who returned from the fields of Mo'ab, and they came to Bëyth Leḥem at the beginning of barley harvest.

Ruth 2:1 And Na'omi had a relative on her husband's side, a man of great wealth, of the clan of Elimelek, and his name was Bo'az.

Ruth 2:2 And Ruth, the Mo'abitess, said to Na'omi, "Please let me go to the field, and glean heads of grain after him in whose eyes I find favour." So she said to her, "Go, my daughter."

Ruth 2:3 And she left, and went and gleaned in the field after the reapers. As it turned out, she came to the part of the field belonging to Bo'az, the near relative of Elimelek.

Ruth 2:4 And see, Bo'az had come from Bëyth Lehem, and said to the reapers, “**YĕHôVâH (יהוה)** be with you!” And they answered him, “**YĕHôVâH (יהוה)** bless you!”

Ruth 2:5 And Bo'az said to his servant who was appointed over the reapers, “Whose young woman is this?”

Ruth 2:6 So the servant who was appointed over the reapers answered and said, “It is the young Mo'abite woman who came back with Na'omi from the fields of Mo'ab,

Ruth 2:7 and she said, ‘Please let me glean, and gather among the sheaves behind the reapers.’ And she came and has remained from morning until now – she sat a little in the house.”

Ruth 2:8 And Bo'az said to Ruth, “You have heard, have you not, my daughter? Do not go to glean in another field, nor go from here, but stay close to my young women.

Ruth 2:9 “Let your eyes be on the field which they reap, and you shall go after them. Have I not commanded the young men not to touch you? And when you are thirsty, go to the vessels and drink from what the young men have drawn.”

Ruth 2:10 And she fell on her face, bowed down to the ground, and said to him, “Why have I found favour in your eyes, that you should take notice of me, seeing I am a foreigner?”

Ruth 2:11 And Bo'az answered and said to her, “I have been told all that you have done for your mother-in-law since the death of your husband, and how you have left your father and your mother and the land of your birth, and have come to a people whom you did not know before.

Ruth 2:12 “**YĕHôVâH (יהוה)** repay your work, and your reward is complete from **YĕHôVâH (יהוה)** **Elohim (אלהים)** of Yisra'el, under whose wings you have come to seek refuge.”

Ruth 2:13 And she said, “Let me find favour in your eyes, my master, because you have comforted me, and have spoken to the heart of your female servant, though I am not like one of your female servants.”

Ruth 2:14 And Bo'az said to her, “Come here at mealtime. Then you shall eat of the bread and dip your piece of bread in the vinegar.” And she sat beside the reapers, and he passed roasted grain to her. And she ate and was satisfied, and had left over.

Ruth 2:15 And she rose up to glean, and Bo'az commanded his young men, saying, “Let her glean even among the sheaves, and do not embarrass her.

Ruth 2:16 “Rather, draw out from the bundles for her, and leave it for her to glean, and do not restrain her.”

Ruth 2:17 And she gleaned in the field until evening, and beat out that which she had gleaned, and it was about an ëphah of barley.

Ruth 2:18 And she took it up and went into the city, and her mother-in-law saw what she had gleaned. And she brought out and gave to her what she had left over after she was satisfied.

Ruth 2:19 Then her mother-in-law asked her, “Where have you gleaned today? And where did you work? Blessed be the one who took notice of you.” And she told her mother-in-law with whom she had worked, and said, “The name of the man I worked today with is Bo'az.”

Ruth 2:20 And Na'omi said to her daughter-in-law, “Blessed be he of **YĕHôVâH (יהוה)**, who has not forsaken His kindness to the living and the dead!” And Na'omi said to her, “The man is a relative of ours, one of our redeemers.”

Ruth 2:21 And Ruth the Mo'abite said, “He also said to me, ‘Stay close to my young people until they have completed all my harvest.’”

Ruth 2:22 And Na'omi said to Ruth her daughter-in-law, “It is good, my daughter, that you go out with

his young women, and that they do not meet you in any other field.”

Ruth 2:23 And she stayed close by the young women of Bo'az to glean, till the completion of barley harvest and wheat harvest, but she dwelt with her mother-in-law.

Ruth 3:1 And Na'omi her mother-in-law said to her, “My daughter, should I not seek rest for you, so that it is well with you?

Ruth 3:2 “And now, is not Bo'az, with whose young women you have been, our relative? See, he is winnowing barley tonight at the threshing-floor.

Ruth 3:3 “And, you shall bathe and anoint yourself, and put your garments on and go down to the threshing-floor. Do not make yourself known to the man until he has finished eating and drinking.

Ruth 3:4 “And it shall be, when he lies down, that you shall notice the place where he lies, and shall go in and uncover his feet, and lie down. And let him make known to you what you should do.”

Ruth 3:5 And she said to her, “All that you say to me, I do.”

Ruth 3:6 And she went down to the threshing-floor and did according to all that her mother-in-law instructed her.

Ruth 3:7 And Bo'az ate and drank, and his heart was glad, and he went to lie down at the end of the heap of grain. And she came softly and uncovered his feet, and lay down.

Ruth 3:8 And it came to be at midnight that the man was startled, and turned himself, and saw a woman lying at his feet!

Ruth 3:9 And he said, “Who are you?” And she answered, “I am Ruth, your female servant. Now you shall spread your covering over your female servant – for you are a redeemer.”

Ruth 3:10 And he said, “Blessed are you of YĒHÔVÂH (יהוה), my daughter! For you have shown more kindness at the end than at the beginning, not to go after young men, whether poor or rich.

Ruth 3:11 “And now, my daughter, do not fear. All that you say I do for you, for all the people of my town know that you are a capable woman.

Ruth 3:12 “And now, it is true that I am your redeemer. However, there is a redeemer nearer than I.

Ruth 3:13 “Stop over tonight, and in the morning it shall be that if he does redeem you, good – let him do it. But if he is not pleased to redeem you, then I shall redeem you, as YĒHÔVÂH (יהוה) lives! Lie down until morning.”

Ruth 3:14 And she lay at his feet until morning, and she arose before one could recognise another. And he said, “Let it not be known that the woman came to the threshing-floor.”

Ruth 3:15 And he said, “Bring the shawl that is on you and hold it.” So she held it and he measured six measures of barley, and laid it on her. And she went into the city.

Ruth 3:16 And when she came to her mother-in-law, she said, “Is that you, my daughter?” And she explained to her all that the man had done for her.

Ruth 3:17 And she said, “He gave me these six measures of barley, for he said to me, ‘Do not go empty-handed to your mother-in-law.’ ”

Ruth 3:18 And she said, “Wait, my daughter, until you know how the matter falls, for the man is not going to rest until he has completed the matter this day.”

Ruth 4:1 And Bo'az went up to the gate and sat down there. And see, the redeemer of whom Bo'az had spoken came by. And Bo'az said, “Turn aside, So-and-so, sit down here.” And he turned aside and sat down.

Ruth 4:2 And he took ten men of the elders of the city, and said, “Sit down here.” So they sat down.

Ruth 4:3 He then said to the redeemer, “Na'omi, who has come back from the fields of Mo'ab, sold the piece of land which belonged to our brother Elimelek.

Ruth 4:4 “And I thought that I should disclose it to you, saying, ‘Buy it back in the presence of the

inhabitants and the elders of my people. If you do redeem it, redeem it. But if you do not redeem it, inform me, so that I know. For there is no one but you to redeem it, and I am next after you.' " And he said, "I redeem it."

Ruth 4:5 And Bo'az said, "On the day you buy the field from the hand of Na'omi, you shall also acquire Ruth the Mo'abitess, the wife of the dead, to raise up the name of the dead on his inheritance."

Ruth 4:6 And the redeemer said, "I am not able to redeem it for myself, lest I ruin my own inheritance. Redeem my right of redemption for yourself, for I am not able to redeem it."

Ruth 4:7 And this was formerly done in Yisra'el concerning redeeming and exchanging, to confirm every word: one man took off his sandal and gave it to the other, and this was a witness in Yisra'el.

Ruth 4:8 So the redeemer said to Bo'az, "Buy it for yourself." Then he took off his sandal.

Ruth 4:9 And Bo'az said to the elders and to all the people, "You are witnesses this day that I have bought all that was Elimelek's, and all that was Kilyon's and Maḥlon's, from the hand of Na'omi.

Ruth 4:10 "And also, Ruth the Mo'abitess, the wife of Maḥlon, I have acquired as my wife, to raise up the name of the dead on his inheritance, so that the name of the dead should not be cut off from among his brothers and from the gate of his place. You are witnesses today."

Ruth 4:11 And all the people who were at the gate, and the elders, said, "Witnesses! YēHôVâH (יהוה) make the woman who is coming to your house as Raḥël and as Lë'ah, the two who built the house of Yisra'el. And prove your worth in Ephrathah and proclaim the Name in Bëyth Lehem.

Ruth 4:12 "And let your house be like the house of Perets, whom Tamar bore to Yehuḏah, of the seed which YēHôVâH (יהוה) does give you from this young woman."

Ruth 4:13 And Bo'az took Ruth and she became his wife. And he went in to her, and YēHôVâH (יהוה) granted her conception, and she bore a son.

Ruth 4:14 And the women said to Na'omi, "Blessed be YēHôVâH (יהוה), who has not left you this day without a redeemer. And let his Name be proclaimed in Yisra'el!

Ruth 4:15 "And he shall be to you a restorer of life and a sustainer of your old age. For your daughter-in-law, who loves you, who is better to you than seven sons, has borne him."

Ruth 4:16 And Na'omi took the child and laid him on her bosom, and became a nurse to him.

Ruth 4:17 And the women, her neighbours, gave him a name, saying, "There is a son born to Na'omi." And they called his name Oḇēḏ. He was the father of Yishai, the father of Dawiḏ.

Ruth 4:18 And this is the genealogy of Perets:

Perets brought forth Ḥetsron. Ruth 4:19 And Ḥetsron brought forth Ram, and Ram brought forth Amminadaḇ.

Ruth 4:20 And Amminadaḇ brought forth Naḥshon, and Naḥshon brought forth Salmon.

Ruth 4:21 And Salmon brought forth Bo'az, and Bo'az brought forth Oḇēḏ.

Ruth 4:22 And Oḇēḏ brought forth Yishai, and Yishai brought forth Dawiḏ.

1 Shemu'el – Outline

1. Shemu'el, the Last Judge of Israel (1:1 - 7:17)

a. Shemu'el the Prophet (1:1 - 3:21)

i. The Birth of Shemu'el (1:1 - 2:10)

1. Elkanah and His Wives (1:1 - 8)

2. Hannah Prays for a Son (1:9 - 18)

3. Hannah has a Son (1:19 - 28)

4. Hannah's Prayer of Thanksgiving (2:1 - 11)

ii. Eli the Priest (2:12 - 3:21)

1. Eli's Wicked Sons (2:12 - 26)
2. A Prophecy against the House of Eli (2:27 - 36)
3. Yehôvâh Calls Shemu'el (3:1 - 14)
4. Shemu'el Shares the Vision with Eli (3:15 - 21)
- b. Philistines vs. Israel (4:1 - 7:17)
- i. The Ark of the Covenant (4:1 - 7:2)
1. The Philistines Capture the Ark (4:1 - 11)
2. The Death of Eli (4:12 - 22)
3. The Ark Afflicts the Philistines (5:1 - 12)
4. The Ark Returned to Israel (6:1 - 7:2)
- ii. Shemu'el Subdues the Philistines (7:3 - 17)
2. Saul, the First King of Israel (8:1 - 15:35)
- a. A King Like the Other Nations (8:1 - 22)
- i. Israel Demands a King (8:1 - 9)
- ii. Shemu'el's Warning (8:10 - 18)
- iii. God Grants the Request (8:19 - 22)
- b. Saul Rises as King (9:1 - 12:25)
- i. Saul Chosen as King (9:1 - 27)
- ii. Shemu'el Anoints Saul (10:1 - 16)
- iii. Saul Proclaimed King (10:17 - 27)
- iv. Saul Defeats the Ammonites (11:1 - 11)
- v. Saul Confirmed as King (11:12 - 15)
- vi. Shemu'el's Farewell Address (12:1 - 25)
- c. Saul Fails as King (13:1 - 15:35)
- i. Saul vs. the Philistines (13:1 - 14:46)
1. War with the Philistines (13:1 - 7)
2. Saul's Unlawful Sacrifice (13:8 - 15)
3. Israel without Weapons (13:16 - 23)
4. Jonathan, Saul's Son (14:1 - 46)
- a. Jonathan's Victory over the Philistines (14:1 - 23)
- b. Jonathan Eats the Honey (14:24 - 36)
- c. The People Save Jonathan (14:37 - 46)
- ii. Saul's Victories (14:47 - 52)
- iii. Saul vs. the Amalekites (15:1 - 35)
1. Saul's Disobedience (15:1 - 9)
2. Shemu'el Denounces Saul (15:10 - 23)

3. Saul's Confession (15:24 - 31)

4. Shemu'el and Agag (15:32 - 35)
3. David, the Next King of Israel (16:1 - 31:13)
- a. The Rise of David (16:1 - 17:58)
- i. Shemu'el Anoints David (16:1 - 13)
- ii. David Serves Saul (16:14 - 23)
- iii. David and Goliath (17:1 - 58)
1. Goliath's Challenge (17:1 - 11)
2. David Accepts the Challenge (17:12 - 37)
3. David Slays Goliath (17:38 - 58)
- b. Saul's Hatred of David (18:1 - 20:42)
- i. Jonathan Befriends David (18:1 - 4)
- ii. Saul Envis David (18:5 - 16)
- iii. David Marries Michal (18:17 - 30)
- iv. Saul Tries to Kill David (19:1 - 24)
- v. David and Jonathan (20:1 - 42)
1. Jonathan Helps David (20:1 - 9)
2. Jonathan and David Renew Their Covenant (20:10 - 29)
3. Saul Seeks to Kill Jonathan (20:30 - 42)
- c. Saul Hunts David (21:1 - 27:12)
- i. David Takes the Consecrated Bread (21:1 - 7)
- ii. David Flees to Gath (21:8 - 15)
- iii. David Flees to Adullah and Mizpeh (22:1 - 5)
- iv. Saul Slays the Priests of Nob (22:6 - 23)
- v. David Delivers Keilah (23:1 - 6)
- vi. Saul Pursues David (23:7 - 29)
- vii. David Spares Saul (24:1 - 15)
- viii. David's Oath to Saul (24:16 - 22)
- ix. The Death of Shemu'el (25:1)
- x. David, Nabal, and Abigail (25:2 - 44)
1. Nabal Refuses David (25:2 - 17)
2. Abigail Intercedes for Nabal (25:18 - 38)
3. David Marries Abigail (25:39 - 44)
- xi. David Again Spares Saul (26:1 - 25)
- xii. David and the Philistines (27:1 - 12)
- d. The End of Saul's Kingship (28:1 - 31:13)
- i. The Philistines Gather against Israel (28:1 - 6)

- ii. Saul and the Medium of Endor (28:7 - 25)
- iii. The Philistines Reject David (29:1 - 11)
- iv. David Destroys the Amalekites at Ziklag (30:1 - 31)
- v. Saul's Overthrow and Death (31:1 - 13)

Shemu'el Aleph/1 Samuel

1 Shemu'el 1:1 And there was a certain man of Ramathayim Tsophim, of the mountains of Ephrayim, and his name was Elqanah son of Yeroḥam, son of Elihu, son of Tohu, son of Tsuph, an Ephrayimite.

1 Shemu'el 1:2 And he had two wives, the name of one was Ḥannah, and the name of the other Peninnah. And Peninnah had children, but Ḥannah had no children.

1 Shemu'el 1:3 Now this man went up from his city year by year to worship and to slaughter to YēHôVâH (יהוה) of hosts in Shiloh. And the two sons of Ēli, Hophni and Pineḥas, the priests of YēHôVâH (יהוה), were there.

1 Shemu'el 1:4 And when the day came for Elqanah to make an offering, he gave portions to Peninnah his wife and to all her sons and daughters,

1 Shemu'el 1:5 but, although he loved Ḥannah, he gave only one portion to Ḥannah, because YēHôVâH (יהוה) had shut up her womb.

1 Shemu'el 1:6 Moreover, her rival also provoked her greatly, to make her irritable, because YēHôVâH (יהוה) had shut up her womb.

1 Shemu'el 1:7 And so he did, year by year. Whenever she went up to the House of YēHôVâH (יהוה), she was provoked, so that she wept and did not eat.

1 Shemu'el 1:8 And her husband Elqanah said to her, “Ḥannah, why do you weep? Why do you not eat? And why is your heart sad? Am I not better to you than ten sons?”

1 Shemu'el 1:9 And Ḥannah rose up after eating and drinking in Shiloh, while Ēli the priest was

sitting on the seat by the doorpost of the Hēkal of YēHôVâH (יהוה).

1 Shemu'el 1:10 And she was bitter in life, and prayed to YēHôVâH (יהוה) and wept greatly.

1 Shemu'el 1:11 And she made a vow and said, “O YēHôVâH (יהוה) of hosts, if You would indeed look on the affliction of your female servant and remember me, and not forget your female servant, but shall give your female servant a male child, then I shall give him to YēHôVâH (יהוה) all the days of his life, and let no razor come upon his head.”

1 Shemu'el 1:12 And it came to be, as she kept on praying before YēHôVâH (יהוה), that Ēli was watching her mouth.

1 Shemu'el 1:13 And Ḥannah spoke in her heart, only her lips moved, but her voice was not heard. So Ēli thought she was drunk.

1 Shemu'el 1:14 Then Ēli said to her, “How long are you going to be drunk? Put your wine away from you!”

1 Shemu'el 1:15 And Ḥannah answered and said, “No, my master, I am a woman pained in Spirit [Ruach רוח]. And I have drunk neither wine nor strong drink, but have poured out my being before YēHôVâH (יהוה).”

1 Shemu'el 1:16 “Do not take your female servant for a daughter of Beliya'al, for it is out of my great concern and provocation that I have spoken until now.”

1 Shemu'el 1:17 And Ēli answered and said, “Go in peace, and the Elohim (אֱלֹהִים) of Yisra'el give you your petition which you have asked of Him.”

1 Shemu'el 1:18 And she said, “Let your female servant find favour in your eyes.” And the woman went her way and ate, and her face was no more sad.

1 Shemu'el 1:19 And they rose up early in the morning and worshipped before YēHôVâH (יהוה), and returned and came to their house at Ramah. And Elqanah knew Ḥannah his wife, and YēHôVâH (יהוה) remembered her.

1 Shemu'el 1:20 And it came to be at the turn of days, that Ḥannah conceived and bore a son, and called his name Shemu'el, "Because I have asked YĕHôVâH (יהוה) for him."

1 Shemu'el 1:21 And the man Elqanah and all his house went up to offer to YĕHôVâH (יהוה) the yearly slaughtering and his vow.

1 Shemu'el 1:22 But Ḥannah did not go up, for she said to her husband, "When the child is weaned, then I shall take him. And he shall appear before YĕHôVâH (יהוה) and remain forever there."

1 Shemu'el 1:23 And her husband Elqanah said to her, "Do what is good in your eyes. Remain until you have weaned him. Only let YĕHôVâH (יהוה) establish His word." And the woman remained and nursed her son until she had weaned him.

1 Shemu'el 1:24 And when she had weaned him, she took him up with her, with three bulls, and one ëphah of flour, and a skin of wine, and brought him to the House of YĕHôVâH (יהוה) in Shiloh. And the child was young.

1 Shemu'el 1:25 And they slaughtered a bull, and brought the child to Ēli.

1 Shemu'el 1:26 And she said, "O my master! As your being lives, my master, I am the woman who stood by you here, praying to YĕHôVâH (יהוה).

1 Shemu'el 1:27 "I prayed for this youth, and YĕHôVâH (יהוה) has granted me what I asked of Him.

1 Shemu'el 1:28 "So I have also loaned him to YĕHôVâH (יהוה). All the days that he lives he shall be loaned to YĕHôVâH (יהוה)." And he worshipped there before YĕHôVâH (יהוה).

1 Shemu'el 2:1 And Ḥannah prayed and said, "My heart rejoices in YĕHôVâH (יהוה), my horn has been high in YĕHôVâH (יהוה). My mouth is opened wide over my enemies, for I have rejoiced in Your deliverance.

1 Shemu'el 2:2 "There is no one Holy like YĕHôVâH (יהוה), for there is no one besides You, and there is no rock like our Elohîm (אלהים).

1 Shemu'el 2:3 "Do not multiply words so proudly, proudly; let no arrogance come from your mouth, for YĕHôVâH (יהוה) is an Ēl of knowledge, and by Him deeds are weighed.

1 Shemu'el 2:4 "Bows of the mighty are broken, and those who stumble shall be girded with strength.

1 Shemu'el 2:5 "The satisfied have hired themselves out for bread, and the hungry have ceased. Even the barren has borne seven, and she who has many children pines away.

1 Shemu'el 2:6 "YĕHôVâH (יהוה) puts to death and makes alive, He brings down to the grave and raises up.

1 Shemu'el 2:7 "YĕHôVâH (יהוה) makes poor and makes rich, He brings low and lifts up.

1 Shemu'el 2:8 "He raises the poor from the dust, He lifts the needy from the dunghill, to sit with princes, and make them inherit a throne of esteem. For the supports of the earth belong to YĕHôVâH (יהוה), and He has set the world upon them.

1 Shemu'el 2:9 "He guards the feet of His kind ones, but the wrong are silent in darkness, for man does not become mighty by power.

1 Shemu'el 2:10 "Those who oppose YĕHôVâH (יהוה) are shattered, from the heavens He thunders against them. YĕHôVâH (יהוה) judges the ends of the earth, and gives strength to His sovereign, and exalts the horn of His anointed."

1 Shemu'el 2:11 And Elqanah went to his house at Ramah. But the youth served YĕHôVâH (יהוה) before Ēli the priest.

1 Shemu'el 2:12 And the sons of Ēli were sons of Beliya'al – they did not know YĕHôVâH (יהוה).

1 Shemu'el 2:13 And the ruling of the priests with the people was that when any man offered a slaughtering, the priest's servant shall come with a three- pronged flesh-hook in his hand while the meat was cooking,

1 Shemu'el 2:14 and shall thrust it into the basin, or kettle, or cauldron, or pot. And the priest would take for himself all that the flesh-hook brought up.

Thus they did in Shiloh to all the Yisra'ërites who came there.

1 Shemu'el 2:15 Also, before they burned the fat, the priest's servant would come and say to the man who slaughtered, "Give meat for roasting to the priest, for he does not accept cooked meat from you, but raw."

1 Shemu'el 2:16 And if the man said to him, "Let the fat be burned up first, then take as much as your being desires," he would then answer him, "No, but give it to me now. And if not, I shall take it by strength."

1 Shemu'el 2:17 And the sin of the young men was very great before YĕHôVâH (יהוה), for the men despised the offering of YĕHôVâH (יהוה).

1 Shemu'el 2:18 But Shemu'el was attending before YĕHôVâH (יהוה) – a youth, wearing a linen shoulder garment.

1 Shemu'el 2:19 And his mother would make him a little robe, and bring it to him year by year when she came up with her husband to offer the yearly slaughtering.

1 Shemu'el 2:20 And Ēli blessed Elqanah and his wife, and said, "YĕHôVâH (יהוה) give you offspring from this woman for the one she prayed for and gave to YĕHôVâH (יהוה)." Then they would go to their own home.

1 Shemu'el 2:21 And YĕHôVâH (יהוה) visited Hānnah, so that she conceived and bore three sons and two daughters, while the young Shemu'el grew before YĕHôVâH (יהוה).

1 Shemu'el 2:22 And Ēli was very old, and had heard all that his sons were doing to all Yisra'el, and how they lay with the women who were assembling at the door of the Tent of Meeting.

1 Shemu'el 2:23 And he said to them, "Why do you do deeds like these? For I hear of your evil deeds from all the people.

1 Shemu'el 2:24 "No, my sons! For it is not a good report that I hear: making the people of YĕHôVâH (יהוה) transgress.

1 Shemu'el 2:25 "If one man sins against another, Elohim (אלהים) shall judge him. But if a man sins against YĕHôVâH (יהוה), who shall pray for him?" But they did not listen to the voice of their father, though YĕHôVâH (יהוה) was pleased to put them to death.

1 Shemu'el 2:26 And the young Shemu'el was growing in stature, and was in favour with YĕHôVâH (יהוה) and also with men.

1 Shemu'el 2:27 And a man of Elohim (אלהים) came to Ēli and said to him, "Thus said YĕHôVâH (יהוה), 'Did I not clearly reveal Myself to the house of your father when they were in Mitsrayim in Pharaoh's house,

1 Shemu'el 2:28 even to choose him out of all the tribes of Yisra'el to be My priest, to offer upon My altar, to burn incense, and to wear a shoulder garment before Me? And did I not give to the house of your father all the offerings of the children of Yisra'el made by fire?

1 Shemu'el 2:29 'Why do you kick at My slaughtering and My offering which I have commanded in My Dwelling Place, and esteem your sons above Me, to make yourselves fat with the best of all the offerings of Yisra'el My people?'

1 Shemu'el 2:30 "Therefore YĕHôVâH (יהוה) Elohim (אלהים) of Yisra'el declares, 'I said indeed that your house and the house of your father would walk before Me forever.' But now YĕHôVâH (יהוה) declares, 'Far be it from Me, for those who honour Me I will honour, and those who despise Me are lightly esteemed.

1 Shemu'el 2:31 'See, the days are coming that I shall cut off your arm and the arm of your father's house, so that an old man shall not be found in your house.

1 Shemu'el 2:32 'And you shall see an enemy in My Dwelling Place, despite all the good which Elohim (אלהים) does for Yisra'el, and there shall not be an old man in your house forever.

1 Shemu'el 2:33 'But any of your men whom I do not cut off from My altar is to consume your eyes

and grieve your life, and all the increase of your house die as men.

1 Shemu'el 2:34 'And this is the sign to you that comes upon your two sons, upon Hophni and Pinehas: in one day they are going to die, both of them.

1 Shemu'el 2:35 'And I shall raise up for Myself a trustworthy priest who does according to what is in My heart and in My being. And I shall build him a steadfast house, and he shall walk before My anointed forever.

1 Shemu'el 2:36 'And it shall be that everyone who is left in your house shall come and bow down to him for a piece of silver and a cake of bread, and say, "Please, put me in one of the priestly positions to eat a piece of bread." ' "

1 Shemu'el 3:1 And the young Shemu'el was serving YēHôVâH (יהוה) before Ēli. And the word of YēHôVâH (יהוה) was rare in those days – no vision breaking forth.

1 Shemu'el 3:2 And it came to be in that day, that Ēli was lying down in his place. And his eyes had begun to grow so dim that he was unable to see,

1 Shemu'el 3:3 And the lamp of Elohim (אלהים) had not gone out in the Hēkal of YēHôVâH (יהוה) where the ark of Elohim (אלהים) was, and Shemu'el was lying down to sleep.

1 Shemu'el 3:4 And YēHôVâH (יהוה) called Shemu'el, and he answered, "Here I am!"

1 Shemu'el 3:5 He then ran to Ēli and said, "Here I am, for you called me." But he said, "I did not call – lie down again." So he went and lay down.

1 Shemu'el 3:6 And YēHôVâH (יהוה) again called, "Shemu'el!" And Shemu'el arose and went to Ēli, and said, "Here I am, for you called me." But he answered, "My son, I did not call – lie down again."

1 Shemu'el 3:7 Now Shemu'el did not yet know YēHôVâH (יהוה), and the word of YēHôVâH (יהוה) was not yet revealed to him.

1 Shemu'el 3:8 And YēHôVâH (יהוה) called Shemu'el again the third time, and he arose and went to Ēli, and said, "Here I am, for you did call me." Then Ēli

understood that YēHôVâH (יהוה) had called the youth.

1 Shemu'el 3:9 So Ēli said to Shemu'el, "Go, lie down. And it shall be, if He calls you, say, 'Speak, YēHôVâH (יהוה)', for Your servant hears.' " And Shemu'el went and lay down in his place.

1 Shemu'el 3:10 And YēHôVâH (יהוה) came and stood and called as at other times, "Shemu'el! Shemu'el!" And Shemu'el answered, "Speak, for Your servant hears."

1 Shemu'el 3:11 And YēHôVâH (יהוה) said to Shemu'el, "See, I am doing a matter in Yisra'el at which both ears of everyone who hears it shall tingle.

1 Shemu'el 3:12 "In that day I shall confirm against Ēli all that I have spoken concerning his house, from beginning to end.

1 Shemu'el 3:13 "For I have declared to him that I am judging his house forever for the crookedness which he knows, because his sons cursed Elohim (אלהים), and he did not rebuke them.

1 Shemu'el 3:14 "And therefore I have sworn to the house of Ēli that the crookedness of the house of Ēli shall never be atoned for, by slaughtering or grain offering."

1 Shemu'el 3:15 And Shemu'el lay down until morning, and opened the doors of the House of YēHôVâH (יהוה). And Shemu'el was afraid to report the vision to Ēli.

1 Shemu'el 3:16 Then Ēli called Shemu'el and said, "Shemu'el, my son!" And he answered, "Here I am."

1 Shemu'el 3:17 And he said, "What is the word that He spoke to you? Please do not hide it from me. Elohim (אלהים) do so to you, and more also, if you hide a word from me of all the words that He spoke to you."

1 Shemu'el 3:18 And Shemu'el reported to him all the words, and hid none from him. And he said, "It is YēHôVâH (יהוה). Let Him do what is good in His eyes."

1 Shemu'el 3:19 And Shemu'el grew up, and YĕHôVâH (יהוה) was with him and did not let any of his words fall to the ground.

1 Shemu'el 3:20 And all Yisra'el from Dan to Be'ersheba knew that Shemu'el had been established as a prophet of YĕHôVâH (יהוה).

1 Shemu'el 3:21 And YĕHôVâH (יהוה) continued to appear in Shiloh, because YĕHôVâH (יהוה) revealed Himself to Shemu'el in Shiloh by the word of YĕHôVâH (יהוה).

1 Shemu'el 4:1 Thus the word of Shemu'el was to all Yisra'el. And Yisra'el went out to battle against the Philistines, and encamped beside Eben Ha'ezer, while the Philistines encamped in Aphëq.

1 Shemu'el 4:2 And the Philistines put themselves in battle array against Yisra'el. And when the battle spread, Yisra'el was smitten by the Philistines, who killed about four thousand men of the army in the field.

1 Shemu'el 4:3 And when the people came into the camp, the elders of Yisra'el said, "Why has YĕHôVâH (יהוה) smitten us today before the Philistines? Let us bring the ark of the covenant of YĕHôVâH (יהוה) from Shiloh to us, so that He comes into our midst and save us from the hand of our enemies."

1 Shemu'el 4:4 And the people sent to Shiloh, and they brought from there the ark of the covenant of YĕHôVâH (יהוה) of hosts, dwelling between the kerubim. And the two sons of Ēli, Hophni and Pinehas, were there with the ark of the covenant of Elohim (אלהים).

1 Shemu'el 4:5 And when the ark of the covenant of YĕHôVâH (יהוה) came into the camp, all Yisra'el shouted so loudly that the earth shook.

1 Shemu'el 4:6 And when the Philistines heard the noise of the shout, they said, "What is the noise of this great shout in the camp of the Hebrews?" And when they knew that the ark of YĕHôVâH (יהוה) had come into the camp,

1 Shemu'el 4:7 the Philistines were afraid, for they said, "Elohim (אלהים) has come into the camp!"

And they said, "Woe to us! For it has never been like this before.

1 Shemu'el 4:8 "Woe to us! Who shall deliver us from the hand of these mighty Elohim (אלהים)?"

These are the Elohim (אלהים) who smote the Mitsrites with all the plagues in the wilderness.

1 Shemu'el 4:9 "Be strong and be men, you Philistines, that you do not become servants of the Hebrews, as they have been to you. Be men, and fight!"

1 Shemu'el 4:10 And the Philistines fought, and Yisra'el was smitten, and every man fled to his tent. And the slaughter was very great, and there fell of Yisra'el thirty thousand foot soldiers.

1 Shemu'el 4:11 And the ark of Elohim (אלהים) was captured, and the two sons of Ēli died, Hophni and Pinehas.

1 Shemu'el 4:12 And a man of Binyamin ran from the battle line the same day, and came to Shiloh with his garments torn and dirt on his head.

1 Shemu'el 4:13 And he came in and saw Ēli, sitting on a seat by the wayside watching, for his heart trembled for the ark of Elohim (אלהים). And the man came into the city and reported it, and all the city cried out.

1 Shemu'el 4:14 And Ēli heard the noise of the outcry and said, "What is the noise of this uproar?" And the man came hastily and informed Ēli.

1 Shemu'el 4:15 Now Ēli was ninety-eight years old and his eyes were so dim that he was unable to see.

1 Shemu'el 4:16 And the man said to Ēli, "I am he who came from the battle. And I fled today from the battle line." And he said, "What was the matter, my son?"

1 Shemu'el 4:17 And the messenger answered and said, "Yisra'el has fled before the Philistines, and there has been a great slaughter among the people. And your two sons have died, Hophni and Pinehas, and the ark of Elohim (אלהים) has been captured."

1 Shemu'el 4:18 And it came to be, when he made mention of the ark of **Elohim (אלהים)**, that Ēli fell off the seat backward by the side of the gate. And his neck was broken and he died, for the man was old and heavy. And he ruled Yisra'el forty years.

1 Shemu'el 4:19 And his daughter-in-law, Pineḥas' wife, was pregnant, about to bear. And when she heard the news that the ark of **Elohim (אלהים)** was captured, and that her father-in-law and her husband were dead, she bowed herself and gave birth, because her pains came upon her.

1 Shemu'el 4:20 And about the time of her death the women who stood by her said to her, "Do not fear, for you have borne a son." But she did not answer, nor did she set her heart to it.

1 Shemu'el 4:21 And she called the child Iḳabod, saying, "The esteem has departed from Yisra'el!" because the ark of **Elohim (אלהים)** was taken and because of her father-in-law and her husband.

1 Shemu'el 4:22 And she said, "The esteem has departed from Yisra'el, for the ark of **Elohim (אלהים)** was taken."

1 Shemu'el 5:1 And the Philistines took the ark of **Elohim (אלהים)** and brought it from Eḇen Ha'ēzer to Ashdod,

1 Shemu'el 5:2 and the Philistines took the ark of **Elohim (אלהים)** and brought it into the house of Daḡon and set it by Daḡon.

1 Shemu'el 5:3 And the Ashdodites rose early in the morning and saw Daḡon fallen on its face to the ground before the ark of **YēHôVâH (יהוה)**. So they took Daḡon and put it in its place again.

1 Shemu'el 5:4 And they arose early the next morning and saw Daḡon fallen on its face to the ground before the ark of **YēHôVâH (יהוה)**, and the head of Daḡon and both the palms of its hands cut off, on the threshold, only Daḡon itself was left of it.

1 Shemu'el 5:5 That is why, to this day, the priests of Daḡon and all who come into Daḡon's house do not tread on the threshold of Daḡon in Ashdod.

1 Shemu'el 5:6 But the hand of **YēHôVâH (יהוה)** was heavy on the Ashdodites, and He wasted them and smote them with tumours – Ashdod and its borders.

1 Shemu'el 5:7 And when the men of Ashdod saw this, they said, "Let not the ark of the **Elohim (אלהים)** of Yisra'el remain with us, for His hand has been hard on us, and on Daḡon our mighty one."

1 Shemu'el 5:8 Then they sent and gathered to them all the princes of the Philistines, and said, "What do we do with the ark of the **Elohim (אלהים)** of Yisra'el?" And they answered, "Let the ark of the **Elohim (אלהים)** of Yisra'el be removed to Gath." And they removed the ark of the **Elohim (אלהים)** of Yisra'el.

1 Shemu'el 5:9 And it came to be, after they removed it, that the hand of **YēHôVâH (יהוה)** was against the city with a very great destruction. And He smote the men of the city, from the least to the greatest, and tumours broke out on them.

1 Shemu'el 5:10 They then sent the ark of **Elohim (אלהים)** to Eqrn. And it came to be, as the ark of **Elohim (אלהים)** came to Eqrn, that the Eqrnites cried out, saying, "They have removed the ark of the **Elohim (אלהים)** of Yisra'el to us, to kill us and our people!"

1 Shemu'el 5:11 And they sent and gathered together all the princes of the Philistines, and said, "Send away the ark of the **Elohim (אלהים)** of Yisra'el, and let it return to its own place, so that it does not kill us and our people." For there had come a deadly destruction throughout all the city – the hand of **Elohim (אלהים)** was very heavy there.

1 Shemu'el 5:12 And the men who did not die were smitten with tumours, and the cry of the city went up to the heavens.

1 Shemu'el 6:1 And the ark of **YēHôVâH (יהוה)** was in the field of the Philistines for seven months.

1 Shemu'el 6:2 And the Philistines called for the priests and the diviners, saying, "What do we do with the ark of **YēHôVâH (יהוה)**? Let us know with what we should send it to its place."

1 Shemu'el 6:3 And they said, "If you send away the ark of the **Elohim (אלהים)** of Yisra'el, do not send it empty, but you shall certainly return it to Him with a guilt offering. Then you are going to be healed, and it shall be known to you why His hand does not turn aside from you."

1 Shemu'el 6:4 And they said, "What is the guilt offering which we return to Him?" And they answered, "The number of the princes of the Philistines: five golden tumours and five golden rats. For the same plague was on all of you and on your princes."

1 Shemu'el 6:5 "And you shall make images of your tumours and images of your rats that ruin the land, and you shall give esteem to the **Elohim (אלהים)** of Yisra'el. It could be that He does lift His hand from you, from your mighty ones, and from your land."

1 Shemu'el 6:6 "And why do you harden your hearts as the Mitsrites and Pharaoh hardened their hearts? When He had severely dealt with them, did they not send them away, and they went?"

1 Shemu'el 6:7 "And now, take and make a new wagon, and two milk cows which have never been yoked, and hitch the cows to the wagon. And take their calves home, away from them."

1 Shemu'el 6:8 "And take the ark of **YēHôVâH (יהוה)** and put it on the wagon. And put the objects of gold which you are returning to Him as a guilt offering in a chest by its side, and send it away, and it shall go."

1 Shemu'el 6:9 "And you shall see, if it goes up the way to its own border, to Bëyth Shemesh, then He has done us this great evil. But if not, then we shall know that His hand has not come against us – an accident it was to us." 1 Shemu'el 6:10 And the men did so and took two milk cows and hitched them to the wagon, and shut up their calves at home."

1 Shemu'el 6:11 And they put the ark of **YēHôVâH (יהוה)** on the wagon, and the chest with the gold rats and the images of their tumours."

1 Shemu'el 6:12 And the cows went straight for the way to Bëyth Shemesh, and went along the highway, bellowing as they went, and did not turn aside, right or left. And the princes of the Philistines went after them to the border of Bëyth Shemesh."

1 Shemu'el 6:13 And they of Bëyth Shemesh were reaping their wheat harvest in the valley. And they lifted their eyes and saw the ark, and rejoiced to see it."

1 Shemu'el 6:14 And the wagon came into the field of Yehoshua of Bëyth Shemesh and stood there, and there was a great stone. So they split the wood of the wagon and offered the cows as a burnt offering to **YēHôVâH (יהוה)**."

1 Shemu'el 6:15 And the Lëwites took down the ark of **YēHôVâH (יהוה)** and the chest that was with it, in which were the objects of gold, and put them on the great stone. And the men of Bëyth Shemesh slaughtered burnt offerings and made offerings the same day to **YēHôVâH (יהוה)**."

1 Shemu'el 6:16 And when the five princes of the Philistines saw it, they returned to Eqrone the same day."

1 Shemu'el 6:17 And these are the gold tumours which the Philistines returned as a guilt offering to **YēHôVâH (יהוה)**: one for Ashdod, one for Azzah, one for Ashqelon, one for Gath, one for Eqrone, 1 Shemu'el 6:18 and the gold rats, by the number of all the cities of the Philistines belonging to the five princes, both walled cities and country villages, even as far as the great meadow on which they placed the ark of **YēHôVâH (יהוה)**, remain to this day in the field of Yehoshua of Bëyth Shemesh."

1 Shemu'el 6:19 And He smote among the men of Bëyth Shemesh, for they had looked into the ark of **YēHôVâH (יהוה)**. He smote among the people seventy men, and the people mourned because **YēHôVâH (יהוה)** smote among the people, a great smiting."

1 Shemu'el 6:20 And the men of Bëyth Shemesh said, "Who is able to stand before this Holy

YēHôVâH (יהוה) Elohim (אלהים)? And to whom shall He go from us?"

1 Shemu'el 6:21 And they sent messengers to the inhabitants of Qiryath Ye'arim, saying, "The Philistines have brought back the ark of YēHôVâH (יהוה). Come down, take it up to you."

1 Shemu'el 7:1 And the men of Qiryath Ye'arim came and took the ark of YēHôVâH (יהוה), and brought it into the house of Abinadab on the hill, and set apart El'azar his son to guard the ark of YēHôVâH (יהוה).

1 Shemu'el 7:2 And it came to be, from the day that the ark remained in Qiryath Ye'arim, that the time increased, it came to be twenty years. And all the house of Yisra'el lamented after YēHôVâH (יהוה).

1 Shemu'el 7:3 And Shemu'el spoke to all the house of Yisra'el, saying, "If you return to YēHôVâH (יהוה) with all your hearts, then put away the foreign mighty ones and Ashtaroth from among you, and prepare your hearts for YēHôVâH (יהוה), and serve Him only, so that He delivers you from the hand of the Philistines."

1 Shemu'el 7:4 And the children of Yisra'el put away the Ba'als and Ashtaroth, and served YēHôVâH (יהוה) only.

1 Shemu'el 7:5 And Shemu'el said, "Gather all Yisra'el to Mitspah and let me pray to YēHôVâH (יהוה) for you."

1 Shemu'el 7:6 And they gathered to Mitspah and drew water, and poured it out before YēHôVâH (יהוה). And they fasted that day, and said there, "We have sinned against YēHôVâH (יהוה)." And Shemu'el rightly ruled the children of Yisra'el at Mitspah.

1 Shemu'el 7:7 And when the Philistines heard that the children of Yisra'el had gathered together at Mitspah, the princes of the Philistines went up against Yisra'el. And the children of Yisra'el heard of it, and were afraid of the Philistines.

1 Shemu'el 7:8 And the children of Yisra'el said to Shemu'el, "Do not cease to cry out to YēHôVâH

(יהוה) our Elohim (אלהים) for us, that He would save us from the hand of the Philistines."

1 Shemu'el 7:9 And Shemu'el took a suckling lamb and offered it as a burnt offering, completely, to YēHôVâH (יהוה). And Shemu'el cried out to YēHôVâH (יהוה) for Yisra'el, and YēHôVâH (יהוה) answered him.

1 Shemu'el 7:10 And it came to be, as Shemu'el offered up the burnt offering, the Philistines drew near to battle against Yisra'el. But YēHôVâH (יהוה) thundered with a great noise on that day on the Philistines, and troubled them, and they were smitten before Yisra'el.

1 Shemu'el 7:11 And the men of Yisra'el went out from Mitspah and pursued the Philistines, and drove them back as far as below Bëyth Kar.

1 Shemu'el 7:12 And Shemu'el took a stone and set it up between Mitspah and Shën, and called its name Eḇen Ha'ëzer, saying, "Thus far YēHôVâH (יהוה) has helped us."

1 Shemu'el 7:13 Thus the Philistines were humbled, and no longer came into the border of Yisra'el. And the hand of YēHôVâH (יהוה) was against the Philistines all the days of Shemu'el.

1 Shemu'el 7:14 And the cities which the Philistines had taken from Yisra'el were returned to Yisra'el, from Eqrone to Gath. And Yisra'el recovered its border from the hands of the Philistines. And there was peace between Yisra'el and the Amorites.

1 Shemu'el 7:15 And Shemu'el rightly ruled Yisra'el all the days of his life,

1 Shemu'el 7:16 and each year he made the rounds of Bëyth El, and Gilgal, and Mitspah, and rightly ruled Yisra'el in all those places.

1 Shemu'el 7:17 Then he returned to Ramah, for his home was there. And there he rightly ruled Yisra'el, and there he built an altar to YēHôVâH (יהוה).

1 Shemu'el 8:1 And it came to be, when Shemu'el was old, that he made his sons rulers over Yisra'el.

1 Shemu'el 8:2 And the name of his first-born was Yo'el, and the name of his second, Abiyah, rulers in Be'ersheba.

1 Shemu'el 8:3 But his sons did not walk in his ways, and turned aside after own gain, and took bribes, and twisted right-ruling.

1 Shemu'el 8:4 And all the elders of Yisra'el gathered together and came to Shemu'el at Ramah,

1 Shemu'el 8:5 and said to him, "Look, you are old, and your sons do not walk in your ways. Now appoint for us a sovereign to rule us like all the nations." 1 Shemu'el 8:6 But the word was evil in the eyes of Shemu'el when they said, "Give us a sovereign to rule us." So Shemu'el prayed to

YĒHÔVÂH (יהוה).

1 Shemu'el 8:7 And YĒHÔVÂH (יהוה) said to Shemu'el, "Listen to the voice of the people in all that they say to you, for they have not rejected you, but they have rejected Me from reigning over them.

1 Shemu'el 8:8 "According to all the works which they have done since the day that I brought them up out of Mitsrayim, even to this day – forsaking Me and serving other mighty ones – so they are doing to you too.

1 Shemu'el 8:9 "And now, listen to their voice, but you shall certainly warn them, and shall make known to them the ruling of the sovereign who does reign over them."

1 Shemu'el 8:10 And Shemu'el spoke all the words of YĒHÔVÂH (יהוה) to the people who asked him for a sovereign,

1 Shemu'el 8:11 and said, "This is the ruling of the sovereign who does reign over you: He shall take your sons and appoint them for his own chariots and to be his horsemen, and they shall run before his chariots,

1 Shemu'el 8:12 and appoint commanders over his thousands and commanders over his fifties, or to plough his ground and reap his harvest, or to make his weapons, and equipment for his chariots.

1 Shemu'el 8:13 "And your daughters he is going to take to be perfumers, and cooks, and bakers.

1 Shemu'el 8:14 "And the best of your fields, and your vineyards, and your olive- trees he is going to take and give them to his servants.

1 Shemu'el 8:15 "And a tenth of your grain and your vintage he is going to take and give it to his officers and servants.

1 Shemu'el 8:16 "And your male servants and your female servants and your best young men and your donkeys he is going to take and use for his own work.

1 Shemu'el 8:17 "A tenth of your sheep he is going to take, and you are to be his servants.

1 Shemu'el 8:18 "And you shall cry out in that day because of your sovereign whom you have chosen for yourselves, but YĒHÔVÂH (יהוה) is not going to answer you in that day."

1 Shemu'el 8:19 However, the people refused to listen to the voice of Shemu'el, and said, "No, but let a sovereign be over us.

1 Shemu'el 8:20 Then we shall be, we also, like all the nations, and our sovereign shall rule us and go out before us and fight our battles."

1 Shemu'el 8:21 And Shemu'el heard all the words of the people, and he repeated them in the hearing of YĒHÔVÂH (יהוה).

1 Shemu'el 8:22 And YĒHÔVÂH (יהוה) said to Shemu'el, "Listen to their voice, and make them a sovereign." And Shemu'el said to the men of Yisra'el, "Each of you go to his city."

1 Shemu'el 9:1 And there was a man of Binyamin whose name was Qish, son of Abi'el, son of Tseror, son of Beqorath, son of Aphiyaḥ, a Binyamite, a mighty man of power.

1 Shemu'el 9:2 And he had a son whose name was Sha'ul, young and handsome. And there was not a more handsome man than he among the children of Yisra'el, taller than any of the people by the shoulders and upwards.

1 Shemu'el 9:3 And the donkeys of Qish, father of Sha'ul, were lost. And Qish said to his son Sha'ul,

“Please take one of the servants with you, and arise, go seek the donkeys.”

1 Shemu'el 9:4 And he passed through the mountains of Ephrayim and through the land of Shalishah, but they did not find them. Then they passed through the land of Sha'alim, but they were not. Then he passed through the land of the Binyamites, but they did not find them.

1 Shemu'el 9:5 They came to the land of Tsuph, and Sha'ul said to his servant who was with him, “Come, let us turn back, lest my father stops thinking about the donkeys and become worried about us.”

1 Shemu'el 9:6 And he said to him, “See, there is in this city a man of **Elohim (אלהים)**, and the man is honourable. All that he says comes true, without fail. Now, let us go there. It could be that he shows us the way to go.”

1 Shemu'el 9:7 And Sha'ul said to his servant, “But look, if we go, what do we bring the man? For the bread in our bags is all gone, and there is no present to bring to the man of **Elohim (אלהים)**. What do we have?”

1 Shemu'el 9:8 And the servant answered Sha'ul again and said, “Look, I have here at hand one fourth of a sheqel of silver. And I shall give that to the man of **Elohim (אלהים)**, and he shall make known to us our way.”

1 Shemu'el 9:9 Formerly, in Yisra'el, when a man went to inquire of **Elohim (אלהים)**, he spoke thus, “Come, let us go to the seer,” for the prophet of today was formerly called a seer.

1 Shemu'el 9:10 And Sha'ul said to his servant, “Your word is good. Come, let us go.” And they went to the city where the man of **Elohim (אלהים)** was.

1 Shemu'el 9:11 As they went up the hill to the city, they met some young women going out to draw water, and said to them, “Is the seer here?”

1 Shemu'el 9:12 And they answered them and said, “He is. Look, ahead of you. Hurry now, for he came

to this city today, for the people have an offering on the high place today.

1 Shemu'el 9:13 “As you come into the city, you are going to find him before he goes up to the high place to eat. For the people do not eat until he comes, for he blesses the slaughtering, afterward they who are invited eat. And now, go up, for you should find him about this time.”

1 Shemu'el 9:14 And they went up to the city. They were coming into the midst of the city, and saw Shemu'el coming out toward them to go up to the high place.

1 Shemu'el 9:15 And **YēHôVâH (יהוה)** had revealed to Shemu'el in his ear the day before Sha'ul came, saying,

1 Shemu'el 9:16 “At this time tomorrow I shall send you a man from the land of Binyamin, and you shall anoint him leader over My people Yisra'el, and he shall save My people from the hand of the Philistines. For I have seen My people, because their cry has come to me.”

1 Shemu'el 9:17 And when Shemu'el saw Sha'ul, **YēHôVâH (יהוה)** said to him, “See, the man of whom I spoke to you. Let this one govern My people.”

1 Shemu'el 9:18 And Sha'ul drew near to Shemu'el in the gate, and said, “Please inform me, where is the house of the seer?”

1 Shemu'el 9:19 And Shemu'el answered Sha'ul and said, “I am the seer. Go up before me to the high place, for you shall eat with me today. And tomorrow I shall let you go and make known to you all that is in your heart.

1 Shemu'el 9:20 “As for your donkeys that were lost three days ago, do not set your heart on them, for they have been found. And on whom is all the desire of Yisra'el? Is it not on you and on all your father's house?”

1 Shemu'el 9:21 And Sha'ul answered and said, “Am I not a Binyamite – of the smallest of the tribes of Yisra'el, and my clan the least of all the clans of the tribe of Binyamin? Why then do you speak like this to me?”

1 Shemu'el 9:22 And Shemu'el took Sha'ul and his servant and brought them into the hall, and gave to them a place at the head of those who were invited, and there were about thirty men.

1 Shemu'el 9:23 And Shemu'el said to the cook, "Bring the portion which I gave you, of which I told you to set it aside."

1 Shemu'el 9:24 And the cook brought out the thigh with its upper part and set it before Sha'ul. And Shemu'el said, "See what was kept back. It was set aside for you. Eat, for it has been kept for you for this appointed time, saying, I have invited the people." And Sha'ul ate with Shemu'el on that day.

1 Shemu'el 9:25 And they came down from the high place into the city, and Shemu'el spoke with Sha'ul on the roof.

1 Shemu'el 9:26 And they rose early. And it came to be about the dawning of the day that Shemu'el called to Sha'ul on the roof, saying, "Rise, so that I send you on your way." And Sha'ul rose, and both of them went outside, he and Shemu'el.

1 Shemu'el 9:27 As they were walking toward the edge of the city, Shemu'el said to Sha'ul, "Say to the servant to go on ahead of us." And he went on. "But you stand here a moment, so that I let you hear the word of Elohim (אֱלֹהִים)."

1 Shemu'el 10:1 And Shemu'el took a flask of oil and poured it on his head, and kissed him and said, "Is it not because YēHôVâH (יְהוָה) has anointed you leader over His inheritance?

1 Shemu'el 10:2 "When you leave me today, you shall find two men by Raḥël's tomb in the border of Binyamin at Tseltsah, and they shall say to you, 'The donkeys which you went to look for have been found. And see, your father has left the matters of the donkeys and is worrying about you, saying, "What shall I do for my son?"'

1 Shemu'el 10:3 "And you shall pass on from there, and beyond, and shall come to the terebinth tree of Taḇor. And three men going up to Elohim (אֱלֹהִים) at Bēyth Ēl shall find you there, one bearing

three young goats, another bearing three loaves of bread, and another bearing a skin of wine.

1 Shemu'el 10:4 "And they shall greet you and give you two loaves of bread, which you shall accept from their hand.

1 Shemu'el 10:5 "After that go to the hill of Elohim (אֱלֹהִים) where the Philistine watch-post is. And it shall be, when you have come there to the city, that you shall meet a group of prophets coming down from the high place with a stringed instrument, and a tambourine, and a flute, and a lyre before them, and they are prophesying.

1 Shemu'el 10:6 "And the Spirit [Ruach רֹּחַ] of YēHôVâH (יְהוָה) shall come upon you, and you shall prophesy with them and be turned into another man.

1 Shemu'el 10:7 "And it shall be, when these signs come to you, do for yourself as your hand finds to do, for Elohim (אֱלֹהִים) is with you.

1 Shemu'el 10:8 "And you shall go down before me to Gilgal. And see, I am coming down to you to slaughter burnt offerings and make peace offerings. Wait seven days, till I come to you, then I shall make known to you what you should do."

1 Shemu'el 10:9 And it came to be, when he had turned his back to go from Shemu'el, that Elohim (אֱלֹהִים) gave him another heart. And all those signs came on that day.

1 Shemu'el 10:10 And they came there to the hill and saw a group of prophets, to meet him. And the Spirit [Ruach רֹּחַ] of Elohim (אֱלֹהִים) came upon him, and he prophesied in their midst.

1 Shemu'el 10:11 And it came to be, all who knew him formerly looked and saw that he prophesied among the prophets. So the people said to each other, "What is this that has come upon the son of Qish? Is Sha'ul also among the prophets?"

1 Shemu'el 10:12 And a man there answered and said, "And who is their father?" That is why it became a proverb, "Is Sha'ul also among the prophets?"

1 Shemu'el 10:13 And when he stopped prophesying, he went to the high place.

1 Shemu'el 10:14 And the uncle of Sha'ul asked him and his servant, "Where did you go?" And he said, "To look for the donkeys. And when we saw that they were nowhere to be found, we went to Shemu'el."

1 Shemu'el 10:15 And the uncle of Sha'ul said, "Please inform me what Shemu'el said to you."

1 Shemu'el 10:16 And Sha'ul said to his uncle, "He informed us plainly that the donkeys had been found." But he did not disclose to him about the matter of the reign, what Shemu'el had said.

1 Shemu'el 10:17 And Shemu'el called the people together to YĕHôVâH (יהוה) at Mitspah, 1 Shemu'el 10:18 and said to the children of Yisra'el, "Thus said YĕHôVâH (יהוה), the Elohîm (אלהים) of Yisra'el, 'I have brought Yisra'el up out of Mitsrayim, and delivered you from the hand of the Mitsrites and from the hand of all reigns and from those who oppressed you.'

1 Shemu'el 10:19 "And today you have rejected your Elohîm (אלהים), who Himself saved you out of all your evils and your distresses. And you have said to Him, 'No, but set a sovereign over us!' And now, present yourselves before YĕHôVâH (יהוה) by your tribes and by your clans."

1 Shemu'el 10:20 And Shemu'el brought near all the tribes of Yisra'el, and the tribe of Binyamin was taken.

1 Shemu'el 10:21 Then he brought near the tribe of Binyamin, by their clans, and the clan of Matri was taken, and Sha'ul son of Qish was taken. And when they sought him, he could not be found.

1 Shemu'el 10:22 And they asked again of YĕHôVâH (יהוה), "Has the man come here yet?" And YĕHôVâH (יהוה) answered, "See, he has hidden by the baggage."

1 Shemu'el 10:23 And they ran and brought him from there. And he stood in the midst of the people, and he was taller than any of the people, from his shoulders and upwards.

1 Shemu'el 10:24 And Shemu'el said to all the people, "Do you see him whom YĕHôVâH (יהוה) has chosen, that there is no one like him among all the people?" And all the people shouted and said, "Let the sovereign live!"

1 Shemu'el 10:25 And Shemu'el declared to the people the rulings of the reign, and wrote it in a book and placed it before YĕHôVâH (יהוה). And Shemu'el sent all the people away, each to his house.

1 Shemu'el 10:26 And Sha'ul went to his house too, to Giḇ'ah. And with him went brave men whose hearts Elohîm (אלהים) had touched.

1 Shemu'el 10:27 But the sons of Beliya'al said, "What! Does this one save us?" And they despised him, and brought him no presents. But he kept silent.

1 Shemu'el 11:1 And Naḥash the Ammonite came up and camped against Yaḇḇesh Gil'aḏ. And all the men of Yaḇḇesh said to Naḥash, "Make a covenant with us, and we shall serve you."

1 Shemu'el 11:2 Then Naḥash the Ammonite answered them, "For this I make a covenant with you, that I dig out all your right eyes, and I shall bring reproach on all Yisra'el."

1 Shemu'el 11:3 And the elders of Yaḇḇesh said to him, "Leave us alone for seven days, so that we send messengers to all the borders of Yisra'el. And then, if there is no one to save us, we shall come out to you."

1 Shemu'el 11:4 And the messengers came to Giḇ'ah of Sha'ul and spoke the words in the hearing of the people. And all the people lifted up their voices and wept.

1 Shemu'el 11:5 And look, Sha'ul was coming behind the herd from the field. And Sha'ul said, "Why are the people weeping?" And they related to him the words of the men of Yaḇḇesh.

1 Shemu'el 11:6 And the Spirit [Ruach רוח] of Elohîm (אלהים) came upon Sha'ul mightily as he heard these words, and his displeasure burned greatly.

1 Shemu'el 11:7 And he took a yoke of cattle and cut them in pieces, and sent them throughout all the border of Yisra'el by the hands of messengers, saying, "Whoever does not go out with Sha'ul and Shemu'el to battle, let this be done to his cattle." And the fear of YēHôVâH (יהוה) fell on the people, and they came out as one man.

1 Shemu'el 11:8 And he mustered them in Bezeq, and the children of Yisra'el were three hundred thousand, and the men of Yehudah thirty thousand.

1 Shemu'el 11:9 And they said to the messengers who came, "Say this to the men of Yabesh Gil'ad, 'Tomorrow, by the time the sun is hot, you shall have help.' " Then the messengers came and informed the men of Yabesh, and they rejoiced.

1 Shemu'el 11:10 So the men of Yabesh said, "Tomorrow we come out to you, and you shall do to us whatever seems good to you."

1 Shemu'el 11:11 And it came to be, on the next day, that Sha'ul put the people in three companies. And they came into the midst of the camp in the morning watch and smote Ammon until the heat of the day. And it came to be that those left were scattered, so that no two of them were left together.

1 Shemu'el 11:12 And the people said to Shemu'el, "Who said, 'Shall Sha'ul reign over us?' Bring the men, so that we put them to death."

1 Shemu'el 11:13 But Sha'ul said, "No man is put to death this day, for today YēHôVâH (יהוה) has wrought deliverance in Yisra'el."

1 Shemu'el 11:14 And Shemu'el said to the people, "Come, and let us go to Gilgal and renew the reign there."

1 Shemu'el 11:15 And all the people went to Gilgal, and there they set up Sha'ul to reign before YēHôVâH (יהוה) in Gilgal, and there they made slaughtering of peace offerings before YēHôVâH (יהוה). And there Sha'ul rejoiced, and all the men of Yisra'el, very greatly.

1 Shemu'el 12:1 And Shemu'el said to all Yisra'el, "Look, I have listened to your voice in all that you said to me, and have set a sovereign over you.

1 Shemu'el 12:2 "And now, look, the sovereign is walking before you. And I am old and grey, and look, my sons are with you. And I have walked before you from my youth to this day.

1 Shemu'el 12:3 "Look, here I am. Witness against me before YēHôVâH (יהוה) and before His anointed: Whose ox have I taken, or whose donkey have I taken, or whom have I oppressed? Whom have I abused, or from whose hand have I received any bribe with which to blind my eyes? – then I restore it to you."

1 Shemu'el 12:4 And they said, "You have not oppressed us or abused us, nor have you taken any bribe from anyone's hand."

1 Shemu'el 12:5 So he said to them, "YēHôVâH (יהוה) is witness against you, and His anointed is witness today, that you have found naught in my hand." And they answered, "He is witness."

1 Shemu'el 12:6 And Shemu'el said to the people, "It is YēHôVâH (יהוה) who appointed Mosheh and Aharon, and who brought your fathers up from the land of Mitsrayim.

1 Shemu'el 12:7 "And now, stand still, so that I judge you before YēHôVâH (יהוה) concerning all the righteous acts of YēHôVâH (יהוה) which He did to you and your fathers:

1 Shemu'el 12:8 "When Ya'aqob had come to Mitsrayim, and your fathers cried out to YēHôVâH (יהוה), then YēHôVâH (יהוה) sent Mosheh and Aharon, who brought your fathers out of Mitsrayim and made them dwell in this place.

1 Shemu'el 12:9 "But they forgot YēHôVâH (יהוה) their Elohim (אלהים), so He sold them into the hand of Sisera, commander of the army of Hatzor, and into the hand of the Philistines, and into the hand of the King of Mo'ab. And they fought against them.

1 Shemu'el 12:10 "And they cried out to YēHôVâH (יהוה), and said, 'We have sinned, because we have

forsaken YĕHôVâH (יהוה) and served the Ba'als and the Ashtaroth. And now, deliver us from the hand of our enemies, and we serve You.'

1 Shemu'el 12:11 "And YĕHôVâH (יהוה) sent Yerubba'al, and Beḡan, and Yiphtaḥ, and Shemu'el, and delivered you out of the hand of your enemies round about, and you dwelt in safety.

1 Shemu'el 12:12 "And when you saw that Naḥash King of the children of Ammon came against you, you said to me, 'No, but let a sovereign reign over us,' when YĕHôVâH (יהוה) your Elohim (אלהים) was your sovereign.

1 Shemu'el 12:13 "And now, here is the sovereign whom you have chosen and whom you have asked. And see, YĕHôVâH (יהוה) has set a sovereign over you.

1 Shemu'el 12:14 "If you fear YĕHôVâH (יהוה), and shall serve Him and obey His voice, and not rebel against the command of YĕHôVâH (יהוה), then both you and the sovereign who reigns over you shall follow YĕHôVâH (יהוה) your Elohim (אלהים).

1 Shemu'el 12:15 "But if you do not obey the voice of YĕHôVâH (יהוה), and shall rebel against the command of YĕHôVâH (יהוה), then the hand of YĕHôVâH (יהוה) shall be against you, as it was against your fathers.

1 Shemu'el 12:16 "And now, stand and see this great matter which YĕHôVâH (יהוה) does before your eyes:

1 Shemu'el 12:17 "Is today not the wheat harvest? Let me call to YĕHôVâH (יהוה), so that He sends thunder and rain – know then and see that your evil is great, which you have done in the eyes of YĕHôVâH (יהוה), in asking for yourselves a sovereign."

1 Shemu'el 12:18 And Shemu'el called to YĕHôVâH (יהוה), and YĕHôVâH (יהוה) sent thunder and rain that day. And all the people greatly feared YĕHôVâH (יהוה) and Shemu'el.

1 Shemu'el 12:19 And all the people said to Shemu'el, "Pray for your servants to YĕHôVâH (יהוה) your Elohim (אלהים), that we do not die, for

we have added to all our sins this evil of asking for ourselves a sovereign."

1 Shemu'el 12:20 And Shemu'el said to the people, "Do not fear. You have done all this evil. Only, do not turn aside from following YĕHôVâH (יהוה). And you shall serve YĕHôVâH (יהוה) with all your heart, 1 Shemu'el 12:21 and do not turn aside after worthless matters which do not profit or deliver, for they are worthless.

1 Shemu'el 12:22 "For YĕHôVâH (יהוה) would not cast away His people, for His great Name's sake, seeing it has pleased YĕHôVâH (יהוה) to make you His people.

1 Shemu'el 12:23 "Also, as for me, far be it from me that I should sin against YĕHôVâH (יהוה) in ceasing to pray for you, but I shall teach you the good and straight way.

1 Shemu'el 12:24 "Only fear YĕHôVâH (יהוה), and you shall serve Him in truth with all your heart, for consider what marvels He has done for you.

1 Shemu'el 12:25 "But if you persist in doing evil, both you and your sovereign are consumed."

1 Shemu'el 13:1 Sha'ul was ... years old when he began to reign. And when he had reigned two years over Yisra'el,

1 Shemu'el 13:2 Sha'ul chose for himself three thousand men of Yisra'el. And two thousand were with Sha'ul in Miḡmash and in the mountains of Bēyth Ēl, and a thousand were with Yonathan in Giḇ'ah of Binyamin. And the rest of the people he sent away, each to his tent.

1 Shemu'el 13:3 And Yonathan smote the watch-post of the Philistines that was in Geḇa, and the Philistines heard of it. And Sha'ul blew the ram's horn throughout all the land, saying, "Let the Heḇrews hear!"

1 Shemu'el 13:4 And all Yisra'el heard the news that Sha'ul had smitten a watch-post of the Philistines, and also that Yisra'el had become a stench to the Philistines. And the people were summoned to Sha'ul at Gilgal.

1 Shemu'el 13:5 And the Philistines gathered to fight Yisra'el, thirty thousand chariots and six thousand horsemen, and people as numerous as the sand on the seashore. And they came up and encamped in Miḳmash, east of Bëyth Awen.

1 Shemu'el 13:6 And the men of Yisra'el saw that they were in trouble, for the people were distressed, and the people hid in caves, and in thorny bushes, and in rocks, and in holes, and in pits.

1 Shemu'el 13:7 And some Hebrews passed over the Yardën to the land of Gaḍ and Gil'aḍ. But Sha'ul was still in Gilgal, and all the people followed him, trembling.

1 Shemu'el 13:8 And he waited for seven days, according to the appointment with Shemu'el. But Shemu'el did not come to Gilgal, and the people were scattered from him.

1 Shemu'el 13:9 And Sha'ul said, "Bring a burnt offering and peace offerings here to me." And he offered the burnt offering.

1 Shemu'el 13:10 And it came to be, as he had finished offering the burnt offering, look, Shemu'el came. And Sha'ul went out to meet him, to bless him.

1 Shemu'el 13:11 Then Shemu'el said, "What have you done?" And Sha'ul said, "Because I saw that the people were scattered from me, and that you did not come within the days appointed, and that the Philistines gathered at Miḳmash,

1 Shemu'el 13:12 so I said, 'The Philistines are going to come down on me at Gilgal, and I have not appeased the face of YĕHôVâH (יהוה).' So I felt compelled, and offered a burnt offering."

1 Shemu'el 13:13 And Shemu'el said to Sha'ul, "You have been foolish. You have not guarded the command of YĕHôVâH (יהוה) your Elohîm (אלהים), which He commanded you. For now YĕHôVâH (יהוה) would have established your reign over Yisra'el forever.

1 Shemu'el 13:14 "But now, your reign is not going to stand. YĕHôVâH (יהוה) shall seek for Himself a

man after His own heart, and YĕHôVâH (יהוה) shall command him to be leader over His people, because you have not guarded what YĕHôVâH (יהוה) commanded you."

1 Shemu'el 13:15 And Shemu'el arose and went up from Gilgal to Giḅ'ah of Binyamin. And Sha'ul mustered the people who were present with him, about six hundred men.

1 Shemu'el 13:16 And Sha'ul, and Yonathan his son, and the people who were present with them remained in Giḅ'ah of Binyamin, while the Philistines camped at Miḳmash.

1 Shemu'el 13:17 And from the camp of the Philistines raiders went out in three companies.

The one company turned to the way that leads to Ophrah, to the land of Shu'al,

1 Shemu'el 13:18 and another company turned toward the way of Bëyth Ḥoron, and another company turned toward the way of the border that overlooks the Valley of Tseḇo'im toward the wilderness.

1 Shemu'el 13:19 Now no blacksmith could be found in all the land of Yisra'el, for the Philistines said, "Lest the Hebrews make swords or spears."

1 Shemu'el 13:20 And all Yisra'el went down to the Philistines, each one to sharpen his ploughshare, and his mattock, and his axe, and his sickle.

1 Shemu'el 13:21 And the charge was a pim for the ploughshares, and the mattocks, and the forks, and the axes, and to set the points of the goads.

1 Shemu'el 13:22 And it came to be, on the day of battle, that there was neither sword nor spear found in the hand of any of the people who were with Sha'ul and Yonathan. But they were found with Sha'ul and Yonathan his son.

1 Shemu'el 13:23 And the outpost of the Philistines went out to the pass of Miḳmash.

1 Shemu'el 14:1 And it came to be one day that Yonathan son of Sha'ul said to the young man who bore his armour, "Come, and let us go over to the outpost of the Philistines which is on the other side." But he did not inform his father.

1 Shemu'el 14:2 And Sha'ul remained at the outskirts of Gib'ah under a pomegranate tree at Migron, and the people who were with him were about six hundred men.

1 Shemu'el 14:3 And Ahijah son of Ahitub, Ikaḇod's brother, son of Pinehas, son of Eli, the priest of YēHôVâH (יהוה) in Shiloh, was wearing a shoulder garment. And the people did not know that Jonathan had gone.

1 Shemu'el 14:4 And between the passes, by which Jonathan sought to go over to the outpost of the Philistines, there was an edge of a rock on one side and an edge of a rock on the other side. And the name of one was Bots'ets, and the name of the other Seneh.

1 Shemu'el 14:5 The one edge was on the north opposite Mikdash, and the other on the south opposite Gib'ah.

1 Shemu'el 14:6 And Yehonathan said to the young man who bore his armour, "Come, and let us go over to the outpost of these uncircumcised. If so be, YēHôVâH (יהוה) does work for us. For there is no hindrance for YēHôVâH (יהוה) to save by many or by few."

1 Shemu'el 14:7 And his armour-bearer said to him, "Do all that is in your heart, incline yourself. See, I am with you, according to your heart."

1 Shemu'el 14:8 And Yehonathan said, "See, we are passing over to the men – and show ourselves to them."

1 Shemu'el 14:9 "If they say this to us, 'Wait until we come to you,' then we shall stand still in our place and not go up to them."

1 Shemu'el 14:10 "But if they say this, 'Come up to us,' then we shall go up. For YēHôVâH (יהוה) has given them into our hand, and this is the sign to us."

1 Shemu'el 14:11 And both of them disclosed themselves to the outpost of the Philistines, and the Philistines said, "See, the Hebrews are coming out of the holes where they have hidden."

1 Shemu'el 14:12 And the men of the outpost called to Jonathan and his armour-bearer, and said, "Come up to us, and let us teach you a lesson." Then Jonathan said to his armour-bearer, "Come up after me, for YēHôVâH (יהוה) has given them into the hand of Yisra'el."

1 Shemu'el 14:13 And Jonathan climbed up on his hands and knees with his armour-bearer after him. And they fell before Jonathan, and his armour-bearer was putting them to death behind him.

1 Shemu'el 14:14 And that first slaughter which Jonathan and his armour-bearer made was about twenty men, in about half an acre of land.

1 Shemu'el 14:15 And there was trembling in the camp, in the field, and among all the people. The outpost and the raiders also trembled, and the ground shook. And it became a trembling of Elohim (אלהים).

1 Shemu'el 14:16 And the watchmen of Sha'ul in Gib'ah of Binyamin looked and saw the crowd melting away, and they went here and there.

1 Shemu'el 14:17 And Sha'ul said to the people who were with him, "Please inspect and see who has gone from us." So they inspected and saw that Jonathan and his armour-bearer were missing.

1 Shemu'el 14:18 And Sha'ul said to Ahijah, "Bring the ark of Elohim (אלהים) here." For the ark of Elohim (אלהים) was with the children of Yisra'el on that day.

1 Shemu'el 14:19 And it came to be, while Sha'ul talked to the priest, that the noise which was in the camp of the Philistines went on, and became great, so Sha'ul said to the priest, "Withdraw your hand."

1 Shemu'el 14:20 And Sha'ul was called, and all the people who were with him, and they went to the battle. And see, every man's sword was against his neighbour – a very great confusion.

1 Shemu'el 14:21 And the Hebrews who were with the Philistines before that time, who went up with them into the camp, turned round, they too, to be with Yisra'el, who were with Sha'ul and Jonathan.

1 Shemu'el 14:22 And all the men of Yisra'el who had hidden in the mountains of Ephrayim, heard that the Philistines fled, and they also pursued them in the battle.

1 Shemu'el 14:23 Thus YĕHôVâH (יהוה) saved Yisra'el that day, and the battle passed over to Bëyth Awen.

1 Shemu'el 14:24 And the men of Yisra'el were distressed that day, for Sha'ul had placed the people under oath, saying, "Cursed be the man who eats food until evening, and I have taken revenge on my enemies." Therefore none of the people tasted food.

1 Shemu'el 14:25 And all they of the land came into the woods, and there was honey on the ground.

1 Shemu'el 14:26 And the people came into the woods and saw the honey, dripping. But no one put his hand to his mouth, for the people feared the oath.

1 Shemu'el 14:27 But Yonathan had not heard that his father had taken an oath of the people, and he stretched out the end of the rod that was in his hand and dipped it in a honeycomb, and put his hand to his mouth. And his eyes lit up.

1 Shemu'el 14:28 Then one of the people said, "Your father strictly took an oath of the people, saying, 'Cursed be the man who eats food today.' " And the people were weary.

1 Shemu'el 14:29 And Yonathan said, "My father has troubled the land. Now see how my eyes lit up when I tasted a little of this honey.

1 Shemu'el 14:30 "How much better if the people had well eaten today of the spoil of their enemies which they found! For then, would not the slaughter among the Philistines have been greater?"

1 Shemu'el 14:31 And they smote the Philistines that day from Miḳmash to Ayalon. So the people were very weary,

1 Shemu'el 14:32 and the people pounced on the spoil, and took sheep, and cattle, and calves, and

slaughtered them on the ground. And the people ate with the blood.

1 Shemu'el 14:33 And they told Sha'ul, saying, "Look, the people are sinning against YĕHôVâH (יהוה) by eating with the blood!" And he said, "You have acted treacherously. Roll a large stone to me today."

1 Shemu'el 14:34 And Sha'ul said, "Scatter among the people, and say to them, 'Each one bring his ox near to me, and each one his sheep, and you shall slaughter them here, and eat. And do not sin against YĕHôVâH (יהוה) by eating with the blood.' " So every one of the people brought his ox with him that night, and slaughtered it there.

1 Shemu'el 14:35 And Sha'ul built an altar to YĕHôVâH (יהוה). It was the first altar he built to YĕHôVâH (יהוה).

1 Shemu'el 14:36 And Sha'ul said, "Let us go down after the Philistines by night, and plunder them until the morning light, and not leave a man of them." And they said, "Do whatever seems good to you." But the priest said, "Let us draw near to Elohim (אלהים) here."

1 Shemu'el 14:37 And Sha'ul asked of Elohim (אלהים), "Should I go down after the Philistines? Do You give them into the hand of Yisra'el?" But He did not answer him that day.

1 Shemu'el 14:38 And Sha'ul said, "Come over here, all you chiefs of the people, and know and see what this sin was today.

1 Shemu'el 14:39 "For as YĕHôVâH (יהוה) lives, who saves Yisra'el, though it be in Yonathan my son, he shall certainly die." But not one among all the people answered him.

1 Shemu'el 14:40 And he said to all Yisra'el, "You be on one side, and my son Yonathan and I be on the other side." And the people said to Sha'ul, "Do what seems good to you."

1 Shemu'el 14:41 Then Sha'ul said to YĕHôVâH (יהוה) Elohim (אלהים) of Yisra'el, "Give a perfect lot." And Sha'ul and Yonathan were taken, but the people escaped.

1 Shemu'el 14:42 And Sha'ul said, "Cast lots between my son Yonathan and me." And Yonathan was taken.

1 Shemu'el 14:43 Sha'ul then said to Yonathan, "Explain to me what you have done." And Yonathan explained to him, and said, "I only tasted a little honey with the end of the rod that was in my hand. See, let me die!"

1 Shemu'el 14:44 And Sha'ul answered, "Elohim (אֱלֹהִים) do so and more also, for you shall certainly die, Yonathan."

1 Shemu'el 14:45 But the people said to Sha'ul, "Should Yonathan die, who has wrought this great deliverance in Yisra'el? Far be it! As YēHôVâH (יְהוָה) lives, let not one hair of his head fall to the ground, for he has wrought with Elohim (אֱלֹהִים) this day." Thus the people delivered Yonathan, and he did not die.

1 Shemu'el 14:46 And Sha'ul returned from pursuing the Philistines, and the Philistines went to their own place.

1 Shemu'el 14:47 And Sha'ul took the reign over Yisra'el, and fought against all his enemies round about, against Mo'ab, and against the children of Ammon, and against Edom, and against the sovereigns of Tsoḅah, and against the Philistines. And wherever he turned, he inflicted punishment.

1 Shemu'el 14:48 And he gathered an army and smote the Amalēqites, and delivered Yisra'el from the hands of those who plundered them.

1 Shemu'el 14:49 And the sons of Sha'ul were Yonathan and Yishwi and Malkishua. And the names of his two daughters were these: the name of the first-born Mërāḅ, and the name of the younger Miḳal.

1 Shemu'el 14:50 And the name of Sha'ul's wife was Aḥino'am the daughter of Aḥima'ats. And the name of the commander of his army was Aḅnēr son of Nēr, uncle of Sha'ul.'

1 Shemu'el 14:51 And Qish was the father of Sha'ul, and Nēr the father of Aḅnēr was the son of Aḅi'el.

1 Shemu'el 14:52 And there was fierce fighting against the Philistines all the days of Sha'ul. And when Sha'ul saw any mighty man or any brave man, he took him for himself.

1 Shemu'el 15:1 And Shemu'el said to Sha'ul, "YēHôVâH (יְהוָה) sent me to anoint you sovereign over His people, over Yisra'el. And now, listen to the voice of the words of YēHôVâH (יְהוָה)."

1 Shemu'el 15:2 "Thus said YēHôVâH (יְהוָה) of hosts, 'I shall punish Amalēq for what he did to Yisra'el, how he set himself against him on the way when he came up from Mitsrayim.

1 Shemu'el 15:3 'Now go, and you shall smite Amalēq and put under the ban all that he has, and you shall not spare them, and put to death from man to woman, from infant to nursing child, from ox to sheep, from camel to donkey.' "

1 Shemu'el 15:4 Then Sha'ul summoned the people and mustered them in Tela'im, two hundred thousand foot soldiers and ten thousand men of Yehuḡah.

1 Shemu'el 15:5 And Sha'ul came to a city of Amalēq, and lay in wait in the wadi.

1 Shemu'el 15:6 And Sha'ul said to the Qēynites, "Go, turn aside, come down from among the Amalēqites, lest I destroy you with them. For you did show kindness to all the children of Yisra'el when they came up out of Mitsrayim." So the Qēynites turned aside from the midst of the Amalēqites.

1 Shemu'el 15:7 And Sha'ul smote the Amalēqites, from Ḥawilah all the way to Shur, which is before Mitsrayim.

1 Shemu'el 15:8 And he caught Aḡaḡ King of the Amalēqites alive, and put under the ban all the people with the edge of the sword.

1 Shemu'el 15:9 But Sha'ul and the people spared Aḡaḡ and the best of the sheep, and the cattle, and the fatlings, and the lambs, and all that was good, and would not put them under the ban. But all goods despised and worthless, that they put under the ban.

1 Shemu'el 15:10 And the word of YĕHôVâH (יהוה) came to Shemu'el, saying,

1 Shemu'el 15:11 "I am grieved that I have set up Sha'ul as sovereign, for he has turned back from following Me, and has not performed My words." And it displeased Shemu'el, and he cried to YĕHôVâH (יהוה) all night.

1 Shemu'el 15:12 And Shemu'el rose early in the morning to meet Sha'ul, and it was told to Shemu'el, saying, "Sha'ul went to Karmel, and see, he set up a monument for himself, then turned and passed over, and went down to Gilgal."

1 Shemu'el 15:13 And Shemu'el came to Sha'ul, and Sha'ul said to him, "Blessed are you of YĕHôVâH (יהוה)! I have performed the word of YĕHôVâH (יהוה)."

1 Shemu'el 15:14 But Shemu'el said, "What then is this bleating of the sheep in my ears, and the lowing of the cattle which I hear?"

1 Shemu'el 15:15 And Sha'ul said, "They have brought them from Amalëq, because the people spared the best of the sheep and the cattle, to slaughter to YĕHôVâH (יהוה) your Elohim (אלהים). And the rest we have put under the ban."

1 Shemu'el 15:16 And Shemu'el said to Sha'ul, "Wait, and let me declare to you what YĕHôVâH (יהוה) said to me last night." And he said to him, "Speak."

1 Shemu'el 15:17 And Shemu'el said, "Though you were little in your own eyes, were you not head of the tribes of Yisra'el? And did not YĕHôVâH (יהוה) anoint you sovereign over Yisra'el?"

1 Shemu'el 15:18 "And YĕHôVâH (יהוה) sent you on the way, and said, 'Go, and you shall put under the ban the sinners, the Amalëqites, and fight against them until they are consumed.'

1 Shemu'el 15:19 "And why did you not obey the voice of YĕHôVâH (יהוה), but swooped down on the spoil, and did evil in the eyes of YĕHôVâH (יהוה)?"

1 Shemu'el 15:20 And Sha'ul said to Shemu'el, "I did obey the voice of YĕHôVâH (יהוה), and I went on the way on which YĕHôVâH (יהוה) sent me, and

brought back Aġaġ King of Amalëq, and I put Amalëq under the ban.

1 Shemu'el 15:21 "But the people took of the spoil, of the sheep and cattle, the best of that which should have been put under the ban, to slaughter to YĕHôVâH (יהוה) your Elohim (אלהים) in Gilgal."

1 Shemu'el 15:22 Then Shemu'el said, "Does YĕHôVâH (יהוה) delight in burnt offerings and slaughterings, as in obeying the voice of YĕHôVâH (יהוה)? Look, to obey is better than an offering, to heed is better than the fat of rams.

1 Shemu'el 15:23 "For rebellion is as the sin of divination, and stubbornness is as wickedness and idolatry. Because you have rejected the word of YĕHôVâH (יהוה), He also does reject you as sovereign."

1 Shemu'el 15:24 And Sha'ul said to Shemu'el, "I have sinned, for I have transgressed the command of YĕHôVâH (יהוה) and your words, because I feared the people and listened to their voice.

1 Shemu'el 15:25 "And now, please pardon my sin, and return with me, and let me bow myself to YĕHôVâH (יהוה)."

1 Shemu'el 15:26 But Shemu'el said to Sha'ul, "I do not return with you, for you have rejected the word of YĕHôVâH (יהוה), and YĕHôVâH (יהוה) does reject you from being sovereign over Yisra'el."

1 Shemu'el 15:27 And as Shemu'el turned around to go away, Sha'ul seized the edge of his robe, and it tore.

1 Shemu'el 15:28 And Shemu'el said to him, "YĕHôVâH (יהוה) has torn the reign of Yisra'el from you today, and has given it to a neighbour of yours, better than you.

1 Shemu'el 15:29 "Moreover, the Eminence of Yisra'el does not lie nor relent. For He is not a man, that He should relent."

1 Shemu'el 15:30 Then he said, "I have sinned. But esteem me now, please, before the elders of my people and before Yisra'el, and return with me, and I shall bow myself to YĕHôVâH (יהוה) your Elohim (אלהים)."

1 Shemu'el 15:31 And Shemu'el turned back after Sha'ul, and Sha'ul bowed himself to YēHôVâH (יהוה).

1 Shemu'el 15:32 And Shemu'el said, "Bring Aḡaḡ King of the Amalēqites here to me." So Aḡaḡ came to him delightedly, and Aḡaḡ said, "Truly, the bitterness of death has turned aside."

1 Shemu'el 15:33 And Shemu'el said, "As your sword bereaved women, let your mother be bereaved among women too." Shemu'el then hewed Aḡaḡ to pieces before YēHôVâH (יהוה) in Gilgal.

1 Shemu'el 15:34 And Shemu'el went to Ramah, while Sha'ul went up to his house at Giḇ'ah of Sha'ul.

1 Shemu'el 15:35 And Shemu'el did not see Sha'ul again until the day of his death, for Shemu'el mourned for Sha'ul. And YēHôVâH (יהוה) was grieved that He had made Sha'ul to reign over Yisra'el.

1 Shemu'el 16:1 And YēHôVâH (יהוה) said to Shemu'el, "How long are you going to mourn for Sha'ul, seeing I have rejected him from reigning over Yisra'el? Fill your horn with oil, and go, I am sending you to Yishai the Bēyth Leḥemite. For I have seen among his sons a sovereign for Myself."

1 Shemu'el 16:2 And Shemu'el said, "How would I go? When Sha'ul hears it, he shall kill me." And YēHôVâH (יהוה) said, "Take a heifer with you, and say, 'I have come to slaughter to YēHôVâH (יהוה).'

1 Shemu'el 16:3 "And you shall invite Yishai to the slaughtering, then let Me show you what to do. And you shall anoint for Me the one I say to you."

1 Shemu'el 16:4 And Shemu'el did what YēHôVâH (יהוה) said, and went to Bēyth Leḥem. And the elders of the town trembled at his coming, and said, "Do you come in peace?"

1 Shemu'el 16:5 And he said, "In peace. I have come to slaughter to YēHôVâH (יהוה). Set yourselves apart, and you shall come with me to the slaughtering." And he set Yishai and his sons apart, and invited them to the slaughtering.

1 Shemu'el 16:6 And it came to be, when they came, that he saw Eliyaḇ and thought, "The anointed of YēHôVâH (יהוה) is indeed before Him."

1 Shemu'el 16:7 But YēHôVâH (יהוה) said to Shemu'el, "Do not look at his appearance or at the height of his stature, because I have refused him, for not as man sees, for man looks at the eyes, but YēHôVâH (יהוה) looks at the heart."

1 Shemu'el 16:8 Then Yishai called Aḇinaḏaḇ, and made him pass before Shemu'el. And he said, "Neither has YēHôVâH (יהוה) chosen this one."

1 Shemu'el 16:9 Next Yishai made Shammah pass by. And he said, "Neither has YēHôVâH (יהוה) chosen this one."

1 Shemu'el 16:10 And Yishai made seven of his sons pass before Shemu'el. And Shemu'el said to Yishai, "YēHôVâH (יהוה) has not chosen these."

1 Shemu'el 16:11 And Shemu'el said to Yishai, "Are these all the young men?" And he said, "There remains yet the youngest, and see, he is tending the sheep." And Shemu'el said to Yishai, "Send and bring him, for we do not turn round till he comes here."

1 Shemu'el 16:12 And he sent and brought him in. And he was ruddy, with bright eyes, and good-looking. And YēHôVâH (יהוה) said, "Arise, anoint him, for this is the one!"

1 Shemu'el 16:13 And Shemu'el took the horn of oil and anointed him in the midst of his brothers. And the Spirit [Ruach רוח] of YēHôVâH (יהוה) came upon Dawiḏ from that day and onwards. And Shemu'el arose and went to Ramah.

1 Shemu'el 16:14 And the Spirit [Ruach רוח] of YēHôVâH (יהוה) turned aside from Sha'ul, and an evil Spirit [Ruach רוח] from YēHôVâH (יהוה) troubled him.

1 Shemu'el 16:15 And the servants of Sha'ul said to him, "Look, now, an evil Spirit [Ruach רוח] from Elohim (אלהים) is troubling you."

1 Shemu'el 16:16 "Please, let our master command your servants who are before you, to seek out a man who is a skilled player on the lyre. And it shall

be that when the evil Spirit [Ruach רוח] from Elohim (אלהים) is upon you, that he shall play with his hand, and you be well."

1 Shemu'el 16:17 And Sha'ul said to his servants, "Please get me a man that plays well, and bring him to me."

1 Shemu'el 16:18 And one of the servants answered and said, "Look, I have seen a son of Yishai the Bëyth Lehemite, who knows how to play, a brave one, and a man of battle, and skilled in words, and a handsome man. And YEHÔVâH (יהוה) is with him."

1 Shemu'el 16:19 So Sha'ul sent messengers to Yishai, and said, "Send me your son Dawid, who is with the sheep."

1 Shemu'el 16:20 And Yishai took a donkey loaded with bread, and a skin of wine, and a young goat, and sent them by his son Dawid to Sha'ul.

1 Shemu'el 16:21 And Dawid came to Sha'ul and stood before him. And he loved him greatly, and he became his armour-bearer.

1 Shemu'el 16:22 Sha'ul therefore sent to Yishai, saying, "Please let Dawid stand before me, for he has found favour in my eyes."

1 Shemu'el 16:23 And it came to be, whenever the evil Spirit [Ruach רוח] from Elohim (אלהים) was upon Sha'ul, that Dawid would take a lyre and play it with his hand. Then Sha'ul would become refreshed and well, and the evil Spirit [Ruach רוח] would leave him.

1 Shemu'el 17:1 And the Philistines had gathered their armies for battle, and came together at Sokoh, which belongs to Yehudah, and encamped between Sokoh and Azëqah, in Ephes Dammim.

1 Shemu'el 17:2 And Sha'ul and the men of Yisra'el were gathered and encamped in the Valley of Elah, and drew up in battle array to meet the Philistines.

1 Shemu'el 17:3 And the Philistines stood on a mountain on one side, and Yisra'el stood on a mountain on the other side, with the valley between them.

1 Shemu'el 17:4 Then a champion came out from the camp of the Philistines, named Golyath, from Gath, whose height was six cubits and a span.

1 Shemu'el 17:5 And a bronze helmet was on his head, and he was armed with a scaled armour, and the weight of the coat was five thousand sheqels of bronze,

1 Shemu'el 17:6 and bronze shin guards on his legs and a bronze spear between his shoulders.

1 Shemu'el 17:7 And the wood of his spear was like a weaver's beam, and his iron spearhead weighed six hundred sheqels, and a shield-bearer went before him.

1 Shemu'el 17:8 And he stood and shouted to the armies of Yisra'el, and said to them, "Why have you come out to line up for battle? Am I not a Philistine, and you the servants of Sha'ul? Choose a man for yourselves, and let him come down to me. 1 Shemu'el 17:9 "If he is able to fight with me, and shall smite me, then we shall be your servants. But if I overcome him and shall smite him, then you shall be our servants and serve us."

1 Shemu'el 17:10 Then the Philistine said, "This day I shall reproach the armies of Yisra'el. Give me a man, and let us fight together."

1 Shemu'el 17:11 And Sha'ul and all Yisra'el heard these words of the Philistine, and they were broken down and in great fear.

1 Shemu'el 17:12 Now Dawid was the son of that Ephrathite of Bëyth Lehem in Yehudah, whose name was Yishai, and he had eight sons, and in the days of Sha'ul the man was old among men.

1 Shemu'el 17:13 And the three oldest sons of Yishai went, they had gone to follow Sha'ul to the battle, and the names of his three sons who went to the battle were Eliyab the first-born, and his second Aëinaqab, and the third Shammah.

1 Shemu'el 17:14 And Dawid was the youngest. And the three oldest followed Sha'ul,

1 Shemu'el 17:15 but Dawid went and returned from Sha'ul to feed his father's sheep at Bëyth Lehem.

1 Shemu'el 17:16 And for forty days the Philistine drew near, morning and evening, and took his stand.

1 Shemu'el 17:17 Then Yishai said to his son Dawid, "Please take to your brothers an ëphah of this dried grain and these ten loaves, and run to your brothers at the camp.

1 Shemu'el 17:18 "And take these ten cheeses to the commander of the thousand, and see how your brothers are, and bring back news of them."

1 Shemu'el 17:19 For Sha'ul and they and all the men of Yisra'el were in the Valley of E'lah, fighting with the Philistines.

1 Shemu'el 17:20 And Dawid rose up early in the morning, and left the sheep with a herdsman, and took and went as Yishai had commanded him. And he came to the camp as the army was going out to the fight, and they shouted for the battle.

1 Shemu'el 17:21 And Yisra'el and the Philistines drew up in battle array, army against army.

1 Shemu'el 17:22 And Dawid left his supplies in the hand of the keeper of the supplies, and ran to the army, and came and greeted his brothers.

1 Shemu'el 17:23 And he was speaking with them and saw the champion, the Philistine of Gath, Golyath by name, coming up from the armies of the Philistines. And he spoke according to the same words, and Dawid heard.

1 Shemu'el 17:24 And all the men of Yisra'el, when they saw the man, ran from him and were in great fear.

1 Shemu'el 17:25 And the men of Yisra'el said, "Have you seen this man who has come up? For he has come up to reproach Yisra'el. And it shall be that the man who smites him, the sovereign is going to enrich him with great riches, and give him his daughter, and give his father's house exemption in Yisra'el."

1 Shemu'el 17:26 And Dawid spoke to the men who stood by him, saying, "What shall be done for the man who smites this Philistine and shall take away reproach from Yisra'el? For who is this

uncircumcised Philistine, that he should reproach the armies of the living Elohim (אֱלֹהִים)?"

1 Shemu'el 17:27 And the people answered him according to this word, saying, "This is what is done for the man who smites him."

1 Shemu'el 17:28 And Eliyab his oldest brother heard when he spoke to the men. And Eliyab's displeasure burned against Dawid, and he said, "Why did you come down here? And with whom have you left those few sheep in the wilderness? I know your pride and the evil of your heart, for you have come down to see the battle."

1 Shemu'el 17:29 And Dawid said, "Now what have I done? Was it not but a word?"

1 Shemu'el 17:30 And he turned around from him toward another and said the same word. And these people answered him a word like the first word.

1 Shemu'el 17:31 And when the words which Dawid spoke were heard, they reported them to Sha'ul, and he sent for him.

1 Shemu'el 17:32 And Dawid said to Sha'ul, "Let no man's heart fail because of him, your servant is going, and shall fight with this Philistine."

1 Shemu'el 17:33 And Sha'ul said to Dawid, "You are not able to go against this Philistine to fight with him, for you are but a youth, and he a man of battle from his youth."

1 Shemu'el 17:34 Then Dawid said to Sha'ul, "Your servant has been tending sheep for his father, and when a lion or a bear came and took a lamb out of the flock,

1 Shemu'el 17:35 I went out after it and smote it, and rescued it from its mouth. And when it rose against me, I caught it by its beard, and smote it and killed it.

1 Shemu'el 17:36 "Your servant has smitten both lion and bear. And this uncircumcised Philistine shall be like one of them, seeing he has reproached the armies of the living Elohim (אֱלֹהִים)."

1 Shemu'el 17:37 And Dawid said, "YEHôVâH (יְהוָה), who delivered me from the paw of the lion and from the paw of the bear, He does deliver me

from the hand of this Philistine.” And Sha’ul said to Dawid, “Go, and YĕHôVâH (יהוה) be with you!”

1 Shemu’el 17:38 And Sha’ul dressed Dawid with his garments, and he put a bronze helmet on his head, and put a coat of armour on him.

1 Shemu’el 17:39 And Dawid girded his sword over his garments, and began to go, but he had not tried them. Then Dawid said to Sha’ul, “I am not able to go with these, for I have not tried them.” So Dawid took them off.

1 Shemu’el 17:40 And he took his staff in his hand, and chose for himself five smooth stones from the wadi, and put them in a shepherd’s bag, in a pouch which he had, and his sling was in his hand. And he drew near to the Philistine.

1 Shemu’el 17:41 And the Philistine came, and began drawing near to Dawid, and the man who bore the shield went before him.

1 Shemu’el 17:42 And when the Philistine looked about and saw Dawid, he despised him, for he was a youth, and ruddy and good-looking.

1 Shemu’el 17:43 And the Philistine said to Dawid, “Am I a dog, that you come to me with sticks?” And the Philistine cursed Dawid by his mighty ones.

1 Shemu’el 17:44 And the Philistine said to Dawid, “Come to me, and I give your flesh to the birds of the heavens and the beasts of the field!”

1 Shemu’el 17:45 But Dawid said to the Philistine, “You come to me with a sword, and with a spear, and with a javelin. But I come to you in the Name of YĕHôVâH (יהוה) of hosts, the Elohîm (אלהים) of the armies of Yisra’el, whom you have reproached.

1 Shemu’el 17:46 “This day YĕHôVâH (יהוה) shall deliver you into my hand, and I shall smite you and take your head from you, and give the carcasses of the camp of the Philistines today to the birds of the heavens and the wild beasts of the earth, so that all the earth know that Elohîm (אלהים) is for Yisra’el,

1 Shemu’el 17:47 and all this assembly know that YĕHôVâH (יהוה) does not save with sword and spear, for the battle belongs to YĕHôVâH (יהוה), and He shall give you into our hands.”

1 Shemu’el 17:48 And it came to be, when the Philistine arose and came and drew near to meet Dawid, that Dawid hurried and ran toward the army to meet the Philistine.

1 Shemu’el 17:49 And Dawid put his hand in his bag and took out a stone, and slung it and smote the Philistine on his forehead, so that the stone sank into his forehead, and he fell on his face to the ground.

1 Shemu’el 17:50 Thus Dawid prevailed over the Philistine with a sling and a stone, and smote the Philistine and killed him, and there was no sword in the hand of Dawid.

1 Shemu’el 17:51 Then Dawid ran and stood over the Philistine, and took his sword and drew it out of its sheath and killed him, and cut off his head with it. And when the Philistines saw that their champion was dead, they fled.

1 Shemu’el 17:52 And the men of Yisra’el and Yehudâh arose and shouted, and pursued the Philistines as far as the entrance of the valley and to the gates of Eqron. And the wounded of the Philistines fell along the way to Sha’arayim, even as far as Gath and Eqron.

1 Shemu’el 17:53 Then the children of Yisra’el turned back from chasing the Philistines, and they plundered their camps.

1 Shemu’el 17:54 And Dawid took the head of the Philistine and brought it to Yerushalayim, but he put his weapons in his tent.

1 Shemu’el 17:55 And when Sha’ul saw Dawid going out against the Philistine, he said to Aḇnër, the commander of the army, “Aḇnër, whose son is this youth?” And Aḇnër said, “As your being lives, O sovereign, I do not know.”

1 Shemu’el 17:56 And the sovereign said, “Ask whose son this young man is.”

1 Shemu’el 17:57 And when Dawid returned from the slaughter of the Philistine, Aḇnër took him and brought him before Sha’ul with the head of the Philistine in his hand.

1 Shemu'el 17:58 And Sha'ul said to him, "Whose son are you, young man?" And Dawid said, "The son of your servant Yishai the Bëyth Lehemite."

1 Shemu'el 18:1 And it came to be, when he had ended speaking to Sha'ul, that the being of Yehonathan was knit to the being of Dawid, and Yehonathan loved him as his own being.

1 Shemu'el 18:2 And Sha'ul took him that day, and would not let him return to his father's house any more.

1 Shemu'el 18:3 And Yehonathan and Dawid made a covenant, because he loved him as his own being.

1 Shemu'el 18:4 And Yehonathan took off the robe that was on him and gave it to Dawid, and his garments, even to his sword and his bow and his girdle.

1 Shemu'el 18:5 And Dawid went out wherever Sha'ul sent him. He acted wisely, and Sha'ul set him over the men of battle, and it was right in the eyes of all the people and also in the eyes of Sha'ul's servants.

1 Shemu'el 18:6 And it came to be, as they came in, as Dawid was returning from smiting the Philistine, that the women came out from all the cities of Yisra'el, singing and dancing, to meet Sha'ul the sovereign with tambourines, with joy, and with musical instruments.

1 Shemu'el 18:7 And the women sang as they danced, and said, "Sha'ul smote his thousands, and Dawid his ten thousands."

1 Shemu'el 18:8 And Sha'ul was very wroth, and this matter was evil in his eyes, and he said, "To Dawid they have given ten thousands, and to me they have given thousands. So what more for him, except the reign?"

1 Shemu'el 18:9 And from that day on Sha'ul eyed Dawid.

1 Shemu'el 18:10 And it came to be on the next day that an evil Spirit [Ruach רוח] from Elohim (אלהים) came upon Sha'ul, and he prophesied inside the house, while Dawid was playing the lyre

with his hand, as usual. And the spear was in the hand of Sha'ul.

1 Shemu'el 18:11 Then Sha'ul hurled the spear, for he said, "Let me smite Dawid, even to the wall." But twice Dawid withdrew from his presence.

1 Shemu'el 18:12 And Sha'ul was afraid of Dawid, because YēHôVâH (יהוה) was with him, but from Sha'ul He had turned away.

1 Shemu'el 18:13 Sha'ul therefore removed him from his presence, and made him his commander over a thousand. And he went out and came in before the people.

1 Shemu'el 18:14 And Dawid was acting wisely in all his ways, and YēHôVâH (יהוה) was with him.

1 Shemu'el 18:15 And Sha'ul saw that he was acting very wisely, and was afraid of him.

1 Shemu'el 18:16 But all Yisra'el and Yehudah loved Dawid, as he went out and came in before them.

1 Shemu'el 18:17 And Sha'ul said to Dawid, "See my older daughter Mërab! I give her to you as a wife. Only be brave for me, and fight the battles of YēHôVâH (יהוה)." For Sha'ul thought, "Let not my hand be against him, but let the hand of the Philistines be against him."

1 Shemu'el 18:18 And Dawid said to Sha'ul, "Who am I, and what is my life or my father's clan in Yisra'el, that I should be son-in-law to the sovereign?" 1 Shemu'el 18:19 And it came to be at the time when Mërab, Sha'ul's daughter, should have been given to Dawid, that she was given to Adri'el the Meholathite as a wife.

1 Shemu'el 18:20 And Miqal, Sha'ul's daughter, loved Dawid. And they told Sha'ul, and the matter was right in his eyes.

1 Shemu'el 18:21 And Sha'ul said, "Let me give her to him and let her be a snare to him, and the hand of the Philistines be against him." So Sha'ul said to Dawid a second time, "Become my son-in-law today."

1 Shemu'el 18:22 And Sha'ul commanded his servants, "Speak to Dawid gently, and say, 'See, the sovereign has delighted in you, and all his servants

have loved you. And now, be the sovereign's son-in-law!" "

1 Shemu'el 18:23 And the servants of Sha'ul spoke those words in the hearing of Dawid. And Dawid said, "Does it seem to you a small matter to be a king's son-in-law, seeing I am a poor man, and lightly esteemed?"

1 Shemu'el 18:24 And the servants of Sha'ul told him, saying, "Dawid has spoken according to these words."

1 Shemu'el 18:25 And Sha'ul said, "Say to Dawid, 'The sovereign has no delight in any payment for the bride but one hundred foreskins of the Philistines, to take vengeance on the sovereign's enemies.' " But Sha'ul intended to have Dawid fall by the hand of the Philistines.

1 Shemu'el 18:26 And his servants declared these words to Dawid, and it pleased Dawid well to become the sovereign's son-in-law. And the days had not expired,

1 Shemu'el 18:27 and Dawid arose and went, he and his men, and smote two hundred men of the Philistines. And Dawid brought their foreskins, and they set them before the sovereign, to become the sovereign's son-in-law. And Sha'ul gave him Miqal his daughter as a wife.

1 Shemu'el 18:28 And Sha'ul saw and knew that YEHÔVÂH (יהוה) was with Dawid, and Miqal daughter of Sha'ul did love him.

1 Shemu'el 18:29 So then Sha'ul was still more afraid of Dawid. And Sha'ul came to be an enemy of Dawid all the days.

1 Shemu'el 18:30 And the princes of the Philistines went out to fight. And it came to be, whenever they went out, that Dawid acted more wisely than all the servants of Sha'ul, so that his name came to be very precious.

1 Shemu'el 19:1 And Sha'ul spoke to Yonathan his son and to all his servants, to put Dawid to death. But Yehonathan, Sha'ul's son, delighted much in Dawid,

1 Shemu'el 19:2 and Yehonathan declared to Dawid, saying, "My father Sha'ul seeks to put you to death. And now, please be on your guard until morning, and dwell in secrecy, and hide.

1 Shemu'el 19:3 "And I myself shall go out and stand beside my father in the field where you are, and speak with my father about you, and shall see, and shall let you know."

1 Shemu'el 19:4 And Yehonathan spoke well of Dawid to Sha'ul his father, and said to him, "Let not the sovereign sin against his servant, against Dawid, because he has not sinned against you, and because his works have been very good toward you.

1 Shemu'el 19:5 "For he took his life in his hands and smote the Philistine, and YEHÔVÂH (יהוה) wrought a great deliverance for all Yisra'el. You saw it and rejoiced. Why then do you sin against innocent blood, to put Dawid to death without cause?"

1 Shemu'el 19:6 And Sha'ul listened to the voice of Yehonathan, and Sha'ul swore, "As YEHÔVÂH (יהוה) lives, he does not die."

1 Shemu'el 19:7 Yehonathan then called Dawid, and Yehonathan told him all these words. So Yehonathan brought Dawid to Sha'ul, and he was in his presence as before.

1 Shemu'el 19:8 And there was fighting again, and Dawid went out and fought with the Philistines, and smote them, a great smiting, and they fled before him.

1 Shemu'el 19:9 And an evil Spirit [Ruach רוח] from YEHÔVÂH (יהוה) came upon Sha'ul as he sat in his house with his spear in his hand. And Dawid was playing the lyre with his hand,

1 Shemu'el 19:10 and Sha'ul sought to smite the spear through Dawid, and into the wall, but he slipped away from the presence of Sha'ul, so he smote the spear into the wall. And Dawid fled and escaped that night.

1 Shemu'el 19:11 And Sha'ul sent messengers to Dawid's house to watch him and to put him to

death in the morning. And Miqal, Dawid's wife, informed him, saying, "If you do not save your life tonight, tomorrow you are put to death."

1 Shemu'el 19:12 So Miqal let Dawid down through a window, and he went and fled and escaped.

1 Shemu'el 19:13 And Miqal took the household idol and laid it in the bed, and put a cover of goats' hair for his head, and covered it with a garment.

1 Shemu'el 19:14 And when Sha'ul sent messengers to take Dawid, she said, "He is sick."

1 Shemu'el 19:15 And Sha'ul sent the messengers back to see Dawid, saying, "Bring him up to me in the bed to put him to death."

1 Shemu'el 19:16 And the messengers came in and saw the household idol in the bed, with a cover of goats' hair for his head.

1 Shemu'el 19:17 Sha'ul then said to Miqal, "Why have you deceived me like this, and sent my enemy away, so that he escaped?" And Miqal answered Sha'ul, "He said to me, 'Let me go, why should I put you to death?' "

1 Shemu'el 19:18 Now Dawid fled and escaped, and went to Shemu'el at Ramah, and told him all that Sha'ul had done to him. And he and Shemu'el went and dwelt in Nawith.

1 Shemu'el 19:19 And it was reported to Sha'ul, saying, "See, Dawid is in Nawith in Ramah!"

1 Shemu'el 19:20 And Sha'ul sent messengers to take Dawid. And they saw the assembly of the prophets prophesying, and Shemu'el standing as leader over them, and the Spirit [Ruach רוח] of Elohim (אלהים) came upon the messengers of Sha'ul, and they also prophesied.

1 Shemu'el 19:21 And when Sha'ul was told, he sent other messengers, and they prophesied likewise. So Sha'ul sent messengers again, the third time, and they prophesied also.

1 Shemu'el 19:22 Then he himself went to Ramah, and came to the great well that is at Seku. And he asked, and said, "Where are Shemu'el and Dawid?" And one said, "There in Nawith in Ramah."

1 Shemu'el 19:23 So he went there to Nawith in Ramah. And the Spirit [Ruach רוח] of Elohim (אלהים) was upon him too, and he went on and prophesied until he came to Nawith in Ramah.

1 Shemu'el 19:24 And he also stripped off his garments and prophesied before Shemu'el, and lay down naked all that day and all that night.

Therefore they say, "Is Sha'ul also among the prophets?"

1 Shemu'el 20:1 And Dawid fled from Nawith in Ramah, and went and said to Yehonathan, "What have I done? What is my crookedness, and what is my sin before your father, that he seeks my life?"

1 Shemu'el 20:2 And Yehonathan said to him, "Far be it! You are not going to die! See, my father does no big matter nor small matter without disclosing it to me. And why should my father hide this matter from me? It is not so!"

1 Shemu'el 20:3 But Dawid swore again, and said, "Your father knows well that I have found favour in your eyes, and he says, 'Do not let Yehonathan know this, lest he be grieved.' But truly, as YEHôVâH (יהוה) lives and as your being lives, there is but a step between me and death."

1 Shemu'el 20:4 And Yehonathan said to Dawid, "Whatever your desire is, I do it for you."

1 Shemu'el 20:5 And Dawid said to Yehonathan, "See, tomorrow is the New Moon, and I ought to sit with the sovereign to eat. But let me go, and I shall hide in the field until the third day at evening."

1 Shemu'el 20:6 "If your father misses me at all, then you shall say, 'Dawid earnestly asked my permission to run over to Bëyth Lehem, his city, for a yearly slaughtering is made there for all the clan.'

1 Shemu'el 20:7 "If he says thus, 'It is well,' your servant is safe. But if he is very displeased, then know that he has resolved to do evil."

1 Shemu'el 20:8 "And you shall show kindness to your servant, for you have brought your servant into a covenant of YEHôVâH (יהוה) with you. And if there is crookedness in me, put me to death."

yourself, for why should you bring me to your father?"

1 Shemu'el 20:9 And Yehonathan said, "Far be it from you! For if I knew with certainty that my father has resolved that evil is to come upon you, then would I not make it known to you?"

1 Shemu'el 20:10 And Dawid said to Yehonathan, "Who would make it known to me, or what if your father answers you sharply?"

1 Shemu'el 20:11 And Yehonathan said to Dawid, "Come, and let us go out into the field." And they both went out into the field.

1 Shemu'el 20:12 And Yehonathan said to Dawid, "YĒHÔVÂH (יהוה) Elohim (אלהים) of Yisra'el be witness! When I search out my father sometime tomorrow, or the third day, and see if there is good toward Dawid, and I do not send to you or disclose it to you,

1 Shemu'el 20:13 so let YĒHÔVÂH (יהוה) do so and much more to Yehonathan. And if it pleases my father to do you evil, then I shall disclose it to you and send you away, and you shall go in peace. And YĒHÔVÂH (יהוה) be with you as He has been with my father.

1 Shemu'el 20:14 "But show me the kindness of YĒHÔVÂH (יהוה), not only while I still live, so that I do not die,

1 Shemu'el 20:15 and do not cut off your kindness from my house forever, no, not when YĒHÔVÂH (יהוה) has cut off every one of the enemies of Dawid from the face of the earth."

1 Shemu'el 20:16 And Yehonathan made a covenant with the house of Dawid, saying, "YĒHÔVÂH (יהוה) shall require it at the hand of the enemies of Dawid."

1 Shemu'el 20:17 And Yehonathan again made Dawid swear, because he loved him, for he loved him as he loved his own being.

1 Shemu'el 20:18 So Yehonathan said to him, "Tomorrow is the New Moon, and you shall be missed, because your seat shall be empty.

1 Shemu'el 20:19 "And on the third day, go down quickly and you shall come to the place where you hid on the day of the deed, and shall remain by the stone Ētsel.

1 Shemu'el 20:20 "And let me shoot three arrows to the side of it as though shooting at a target, 1 Shemu'el 20:21 and see, I shall send the youth, saying, 'Go, find the arrows.' If I expressly say to the youth, 'Look, the arrows are on this side of you, get them and come,' then, as YĒHÔVÂH (יהוה) lives, there is safety for you and no concern.

1 Shemu'el 20:22 "But if I say thus to the youth, 'Look, the arrows are beyond you,' go your way, for YĒHÔVÂH (יהוה) has sent you away.

1 Shemu'el 20:23 "And as for the word which you and I have spoken of, see, YĒHÔVÂH (יהוה) is between you and me forever."

1 Shemu'el 20:24 And Dawid hid in the field. And when the New Moon came, the sovereign sat down by the food to eat.

1 Shemu'el 20:25 And the sovereign sat on his seat, as at other times, on a seat by the wall, with Yehonathan standing, and Aḇnër sitting by Sha'ul's side, but the place of Dawid was empty.

1 Shemu'el 20:26 But Sha'ul spoke not a word that day, for he thought, "It is an accident; he is not clean, for he has not been cleansed."

1 Shemu'el 20:27 And it came to be the next day, the second day of the month, that Dawid's place was empty. And Sha'ul said to Yehonathan his son, "Why has the son of Yishai not come to eat, either yesterday or today?"

1 Shemu'el 20:28 And Yehonathan answered Sha'ul, "Dawid earnestly asked my permission to go to Bëyth Lehem.

1 Shemu'el 20:29 "And he said, 'Please let me go, for our clan has a slaughtering in the city, and my brother has commanded me to be there. And now, if I have found favour in your eyes, please let me get away and see my brothers.' That is why he has not come to the sovereign's table."

1 Shemu'el 20:30 Then the displeasure of Sha'ul burned against Yehonathan, and he said to him, "You son of a perverse, rebellious woman! Do I not know that you have chosen the son of Yishai to your own shame and to the shame of your mother's nakedness?"

1 Shemu'el 20:31 "For as long as the son of Yishai lives on the earth, you shall not be established, you and your reign. And now, send and bring him to me, for he is a son of death."

1 Shemu'el 20:32 And Yehonathan answered Sha'ul his father, and said to him, "Why should he be put to death? What has he done?"

1 Shemu'el 20:33 At that, Sha'ul hurled a spear at him to smite him. Then Yehonathan knew that his father had resolved to put Dawid to death.

1 Shemu'el 20:34 And Yehonathan rose up from the table in the heat of displeasure, and ate no food the second day of the month, for he was grieved for Dawid, because his father put him to shame.

1 Shemu'el 20:35 And it came to be, in the morning, that Yehonathan went out into the field at the time appointed with Dawid, and a small youth was with him.

1 Shemu'el 20:36 And he said to the youth, "Now run, find the arrows which I shoot." As the youth ran, he shot an arrow beyond him.

1 Shemu'el 20:37 And when the youth came to the place where the arrow was which Yehonathan had shot, Yehonathan called out after the youth and said, "Is not the arrow beyond you?"

1 Shemu'el 20:38 And Yehonathan shouted after the youth, "Make haste, hurry, do not stand still!" And Yehonathan's youth picked up the arrows and came to his master.

1 Shemu'el 20:39 But the youth knew not a speck. Only Yehonathan and Dawid knew of the matter.

1 Shemu'el 20:40 Then Yehonathan gave his weapons to the youth and said to him, "Go, take them to the city."

1 Shemu'el 20:41 And as soon as the youth had gone, Dawid rose up from the south side, and fell on his face to the ground, and bowed down three times. And they kissed one another. And they wept together, but Dawid more so.

1 Shemu'el 20:42 And Yehonathan said to Dawid, "Go in peace, since we have both sworn in the Name of YĕHôVâH (יהוה), saying, 'YĕHôVâH (יהוה) is between you and me, and between your seed and my seed, forever.' " Then he arose and left, and Yehonathan went into the city.

1 Shemu'el 21:1 And Dawid came to Nob, to Aḥimelek the priest. And Aḥimelek trembled when he met Dawid, and asked him, "Why are you alone, and no one is with you?"

1 Shemu'el 21:2 And Dawid said to Aḥimelek the priest, "The sovereign has commanded me a word, and said to me, 'Let no one know whatever of the word about which I send you, and which I have commanded you.' And I have directed my young men to such and such a place.

1 Shemu'el 21:3 "And now, what do you have on hand? Give five loaves into my hand, or whatever is found."

1 Shemu'el 21:4 And the priest answered Dawid and said, "There is no ordinary bread on hand, but there is Holy bread – provided the young men have kept themselves from women."

1 Shemu'el 21:5 And Dawid answered the priest, and said to him, "Truly, women have been kept from us about three days since I came out. And the vessels of the young men are Holy, and it is an ordinary mission, and also, it was Holy in the vessel today."

1 Shemu'el 21:6 Then the priest gave him Holy bread, for there was no bread there except the showbread which had been taken from before YĕHôVâH (יהוה), in order to put hot bread in on the day it is taken away.

1 Shemu'el 21:7 Now one of the servants of Sha'ul was there that day, detained before YĕHôVâH

(דָּוִד). And his name was Do'ēg, an Edomite, the chief of the herdsmen who belonged to Sha'ul.

1 Shemu'el 21:8 And Dawid said to Aḥimelek, "Is there not here on hand a spear or a sword? For I have brought neither my sword nor my weapons with me, because the matter of the sovereign was urgent."

1 Shemu'el 21:9 And the priest said, "The sword of Golyath the Philistine, whom you smote in the Valley of Elah. See, it is wrapped in a garment behind the shoulder garment. If you would take it, take it. For there is none other except this one here." And Dawid said, "There is none like it, give it to me."

1 Shemu'el 21:10 And Dawid rose and fled that day from before Sha'ul, and went to Aḳish the King of Gath.

1 Shemu'el 21:11 But the servants of Aḳish said to him, "Is this not Dawid the King of the land? Did they not sing of him to each other in dances, saying, 'Sha'ul smote his thousands, and Dawid his ten thousands'?"

1 Shemu'el 21:12 And Dawid took these words to heart, and was very much afraid of Aḳish the King of Gath,

1 Shemu'el 21:13 and changed his behaviour before them, and feigned madness in their hands, and scratched on the doors of the gate, and let his saliva run down on his beard.

1 Shemu'el 21:14 Then Aḳish said to his servants, "Look, you see the man is acting like a madman. Why do you bring him to me?"

1 Shemu'el 21:15 "Am I short of madmen, that you have brought this one to act as a madman near me? Should this one come into my house?"

1 Shemu'el 22:1 And Dawid went from there and escaped to the cave of Aḳullam. And his brothers and all his father's house heard it, and went down to him there.

1 Shemu'el 22:2 And everyone who was in distress, everyone who was in debt, and everyone bitter in being gathered to him. So he became head over

them, and there were about four hundred men with him.

1 Shemu'el 22:3 And Dawid went from there to Mitspeh of Mo'ab and said to the King of Mo'ab, "Please let my father and mother come here with you, till I know what Elohim (אֱלֹהִים) does for me."

1 Shemu'el 22:4 And he left them with the King of Mo'ab, and they dwelt with him all the time that Dawid was in the stronghold.

1 Shemu'el 22:5 And the prophet Gaḏ said to Dawid, "Do not remain in the stronghold. Leave, and go to the land of Yehudah." So Dawid left and went into the Hereth woods.

1 Shemu'el 22:6 And Sha'ul heard that Dawid and the men who were with him had been discovered, while Sha'ul was in Giḇ'ah, sitting under a tamarisk tree in Ramah, with his spear in his hand, and all his servants standing about him.

1 Shemu'el 22:7 And Sha'ul said to his servants who were standing around him, "Hear now, you Binyamites! Does the son of Yishai give every one of you fields and vineyards, and make you all commanders of thousands and commanders of hundreds?"

1 Shemu'el 22:8 "For all of you have conspired against me, and there is no one who reveals to me that my son has made a covenant with the son of Yishai. And there is not one of you who is grieved for me or reveals to me that my son has stirred up my servant against me, to lie in wait, as it is this day." 1 Shemu'el 22:9 And Do'ēg the Edomite, who was set over the servants of Sha'ul, answered and said, "I saw the son of Yishai going to Nob, to Aḥimelek son of Aḥitub.

1 Shemu'el 22:10 "And he inquired of YēHôVâH (יְהוָה) for him, gave him food, and gave him the sword of Golyath the Philistine."

1 Shemu'el 22:11 And the sovereign sent someone to call Aḥimelek the priest, son of Aḥitub, and all his father's house, the priests who were in Nob. And they all came to the sovereign,

1 Shemu'el 22:12 and Sha'ul said, "Hear now, son of Aḥitub!" And he answered, "Here I am, my master."

1 Shemu'el 22:13 And Sha'ul said to him, "Why have you conspired against me, you and the son of Yishai, by giving him bread and a sword, and have inquired of **Elohim (אלהים)** for him, to rise against me, to lie in wait, as it is this day?"

1 Shemu'el 22:14 And Aḥimelek answered the sovereign and said, "And who among all your servants is so trustworthy as Dawid, who is the sovereign's son-in-law, and has turned aside to your counsel, and is esteemed in your house?"

1 Shemu'el 22:15 "Have I today begun to inquire of **Elohim (אלהים)** for him? Far be it from me! Let not the sovereign lay a case against his servant, or against any in the house of my father. For your servant knew not of all this, little or much."

1 Shemu'el 22:16 And the sovereign said, "You shall certainly die, Aḥimelek, you and all your father's house!"

1 Shemu'el 22:17 The sovereign then said to the guards who stood about him, "Turn and put the priests of **YēHôVâH (יהוה)** to death, because their hand also is with Dawid, and because they knew when he fled and did not reveal it to me." But the servants of the sovereign would not lift their hands to come against the priests of **YēHôVâH (יהוה)**.

1 Shemu'el 22:18 And the sovereign said to Do'ëg, "You turn and come against the priests!" So Do'ëg the Eḏomite turned and came against the priests, and put to death on that day eighty-five men who wore a linen shoulder garment.

1 Shemu'el 22:19 And he smote Nob, the city of the priests, with the edge of the sword, from men even to women, from children even to nursing infants, and oxen and donkeys and sheep, with the edge of the sword.

1 Shemu'el 22:20 And one of the sons of Aḥimelek son of Aḥitub, named Ebyathar, escaped and fled after Dawid.

1 Shemu'el 22:21 And Ebyathar reported to Dawid that Sha'ul had slain the priests of **YēHôVâH (יהוה)**.

1 Shemu'el 22:22 And Dawid said to Ebyathar, "I knew that day, when Do'ëg the Eḏomite was there, that he would certainly inform Sha'ul. I am accountable for all the lives of your father's house."

1 Shemu'el 22:23 "Remain with me, do not fear. For he who seeks my life seeks your life, but with me you are safe."

1 Shemu'el 23:1 And they informed Dawid, saying, "See, the Philistines are fighting against Qe'ilah, and they are plundering the threshing-floors."

1 Shemu'el 23:2 So Dawid inquired of **YēHôVâH (יהוה)**, saying, "Shall I go and smite these Philistines?" And **YēHôVâH (יהוה)** said to Dawid, "Go and smite the Philistines, and save Qe'ilah."

1 Shemu'el 23:3 And Dawid's men said to him, "See, we here in Yehudah are afraid. How much more, then, if we go to Qe'ilah against the armies of the Philistines?"

1 Shemu'el 23:4 And Dawid inquired of **YēHôVâH (יהוה)** once again. And **YēHôVâH (יהוה)** answered him and said, "Arise, go down to Qe'ilah, for I am giving the Philistines into your hand."

1 Shemu'el 23:5 So Dawid and his men went to Qe'ilah and fought with the Philistines, and he led away their livestock and smote them, a great smiting. Thus Dawid saved the inhabitants of Qe'ilah.

1 Shemu'el 23:6 And it came to be, when Ebyathar son of Aḥimelek fled to Dawid at Qe'ilah, that he went down with a shoulder garment in his hand.

1 Shemu'el 23:7 And Sha'ul was informed that Dawid had gone to Qe'ilah. Then Sha'ul said, "**Elohim (אלהים)** has estranged him into my hand, for he has shut himself in by entering a town that has gates and bars."

1 Shemu'el 23:8 And Sha'ul summoned all the people to battle, to go down to Qe'ilah to besiege Dawid and his men.

1 Shemu'el 23:9 And Dawid knew that Sha'ul was plotting evil against him, and said to Ebyathar the priest, "Bring the shoulder garment here."

1 Shemu'el 23:10 And Dawid said, "O YĒHÔVÂH (יהוה) Elohim (אלהים) of Yisra'el, Your servant has heard for certain that Sha'ul seeks to come to Qe'ilah to destroy the city for my sake.

1 Shemu'el 23:11 "Are the landowners of Qe'ilah going to surrender me into his hand? Is Sha'ul coming down, as Your servant has heard? O YĒHÔVÂH (יהוה) Elohim (אלהים) of Yisra'el, I pray, let Your servant know." And YĒHÔVÂH (יהוה) said, "He is coming down."

1 Shemu'el 23:12 And Dawid said, "Are the landowners of Qe'ilah going to surrender me and my men into the hand of Sha'ul?" And YĒHÔVÂH (יהוה) said, "They are going to surrender you."

1 Shemu'el 23:13 Then Dawid and his men, about six hundred, arose and left Qe'ilah and went wherever they could go. And Sha'ul was informed that Dawid had escaped from Qe'ilah, and he ceased to go out.

1 Shemu'el 23:14 And Dawid remained in the wilderness, in strongholds, and remained in the hill country in the Wilderness of Ziph. And Sha'ul sought him every day, but Elohim (אלהים) did not give him into his hand.

1 Shemu'el 23:15 And Dawid saw that Sha'ul had come out to seek his life while Dawid was in the Wilderness of Ziph at Horeish.

1 Shemu'el 23:16 And Yehonathan, Sha'ul's son, arose and went to Dawid at Horeish and strengthened his hand in Elohim (אלהים).

1 Shemu'el 23:17 and said to him, "Do not fear, for the hand of Sha'ul my father is not going to find you, and you are to reign over Yisra'el, and I am to be next to you. Even my father Sha'ul knows that."

1 Shemu'el 23:18 And they made a covenant before YĒHÔVÂH (יהוה). And Dawid remained at Horeish while Yehonathan went to his own house.

1 Shemu'el 23:19 And the Ziphites came up to Sha'ul at Gib'ah, saying, "Is Dawid not hiding with

us in strongholds Horeish, in the hill of Hachilah, which is on the south of the wasteland?

1 Shemu'el 23:20 "And now, O sovereign, by all the desire of your being, come down, come down, and our part is to surrender him into the sovereign's hand."

1 Shemu'el 23:21 And Sha'ul said, "Blessed are you of YĒHÔVÂH (יהוה), for you have sympathy with me.

1 Shemu'el 23:22 "Please go, prepare yet further and find out and see the place where his hide-out is, who has seen him there. For I am told that he is very cunning.

1 Shemu'el 23:23 "So look, and learn all about the hiding places where he hides. And you shall come back to me with certainty, then I shall go with you. And it shall be, if he is in the land, that I shall search for him throughout all the clans of Yehudah."

1 Shemu'el 23:24 And they rose up and went to Ziph before Sha'ul, while Dawid and his men were in the Wilderness of Ma'on, in the desert plain on the south of the wasteland.

1 Shemu'el 23:25 And Sha'ul and his men went to seek him, and they informed Dawid, so he went down to the rock, and remained in the Wilderness of Ma'on. And when Sha'ul heard this, he pursued Dawid in the Wilderness of Ma'on.

1 Shemu'el 23:26 And Sha'ul went on one side of the mountain, and Dawid and his men on the other side of the mountain. And Dawid was hurrying to get away from Sha'ul, for Sha'ul and his men were surrounding Dawid and his men to take them.

1 Shemu'el 23:27 Then a messenger came to Sha'ul, saying, "Hurry and come, for the Philistines have invaded the land!"

1 Shemu'el 23:28 So Sha'ul turned back from pursuing Dawid, and went against the Philistines. Therefore they called that place Sela Hamahleqoth.

1 Shemu'el 23:29 And Dawid went up from there and remained in strongholds at En Gedi.

1 Shemu'el 24:1 And it came to be, when Sha'ul had returned from pursuing the Philistines, that it was reported to him, saying, "See, Dawid is in the Wilderness of En Gedi."

1 Shemu'el 24:2 So Sha'ul took three thousand chosen men from all Yisra'el, and went to seek Dawid and his men on the Rocks of the Wild Goats.

1 Shemu'el 24:3 And he came to the sheepfolds, on the way, and there was a cave. And Sha'ul went in to relieve himself. Now Dawid and his men were sitting in the sides of the cave.

1 Shemu'el 24:4 And the men of Dawid said to him, "See, the day of which YēHôVâH (יהוה) said to you, 'See, I am giving your enemy into your hand, and you shall do to him as it seems good to you!' " And Dawid arose and gently cut off a corner of Sha'ul's robe.

1 Shemu'el 24:5 And it came to be afterward that the heart of Dawid smote him because he had cut the robe of Sha'ul.

1 Shemu'el 24:6 So he said to his men, "Far be it from me, by YēHôVâH (יהוה), that I should do this matter to my master, anointed of YēHôVâH (יהוה), to stretch out my hand against him, for he is the anointed of YēHôVâH (יהוה)."

1 Shemu'el 24:7 And Dawid dispersed his servants with words, and did not allow them to rise against Sha'ul. And Sha'ul rose up from the cave and went on his way.

1 Shemu'el 24:8 And afterward Dawid arose and went out of the cave, and called out to Sha'ul, saying, "My master the sovereign!" And when Sha'ul looked behind him, Dawid bowed with his face to the earth, and did obeisance.

1 Shemu'el 24:9 And Dawid said to Sha'ul, "Why do you listen to the words of men who say, 'See, Dawid seeks to do you evil'?"

1 Shemu'el 24:10 "See, this day your eyes have seen that YēHôVâH (יהוה) gave you today into my hand in the cave, and one said to slay you. But my eye pardoned you, and I said, 'I do not stretch out

my hand against my master, for he is the anointed of YēHôVâH (יהוה)."

1 Shemu'el 24:11 "And my father, see! Yea, see the corner of your robe in my hand! For in that I cut off the corner of your robe, and did not slay you, know and see that there is neither evil nor rebellion in my hand, and I have not sinned against you, while you are hunting my life to take it.

1 Shemu'el 24:12 "Let YēHôVâH (יהוה) judge between you and me, and let YēHôVâH (יהוה) revenge me on you, but my hand is not against you.

1 Shemu'el 24:13 "As the proverb of the ancients says, 'Wrong comes from the wrongdoer.' But my hand is not against you.

1 Shemu'el 24:14 "After whom has the King of Yisra'el come out? Whom do you pursue? A dead dog? A flea?

1 Shemu'el 24:15 "And YēHôVâH (יהוה) shall be judge, and rightly rule between you and me, and see and plead my case, and rightly rule me out of your hand."

1 Shemu'el 24:16 And it came to be, when Dawid had ended speaking these words to Sha'ul, that Sha'ul said, "Is this your voice, my son Dawid?" So Sha'ul lifted up his voice and wept.

1 Shemu'el 24:17 And he said to Dawid, "You are more righteous than I, for you have rewarded me with good, whereas I have rewarded you with evil.

1 Shemu'el 24:18 "And you have shown today how you have done good to me, for when YēHôVâH (יהוה) surrendered me into your hand you did not slay me.

1 Shemu'el 24:19 "For if a man finds his enemy, shall he let him get away safely? And let YēHôVâH (יהוה) reward you with good for what you have done to me today.

1 Shemu'el 24:20 "And now look, I know that you shall certainly reign, and that the reign of Yisra'el shall be established in your hand.

1 Shemu'el 24:21 "And now, swear to me by YēHôVâH (יהוה) that you do not cut off my seed

after me, nor destroy my name from my father's house."

1 Shemu'el 24:22 And Dawid swore to Sha'ul. Then Sha'ul went home, and Dawid and his men went up to the stronghold.

1 Shemu'el 25:1 And Shemu'el died, and all Yisra'el gathered and mourned for him, and buried him at his home in Ramah. And Dawid arose and went down into the Wilderness of Paran.

1 Shemu'el 25:2 Now there was a man in Ma'on and his work was in Karmel, and the man was very great. And he had three thousand sheep and a thousand goats. And he came to be shearing his sheep in Karmel.

1 Shemu'el 25:3 And the name of the man was Naḅal, and the name of his wife Aḅigayil. And she was a woman of good understanding and good-looking. But the man was hard and evil in his doings. And he was of Kalëḅ.

1 Shemu'el 25:4 And Dawid heard in the wilderness that Naḅal was shearing his sheep.

1 Shemu'el 25:5 And Dawid sent ten young men, and Dawid said to the young men, "Go up to Karmel, and you shall come to Naḅal, and greet him in my name,

1 Shemu'el 25:6 and say this, 'Long life and peace to you! And peace to your house, and peace to all that you have!

1 Shemu'el 25:7 'And now, I have heard that you have shearers. Now your shepherds have been with us. We did not put them to shame, and not a speck of theirs was missing all the days they were in Karmel.

1 Shemu'el 25:8 'Ask your young men, and let them inform you. So let my young men find favour in your eyes, for we come on a good day. Please give whatever comes to your hand to your servants and to your son Dawid.' "

1 Shemu'el 25:9 And the young men of Dawid came and spoke to Naḅal according to all these words in the name of Dawid, and waited.

1 Shemu'el 25:10 But Naḅal answered the servants of Dawid and said, "Who is Dawid, and who is the son of Yishai? The servants who are running away from their masters, have become many nowadays.

1 Shemu'el 25:11 "And shall I take my bread and my water and my meat that I have slaughtered for my shearers, and give it to men coming from who knows where?"

1 Shemu'el 25:12 And the young men of Dawid turned around on their way and went back, and came and reported to him all these words.

1 Shemu'el 25:13 And Dawid said to his men, "Each one gird on his sword." So they each girded on his sword, and Dawid also girded on his sword. And about four hundred men went with Dawid, and two hundred remained with the baggage.

1 Shemu'el 25:14 And one of the young men informed Aḅigayil, the wife of Naḅal, saying, "See, Dawid have sent messengers from the wilderness to greet our master, but he scoffed at them.

1 Shemu'el 25:15 "But the men were very good to us, and did not put us to shame, nor did we miss any item all the days we accompanied them, when we were in the fields.

1 Shemu'el 25:16 "They were a wall to us both by night and day, all the days we were with them tending the sheep.

1 Shemu'el 25:17 "And now, know and see what you should do, for evil has been resolved against our master, and against all his household, and he is too much of a son of Beliya'al to speak to."

1 Shemu'el 25:18 Then Aḅigayil made haste and took two hundred loaves, and two skins of wine, and five sheep made ready, five measures of roasted grain, and one hundred clusters of raisins, and two hundred cakes of figs, and loaded them on donkeys.

1 Shemu'el 25:19 And she said to her servants, "Pass over before me. See, I am coming after you." But she did not inform her husband Naḅal.

1 Shemu'el 25:20 And it came to be, as she rode on the donkey, that she went down under cover of the

hill, and there were Dawid and his men, coming down toward her, and she met them.

1 Shemu'el 25:21 And Dawid had said, "Only in vain have I protected all that this one has in the wilderness, so that not a speck was missing of all that belongs to him. And he has repaid me evil for good.

1 Shemu'el 25:22 "Let Elohîm (אֱלֹהִים) do so, and more also, to the enemies of Dawid, if I leave one male of all who belong to him by morning light."

1 Shemu'el 25:23 And Abiḡayil saw Dawid, and she hastened to come down from the donkey, and fell on her face before Dawid, and bowed down to the ground,

1 Shemu'el 25:24 and fell at his feet and said, "On me, my master, let this crookedness be on me! And please let your female servant speak in your ears, and hear the words of your female servant.

1 Shemu'el 25:25 "Please, let not my master regard this man of Beliya'al, Naḅal. For as his name is, so is he: Naḅal is his name, and folly is with him. But I, your female servant, did not see the young men of my master whom you sent.

1 Shemu'el 25:26 "And now my master, as YēHôVâH (יְהוָה) lives and as your being lives, since YēHôVâH (יְהוָה) has withheld you from coming to bloodshed and from avenging yourself with your own hand, now then, let your enemies be as Naḅal, even those seeking evil against my master.

1 Shemu'el 25:27 "And now this present which your female servant has brought to my master, let it be given to the young men who follow my master.

1 Shemu'el 25:28 "Please forgive the transgression of your female servant. For YēHôVâH (יְהוָה) is certainly making a steadfast house for my master, because my master fights the battles of YēHôVâH (יְהוָה), and evil is not found in you in all your days.

1 Shemu'el 25:29 "And if a man rises to pursue you and seek your life, and the life of my master has been bound in the bundle of the living with YēHôVâH (יְהוָה) your Elohîm (אֱלֹהִים), then the lives

of your enemies He shall sling out, as from the pocket of a sling.

1 Shemu'el 25:30 "And it shall be, when YēHôVâH (יְהוָה) has done for my master according to all the good that He has spoken concerning you, and has appointed you ruler over Yisra'el,

1 Shemu'el 25:31 do not let this be a staggering and stumbling of heart to my master, that you have shed blood without cause, or that my master has saved himself. And when YēHôVâH (יְהוָה) has done good to my master, then remember your female servant."

1 Shemu'el 25:32 And Dawid said to Abiḡayil, "Blessed be YēHôVâH (יְהוָה) Elohîm (אֱלֹהִים) of Yisra'el, who sent you to meet me today!

1 Shemu'el 25:33 "And blessed is your good taste, and blessed are you, because you have kept me this day from coming to bloodshed and from avenging myself with my own hand.

1 Shemu'el 25:34 "Nevertheless, as YēHôVâH (יְהוָה) Elohîm (אֱלֹהִים) of Yisra'el lives, who has kept me back from doing evil to you, if you had not hurried and come to meet me, not a male would have been left to Naḅal by break of day, for certain."

1 Shemu'el 25:35 And Dawid received from her hand what she had brought him, and said to her, "Go up in peace to your house. See, I have listened to your voice and have accepted your face."

1 Shemu'el 25:36 And Abiḡayil went to Naḅal, and see, he was at a feast in his house, like the feast of a sovereign. And Naḅal's heart was glad within him, and he was exceedingly drunk. So she told him not a word, little or much, until morning light.

1 Shemu'el 25:37 And it came to be, in the morning, when the wine had gone from Naḅal, and his wife had told him these matters, that his heart died within him, and he became like a stone.

1 Shemu'el 25:38 And it came to be in about ten days, that YēHôVâH (יְהוָה) smote Naḅal, and he died.

1 Shemu'el 25:39 And Dawid heard that Naḅal was dead, and he said, "Blessed be YēHôVâH (יְהוָה), who

has pleaded the cause of my reproach from the hand of Naḅal, and has kept His servant from evil! For YēHôVâH (יהוה) has returned the evil of Naḅal on his own head.” And Dawid sent and spoke to Aḅigayil, to take her as his wife.

1 Shemu'el 25:40 And when the servants of Dawid had come to Aḅigayil at Karmel, they spoke to her saying, “Dawid sent us to you, to ask you to become his wife.”

1 Shemu'el 25:41 And she arose, bowed her face to the earth, and said, “Here is your female servant, a servant to wash the feet of the servants of my master.”

1 Shemu'el 25:42 And Aḅigayil hurried and rose, and rode on a donkey, with five of her female attendants. And she followed the messengers of Dawid, and became his wife.

1 Shemu'el 25:43 Dawid had also taken Aḅino'am of Yizre'el, and so both of them were his wives.

1 Shemu'el 25:44 But Sha'ul had given Miḳal his daughter, Dawid's wife, to Palti son of Layish, who was from Galliym.

1 Shemu'el 26:1 And the Ziphites came to Sha'ul at Gib'ah, saying, “Is not Dawid hiding himself in the hill of Ḥaḳilah, overlooking the wasteland?”

1 Shemu'el 26:2 And Sha'ul rose up and went down to the Wilderness of Ziph, and with him three thousand chosen men of Yisra'el, to seek Dawid in the Wilderness of Ziph.

1 Shemu'el 26:3 And Sha'ul encamped in the hill of Ḥaḳilah, overlooking the wasteland, by the way, while Dawid was dwelling in the wilderness, and he saw that Sha'ul came after him into the wilderness.

1 Shemu'el 26:4 And Dawid sent out spies, and learned that Sha'ul had indeed come.

1 Shemu'el 26:5 And Dawid rose up and came to the place where Sha'ul had encamped. And Dawid saw the place where Sha'ul lay, and Aḅnër son of Nër, the commander of his army. And Sha'ul was lying within the enclosure, with the people encamped all around him.

1 Shemu'el 26:6 And Dawid spoke up and said to Aḅimeleḳ the Ḥittite and to Aḅishai son of Tseruyah, brother of Yo'ab, saying, “Who does go down with me to Sha'ul in the camp?” And Aḅishai said, “I, I go down with you.”

1 Shemu'el 26:7 And Dawid and Aḅishai came to the people by night and saw Sha'ul lying asleep within the camp, with his spear stuck in the ground by his head, and Aḅnër and the people lay all around him.

1 Shemu'el 26:8 And Aḅishai said to Dawid, “Elohim (אלהים) has surrendered your enemy into your hand this day. And now, please, let me smite him at once with the spear, right into the earth, and not a second time!”

1 Shemu'el 26:9 But Dawid said to Aḅishai, “Do not destroy him, for who shall stretch out his hand against the anointed of YēHôVâH (יהוה), and be guiltless?”

1 Shemu'el 26:10 Dawid also said, “As YēHôVâH (יהוה) lives, except YēHôVâH (יהוה) does smite him, or his day come that he shall die, or he shall go out to battle and perish,

1 Shemu'el 26:11 far be it from me, by YēHôVâH (יהוה), that I stretch out my hand against the anointed of YēHôVâH (יהוה). And now, please take the spear and the jug of water that are by his head, and let us go.”

1 Shemu'el 26:12 So Dawid took the spear and the jug of water by Sha'ul's head, and they went away. And no man saw it or knew it or awoke, for they were all asleep, because a deep sleep from YēHôVâH (יהוה) had fallen on them.

1 Shemu'el 26:13 And Dawid passed over to the other side, and stood on the top of a hill far away, a great distance being between them.

1 Shemu'el 26:14 And Dawid called out to the people and to Aḅnër son of Nër, saying, “Do you not answer, Aḅnër?” And Aḅnër answered and said, “Who are you, calling out to the sovereign?”

1 Shemu'el 26:15 And Dawid said to Aḅnër, “Are you not a man? And who is like you in Yisra'el?”

Why then have you not guarded your master the sovereign? For one of the people came in to destroy your master the sovereign.

1 Shemu'el 26:16 "What you have done is not good. As YēHôVâH (יהוה) lives, you are worthy to die, because you have not guarded your master, the anointed of YēHôVâH (יהוה). And now see where the sovereign's spear is, and the jug of water that was by his head."

1 Shemu'el 26:17 And Sha'ul recognised Dawid's voice, and said, "Is that your voice, my son Dawid?" And Dawid said, "It is my voice, my master, O sovereign."

1 Shemu'el 26:18 And he said, "Why is this that my master is pursuing his servant? For what have I done, or what evil is in my hand?"

1 Shemu'el 26:19 "And now, please, let my master the sovereign hear the words of his servant: If YēHôVâH (יהוה) has moved you against me, let Him accept an offering. But if it is the children of men, then they are cursed before YēHôVâH (יהוה), for they have driven me out today that I should not join myself to the inheritance of YēHôVâH (יהוה), saying, 'Go, serve other mighty ones.'

1 Shemu'el 26:20 "And now, do not let my blood fall to the earth before the face of YēHôVâH (יהוה). For the King of Yisra'el has come out to seek a flea, as when one hunts a partridge in the mountains."

1 Shemu'el 26:21 And Sha'ul said, "I have sinned. Come back, my son Dawid. For no more am I going to do evil to you, because my life was precious in your eyes today. See, I have acted foolishly, and have greatly strayed."

1 Shemu'el 26:22 And Dawid answered and said, "See, the sovereign's spear! And let one of the young men come over and get it."

1 Shemu'el 26:23 "And let YēHôVâH (יהוה) reward every man for his righteousness and his trustworthiness, for this day YēHôVâH (יהוה) gave you into my hand, but I would not stretch out my hand against the anointed of YēHôVâH (יהוה).

1 Shemu'el 26:24 "And see, as your life has been valued in my eyes today, so let my life be valued in the eyes of YēHôVâH (יהוה), and let Him deliver me out of all distress."

1 Shemu'el 26:25 And Sha'ul said to Dawid, "Blessed are you, my son Dawid, achieving much, and indeed prevailing!" Then Dawid went on his way, and Sha'ul returned to his place.

1 Shemu'el 27:1 And Dawid said in his heart, "Now I shall perish by the hand of Sha'ul, some day. There is naught better for me than to escape to the land of the Philistines. Then Sha'ul shall give up searching for me any longer in any part of Yisra'el, and I shall escape out of his hand."

1 Shemu'el 27:2 So Dawid rose up and passed over with the six hundred men who were with him to Aqish son of Ma'ok, King of Gath.

1 Shemu'el 27:3 And Dawid dwelt with Aqish at Gath, he and his men, each man with his household – Dawid with his two wives, Ahino'am the Yizre'elites, and Abigayil the Karmelites, Na'bal's widow.

1 Shemu'el 27:4 And it was reported to Sha'ul that Dawid had fled to Gath, so he sought him no more.

1 Shemu'el 27:5 And Dawid said to Aqish, "If I have now found favour in your eyes, let them give me a place in some town in the country, to dwell there. For why should your servant dwell in the royal city with you?"

1 Shemu'el 27:6 And Aqish gave him Tsiqlag that day. That is why Tsiqlag has belonged to the sovereigns of Yehudah to this day.

1 Shemu'el 27:7 And the time that Dawid dwelt in the country of the Philistines came to be a year and four months.

1 Shemu'el 27:8 And Dawid and his men went up and raided the Geshurites, and the Girzites, and the Amaleqites. For those nations were the inhabitants of the land from of old, as you go to Shur, even as far as the land of Mitsrayim.

1 Shemu'el 27:9 And when Dawid had smitten the land, he left neither man nor woman alive, but

took away sheep, and cattle, and donkeys, and camels, and garments, and returned and came to Aqish.

1 Shemu'el 27:10 And Aqish would say, "Where have you made a raid today?" And Dawid would say, "Against the South of Yehudah, or against the South of the Yerahme'elites, or against the South of the Qeynites."

1 Shemu'el 27:11 Dawid did not keep alive man nor woman, to bring news to Gath, saying, "Lest they inform against us, saying, 'Thus Dawid did.' " And this was his practice all the days that he dwelt in the country of the Philistines.

1 Shemu'el 27:12 And Aqish trusted Dawid, saying to himself, "He has indeed made himself a stench to his people in Yisra'el, and has become my servant forever."

1 Shemu'el 28:1 And it came to be in those days that the Philistines gathered their armies for battle, to fight with Yisra'el. And Aqish said to Dawid, "You know, of course, that you are to go out with me in the army, you and your men."

1 Shemu'el 28:2 And Dawid said to Aqish, "Very well, you shall know what your servant should do." And Aqish said to Dawid, "Very well, I make you one of my chief guardians forever."

1 Shemu'el 28:3 And Shemu'el had died, and all Yisra'el had mourned for him and buried him in Ramah, in his own city. And Sha'ul had put away the mediums and the Spirit [Ruach רוח]ists from the land.

1 Shemu'el 28:4 And the Philistines were gathered, and came and encamped at Shunem. And Sha'ul gathered all Yisra'el, and they encamped at Gilboa.

1 Shemu'el 28:5 And when Sha'ul saw the army of the Philistines, he was afraid, and his heart trembled greatly.

1 Shemu'el 28:6 And Sha'ul inquired of YehôvâH (יהוה), but YehôvâH (יהוה) did not answer him, either by dreams or by Urim or by the prophets.

1 Shemu'el 28:7 Sha'ul then said to his servants, "Find me a woman who is a medium, to go to her

and inquire of her." And his servants said to him, "Look, there is a woman who is a medium at En Dor."

1 Shemu'el 28:8 And Sha'ul disguised himself and put on other garments, and went, he and two men with him. And they came to the woman by night. And he said, "Please divine for me, and bring up for me the one I shall name."

1 Shemu'el 28:9 But the woman said to him, "Look, you know what Sha'ul has done, how he has cut off the mediums and the Spirit [Ruach רוח]ists from the land. Why then do you lay a snare for my life, to put me to death?"

1 Shemu'el 28:10 And Sha'ul swore to her by YehôvâH (יהוה), saying, "As YehôvâH (יהוה) lives, no punishment comes upon you for this matter."

1 Shemu'el 28:11 And the woman said, "Whom do I bring up for you?" So he said, "Bring up Shemu'el for me."

1 Shemu'el 28:12 And when the woman saw Shemu'el, she cried out with a loud voice. And the woman spoke to Sha'ul, saying, "Why have you deceived me? You yourself are Sha'ul!"

1 Shemu'el 28:13 And the sovereign said to her, "Do not be afraid. What did you see?" And the woman said to Sha'ul, "I saw a Spirit [Ruach רוח] coming up out of the earth."

1 Shemu'el 28:14 And he said to her, "What is his form?" And she said, "An old man is coming up, and he is covered with a mantle." And Sha'ul knew that it was Shemu'el, and he bowed with his face to the ground and did obeisance.

1 Shemu'el 28:15 And Shemu'el said to Sha'ul, "Why have you disturbed me by bringing me up?" And Sha'ul answered, "I am deeply distressed, for the Philistines are fighting against me, and Elohim (אלהים) has turned aside from me and does not answer me any more, neither by prophets nor by dreams. So I have called you, to reveal to me what I should do."

1 Shemu'el 28:16 Then Shemu'el said, "And why do you ask me, seeing **YēHôVâH (יהוה)** has turned aside from you and has become your enemy?"

1 Shemu'el 28:17 "And **YēHôVâH (יהוה)** has done for Himself as He spoke by me. For **YēHôVâH (יהוה)** has torn the reign out of your hand and given it to your neighbour, to Dawid.

1 Shemu'el 28:18 "Because you did not obey the voice of **YēHôVâH (יהוה)** nor execute His burning wrath upon Amaleq, therefore **YēHôVâH (יהוה)** has done this matter to you today.

1 Shemu'el 28:19 "Further, **YēHôVâH (יהוה)** also gives Yisra'el with you into the hand of the Philistines. And tomorrow you and your sons are with me. **YēHôVâH (יהוה)** also gives the army of Yisra'el into the hand of the Philistines."

1 Shemu'el 28:20 And immediately Sha'ul fell on the ground, his complete length, and greatly feared because of the words of Shemu'el. And there was no strength in him, for he had eaten no food all day or all night.

1 Shemu'el 28:21 And the woman came to Sha'ul and saw that he had been greatly disturbed, and said to him, "See, your female servant has obeyed your voice, and I have put my life in my hands and has listened to the words which you spoke to me.

1 Shemu'el 28:22 "And now, please listen to the voice of your female servant too, and let me set a piece of bread before you. And eat, so that you have strength when you go on your way."

1 Shemu'el 28:23 But he refused and said, "I am not going to eat." But his servants, together with the woman, urged him. And he listened to their voice. So he rose from the ground and sat on the bed.

1 Shemu'el 28:24 And the woman had a fatted calf in the house, and she quickly slaughtered it. And she took flour and kneaded it, and baked unleavened bread from it.

1 Shemu'el 28:25 And she brought it before Sha'ul and his servants. And they ate, and rose up and went away that night.

1 Shemu'el 29:1 And the Philistines gathered all their armies at Aphëq, while Yisra'el encamped by a fountain which is in Yizre'el.

1 Shemu'el 29:2 And the princes of the Philistines were passing on by hundreds and by thousands, and Dawid and his men were passing on in the rear with Aqish.

1 Shemu'el 29:3 And the princes of the Philistines said, "Who are these Hebrews?" And Aqish said to the princes of the Philistines, "Is this not Dawid, the servant of Sha'ul King of Yisra'el, who has been with me these days, or these years? And to this day I have found no evil in him since he came over."

1 Shemu'el 29:4 But the princes of the Philistines were wroth with him, and the princes of the Philistines said to him, "Send the man back, let him return to the place which you have appointed for him, and do not let him go down with us to battle, lest in the battle he become our adversary. For with what could he appease his master, if not with the heads of these men?"

1 Shemu'el 29:5 "Is this not Dawid, of whom they sang to each other in dances, saying, 'Sha'ul smote his thousands, and Dawid his ten thousands?'"

1 Shemu'el 29:6 And Aqish called Dawid and said to him, "As **YēHôVâH (יהוה)** lives, you have been straight, and your going out and your coming in with me in the army is good in my eyes. For to this day I have not found evil in you since the day of your coming to me. But in the eyes of the princes you are not good.

1 Shemu'el 29:7 "And now, return, and go in peace, and do no evil in the eyes of the princes of the Philistines."

1 Shemu'el 29:8 And Dawid said to Aqish, "But what have I done? And to this day what have you found in your servant as long as I have been with you, that I should not go and fight against the enemies of my master the sovereign?"

1 Shemu'el 29:9 But Aqish answered and said to Dawid, "I know that you are as good in my eyes as a messenger of **Elohim (אלהים)**, but the princes of

the Philistines have said, 'Let him not go up with us to the battle.'

1 Shemu'el 29:10 "And now, rise early in the morning with your master's servants who have come with you. And as soon as you are up early in the morning and have light, then go."

1 Shemu'el 29:11 And Dawid and his men rose up early to go in the morning, to return to the land of the Philistines, and the Philistines went up to Yizre'el.

1 Shemu'el 30:1 And it came to be, when Dawid and his men came to Tsiqlaḡ, on the third day, that the Amalëqites had invaded the South and Tsiqlaḡ, and smote Tsiqlaḡ and burned it with fire.

1 Shemu'el 30:2 And they took captive the women and those who were there, from small to great. They did not kill anyone, but they led them away and went their way.

1 Shemu'el 30:3 And Dawid and his men came to the city and saw it burned with fire, and their wives and their sons and their daughters had been taken captive.

1 Shemu'el 30:4 And Dawid and the people who were with him lifted up their voices and wept, until they had no more power to weep.

1 Shemu'el 30:5 And Dawid's two wives, Aḥino'am the Yizre'elitess, and Aḇiḡayil the widow of Naḇal the Karmelite, had been taken captive.

1 Shemu'el 30:6 And Dawid was greatly distressed, for the people spoke of stoning him, because the being of all the people was grieved, each for his sons and his daughters. But Dawid strengthened himself in YĕHôVâH (יְהוָה) his Elohim (אֱלֹהִים).

1 Shemu'el 30:7 And Dawid said to Ebyathar the priest, son of Aḥimelek, "Please bring the shoulder garment here to me." So Ebyathar brought the shoulder garment to Dawid.

1 Shemu'el 30:8 And Dawid inquired of YĕHôVâH (יְהוָה), saying, "Do I pursue this band? Do I overtake them?" And He answered him, "Pursue, for you shall certainly overtake them, and certainly rescue."

1 Shemu'el 30:9 So Dawid went, he and the six hundred men who were with him, and came to the wadi Besor, where a halt was made by those who were left behind,

1 Shemu'el 30:10 while Dawid pursued, he and four hundred men – for two hundred halted, who were too faint to pass over the wadi Besor.

1 Shemu'el 30:11 And they found a man in the field, a Mitsrite, and took him to Dawid. And they gave him bread and he ate, and they let him drink water,

1 Shemu'el 30:12 and gave him a piece of a cake of figs and two clusters of raisins. And when he had eaten, his strength came back to him, for he had not eaten bread nor drunk water for three days and three nights.

1 Shemu'el 30:13 And Dawid said to him, "To whom do you belong, and where are you from?" And he said, "I am a young man from Mitsrayim, servant of an Amalëqite. And my master left me behind, for I had been sick three days. 1 Shemu'el 30:14 "We attacked the south of the Kerëthites and against that which belongs to Yehuḏah, and upon the south of Kalëḇ, and we burned Tsiqlaḡ with fire."

1 Shemu'el 30:15 And Dawid said to him, "Could you bring me down to this marauding band?" And he said, "Swear to me by Elohim (אֱלֹהִים) that you neither kill me nor surrender me into the hands of my master, then I bring you down to this marauding band."

1 Shemu'el 30:16 And he brought him down and saw they were spread out over all the land, eating and drinking and dancing, because of all the great spoil which they had taken from the land of the Philistines and from the land of Yehuḏah.

1 Shemu'el 30:17 And Dawid smote them from twilight until the evening of the next day. And none of them escaped, except four hundred young men who rode on camels and fled.

1 Shemu'el 30:18 And Dawiḡ rescued all that the Amalëqites had taken. Dawiḡ also rescued his two wives.

1 Shemu'el 30:19 And there was none missing to them, whether small or great, whether sons or daughters, or spoil or whatever they had taken from them. Dawiḡ recovered all.

1 Shemu'el 30:20 Besides, Dawiḡ captured all the flocks and herds they had driven before those livestock, and they said, "This is Dawiḡ's spoil."

1 Shemu'el 30:21 And Dawiḡ came to the two hundred men who were too faint to follow Dawiḡ, who had also been left at the wadi Besor. And they went out to meet Dawiḡ and to meet the people who were with him. And when Dawiḡ came near the people, he greeted them.

1 Shemu'el 30:22 And all the evil and worthless men of those who went with Dawiḡ answered and said, "Because they did not go with us, we do not give them any of the spoil that we have rescued, except for every man's wife and children, and let them take them and go."

1 Shemu'el 30:23 But Dawiḡ said, "My brothers, do not do so with what YēHôVâH (יהוה) has given us, who has protected us and gave into our hand the band that came against us.

1 Shemu'el 30:24 "And who would listen to you in this matter? For as his portion is who goes down to the battle, so is his portion who remains with the baggage, they share alike."

1 Shemu'el 30:25 And it came to be, from that day forward, he appointed it for a law and a right-ruling for Yisra'el to this day.

1 Shemu'el 30:26 And when Dawiḡ came to Tsiqlaḡ, he sent some of the spoil to the elders of Yehuḡah, to his friends, saying, "Here is a present for you from the spoil of the enemies of YēHôVâH (יהוה),"

1 Shemu'el 30:27 to those in Bëyth Ėl, and to those in Ramoth of the South, and to those in Yattir,

1 Shemu'el 30:28 and to those in Aro'ër, and to those in Siphmoth, and to those in Eshtemoa,

1 Shemu'el 30:29 and to those in Raḡal, and to those in the cities of the Yeraḥme'ëlites, and to those in the cities of the Qëynites,

1 Shemu'el 30:30 and to those in Ḥormah, and to those in Korashan, and to those in Athaḡ,

1 Shemu'el 30:31 and to those in Ḥeḇron, and to all the places where Dawiḡ had gone up and down, he and his men.

1 Shemu'el 31:1 And the Philistines were fighting against Yisra'el, and the men of Yisra'el fled from before the Philistines, and fell slain on Mount Gilboa.

1 Shemu'el 31:2 And the Philistines followed hard after Sha'ul and his sons. And the Philistines smote Yehonathan, and Aḇinaḡaḇ, and Malkishua, sons of Sha'ul.

1 Shemu'el 31:3 And the battle went hard against Sha'ul, and the archers hit him, so that he was severely wounded by the archers.

1 Shemu'el 31:4 And Sha'ul said to his armour-bearer, "Draw your sword, and thrust me through with it, lest these uncircumcised men come and thrust me through and roll themselves on me." But his armour-bearer would not, for he was greatly afraid. So Sha'ul took the sword and fell on it.

1 Shemu'el 31:5 And when his armour-bearer saw that Sha'ul was dead, he also fell on his sword, and died with him.

1 Shemu'el 31:6 Thus Sha'ul died, and three of his sons, and his armour-bearer, also all his men, together on that day.

1 Shemu'el 31:7 And they saw – the men of Yisra'el who were beyond the valley, and those who were beyond the Yardën – that the men of Yisra'el had fled and that Sha'ul and his sons were dead. So they forsook the cities and fled, and the Philistines came and dwelt in them.

1 Shemu'el 31:8 And the next day it came to be, when the Philistines came to strip the slain, that they found Sha'ul and his three sons fallen on Mount Gilboa.

1 Shemu'el 31:9 And they cut off his head and stripped off his armour, and sent word throughout the land of the Philistines, to announce it in the house of their idols and to the people.

1 Shemu'el 31:10 And they placed his armour in the house of the Ashtaroth, and they fastened his body to the wall of Bëyth Shan.

1 Shemu'el 31:11 And the inhabitants of Yabësh Gil'aḏ heard what the Philistines had done to Sha'ul,

1 Shemu'el 31:12 and all the brave men arose and went all night, and took the body of Sha'ul and the bodies of his sons from the wall of Bëyth Shan. And they came to Yabësh and burned them there.

1 Shemu'el 31:13 And they took their bones and buried them under the tamarisk tree at Yabësh, and fasted for seven days.

2 Shemu'el - Outline

1. David as King (1:1 - 20:26)
 - a. David's Rise to King of Judah (1:1 - 3:5)
 - i. Saul's Death Reported to David (1:1 - 16)
 - ii. David's Song for Saul and Jonathan (1:17 - 27)
 - iii. David Anointed King of Judah (2:1 - 7)
 - iv. Ish-bosheth Made King of Israel (2:8 - 11)
 - v. Civil War (2:12 - 3:1)
 - vi. David's Sons in Hebron (3:2 - 5)
 - b. David's Rise to King of All Israel (3:6 - 5:5)
 - i. Abner, Saul's Former General (3:6 - 39)
 1. Abner Joins David (3:6 - 21)
 2. Joab Murders Abner (3:22 - 30)
 3. David Mourns Abner (3:31 - 39)
 - ii. The Murder of Ish-bosheth (4:1 - 12)
 - iii. David Anointed of All Israel (5:1 - 5)
 - c. David's Victories as King (5:6 - 10:19)
 - i. David Conquers Jerusalem (5:6 - 12)

- ii. David's Sons in Jerusalem (5:13 - 16)
- iii. David's victories over the Philistines (5:17 - 25)
- iv. David Brings the Ark of the Covenant to Jerusalem (6:1 - 7:29)
 1. David Fetches the Ark (6:1 - 4)
 2. Uzzah Touches the Ark (6:5 - 11)
 3. The Ark Brought to Jerusalem (6:12 - 15)
 4. Michal's Contempt for David (6:16 - 23)
 5. The Temple and the Kingship (7:1 - 29)
 - a. David Plans a Temple (7:1 - 3)
 - b. God's Covenant with David (7:4 - 17)
 - c. David's Prayer of Thanksgiving (7:18 - 29)
- v. David's Triumphs (8:1 - 18)
- vi. David and Mephibosheth (9:1 - 13)
- vii. David and the Ammonites (10:1 - 19)
 1. David's Messengers Disgraced (10:1 - 8)
 2. David Defeats Ammon and Aram (10:9 - 19)
- d. David's Troubled Reign (11:1 - 20:26)
 - i. David Commits Adultery (11:1 - 12:31)
 1. David and Bethsheba (11:1 - 13)
 2. David Arranges Uriah's Death (11:14 - 25)
 3. David Marries Bathsheba (11:26 - 27)
 4. Nathan Rebukes David (12:1 - 12)
 5. David's Loss and Repentance (12:13 - 23)
 6. The Birth of Solomon (12:24 - 25)
 7. The Capture of Rabbah (12:26 - 31)
 - ii. David's Family Issues (13:1 - 14:33)
 1. Amnon and Tamar (13:1 - 39)
 - a. The Rape of Tamar (13:1 - 22)
 - b. Absalom's Revenge on Amnon (13:23 - 33)
 - c. Absalom Flees to Geshur (13:34 - 39)
 2. Absalom's Return to Jerusalem (14:1 - 33)
 - a. Joab Brings Absalom to Jerusalem (14:1 - 27)
 - b. Absalom Reconciled to David (14:28 - 33)
 - iii. The Rebellions against David (15:1 - 20:26)
 1. The Rebellion of Absalom (15:1 - 19:43)
 2. The Rebellion of Sheba (20:1 - 26)
2. Epilogue (21:1 - 24:25)

- a. David Avenges the Gibeonites (21:1 - 14)
- b. Four Battles against the Philistines (21:15 - 22)
- c. David's Song of Deliverance (22:1 - 51)
- d. David's Last Song (23:1 - 7)
- e. David's Mighty Men (23:8 - 39)
- f. David's Failed Census (24:1 - 25)
- i. David's Military Census (24:1 - 9)
- ii. Judgment for David's Sin (24:10 - 14)
- iii. A Plague on Israel (24:15 - 17)
- iv. David Builds an Altar (24:18 - 25)

Shemu'ël Bêt/2 Samuel

2 Shemu'ël 1:1 And it came to be after the death of Sha'ul, when Dawiḏ had returned from smiting the Amalëqites, that Dawiḏ remained two days in Tsiqlaḡ.

2 Shemu'ël 1:2 And it came to be on the third day, that see, a man came out of the camp from Sha'ul with his garments torn and dust on his head. And it came to be, when he came to Dawiḏ, that he fell to the ground and did obeisance.

2 Shemu'ël 1:3 And Dawiḏ said to him, "From where do you come?" And he said to him, "I have escaped from the camp of Yisra'ël."

2 Shemu'ël 1:4 And Dawiḏ said to him, "What was the matter? Please inform me." And he said, "The people have fled from the battle, and also many of the people have fallen and are dead, and Sha'ul and Yehonathan his son are dead too."

2 Shemu'ël 1:5 And Dawiḏ said to the young man who informed him, "How do you know that Sha'ul and Yehonathan his son are dead?"

2 Shemu'ël 1:6 And the young man who informed him said, "By chance I was on Mount Gilboa and saw Sha'ul leaning on his spear. And see, the chariots and horsemen followed hard after him.

2 Shemu'ël 1:7 "And when he looked behind him, he saw me and called to me, and I answered, 'Here I am.'

2 Shemu'ël 1:8 "And he said to me, 'Who are you?' So I answered him, 'I am an Amalëqite.'

2 Shemu'ël 1:9 "And he said to me, 'Please stand over me and put me to death, for agony has seized me, but my life is still in me.'

2 Shemu'ël 1:10 "So I stood beside him and put him to death, for I knew he would not live after he had fallen. And I took the diadem that was on his head and the bracelet that was on his arm, and have brought them here to my master."

2 Shemu'ël 1:11 And Dawiḏ took hold of his own garments and tore them, and also all the men who were with him.

2 Shemu'ël 1:12 And they mourned and wept and fasted until evening for Sha'ul and for Yehonathan his son, and for the people of YēHôVâH (יהוה) and for the house of Yisra'ël, because they had fallen by the sword.

2 Shemu'ël 1:13 Then Dawiḏ asked the young man who informed him, "Where are you from?" And he answered, "I am the son of a sojourner, an Amalëqite."

2 Shemu'ël 1:14 And Dawiḏ said to him, "How was it you were not afraid to stretch out your hand to destroy the anointed of YēHôVâH (יהוה)?"

2 Shemu'ël 1:15 And Dawiḏ called one of the young men and said, "Draw near and fall on him!" And he smote him so that he died.

2 Shemu'ël 1:16 And Dawiḏ said to him, "Your blood is on your own head, for your own mouth has witnessed against you, saying, 'I myself have put to death the anointed of YēHôVâH (יהוה).'

2 Shemu'ël 1:17 Then Dawiḏ lamented with this lamentation over Sha'ul and over Yehonathan his son,

2 Shemu'ël 1:18 and he ordered "The Bow" to be taught to the children of Yehudah. See, it is written in the Book of Yashar:

2 Shemu'ël 1:19 "The splendour of Yisra'ël is slain on your high places! How the mighty have fallen!

2 Shemu'ël 1:20 "Declare it not in Gath, Proclaim it not in the streets of Ashqelon, Lest the daughters

of the Philistines rejoice, Lest the daughters of the uncircumcised exult.

2 Shemu'el 1:21 "Mountains of Gilboa! No dew or rain be upon you, Nor fields of offerings. For there the shield of the mighty lay rejected, The shield of Sha'ul, not anointed with oil.

2 Shemu'el 1:22 "From the blood of the slain, From the fat of the mighty, The bow of Yehonathan did not turn back, And the sword of Sha'ul did not return empty.

2 Shemu'el 1:23 "Sha'ul and Yehonathan were beloved And pleasant in their lives, And in their death they were not parted. They were swifter than eagles, They were stronger than lions.

2 Shemu'el 1:24 "Daughters of Yisra'el – weep over Sha'ul, Who wrapped you in scarlet, with finery; Who decked your robes with ornaments of gold.

2 Shemu'el 1:25 "How the mighty have fallen In the midst of the battle! Yehonathan was slain in your high places.

2 Shemu'el 1:26 "I am distressed for you, my brother Yehonathan. You have been very pleasant to me. Your love to me was wondrous, Surpassing the love of women.

2 Shemu'el 1:27 "How the mighty have fallen, And the weapons of battle perish!"

2 Shemu'el 2:1 And it came to be afterwards that Dawid inquired of YEHÔVÂH (יהוה), saying, "Do I go up to any of the cities of Yehudah?" And YEHÔVÂH (יהוה) said to him, "Go up." And Dawid said, "Where should I go up?" And He said, "To Hebron."

2 Shemu'el 2:2 And Dawid went up there, as well as his two wives, Ahino'am the Yizre'elitess, and Abigayil the widow of Nabal the Karmelite.

2 Shemu'el 2:3 And Dawid brought up the men who were with him, each man with his household, and they dwelt in the cities of Hebron.

2 Shemu'el 2:4 And the men of Yehudah came, and anointed Dawid sovereign over the house of Yehudah there. They also reported to Dawid, saying, "The men of Yabesh Gil'ad are they who buried Sha'ul."

2 Shemu'el 2:5 Dawid then sent messengers to the men of Yabesh Gil'ad, and said to them, "You are blessed of YEHÔVÂH (יהוה), for you have shown this kindness to your master, to Sha'ul, that you buried him.

2 Shemu'el 2:6 "And now, YEHÔVÂH (יהוה) show kindness and truth to you, and I am also going to do you good, because you have done this deed.

2 Shemu'el 2:7 "And now, let your hands be strengthened and be brave, for your master Sha'ul is dead, and also the house of Yehudah has anointed me sovereign over them."

2 Shemu'el 2:8 But Abner son of Neri, commander of the army of Sha'ul, took Ishbosheth the son of Sha'ul, and brought him over to Mahanayim, 2 Shemu'el 2:9 and set him up to reign over Gil'ad, and over the Asherites, and over Yizre'el, and over Ephrayim, and over Binyamin, and over all Yisra'el.

2 Shemu'el 2:10 Ishbosheth, son of Sha'ul, was forty years old when he began to reign over Yisra'el, and he reigned two years. Only the house of Yehudah followed Dawid.

2 Shemu'el 2:11 And the time that Dawid was sovereign in Hebron over the house of Yehudah was seven years and six months.

2 Shemu'el 2:12 And Abner son of Neri, and the servants of Ishbosheth son of Sha'ul, went out from Mahanayim to Gibeon.

2 Shemu'el 2:13 And Yoab son of Tseruyah, and the servants of Dawid, went out and met them by the pool of Gibeon. And they sat down, one on one side of the pool and the other on the other side of the pool.

2 Shemu'el 2:14 And Abner said to Yoab, "Let the young men now rise and compete before us." And Yoab said, "Let them rise."

2 Shemu'el 2:15 And they rose and went over by number, twelve from Binyamin, followers of Ishbosheth son of Sha'ul, and twelve from the servants of Dawid.

2 Shemu'el 2:16 And each one grasped his opponent by the head and thrust his sword in his

opponent's side, and they fell down together. So that place was called the Field of Sharp Swords, which is in Giḇ'on.

2 Shemu'el 2:17 And the battle was fierce that day, and Aḇnër and the men of Yisra'el were smitten before the servants of Dawid.

2 Shemu'el 2:18 And there were three sons of Tseruyah there, Yo'ab and Aḇishai and Asah'el. And Asah'el was light on his feet, as one of the gazelles in the field.

2 Shemu'el 2:19 And Asah'el pursued Aḇnër, and in going he did not turn aside to the right or to the left from following Aḇnër.

2 Shemu'el 2:20 And Aḇnër looked behind him and said, "Are you Asah'el?" And he answered, "I am."

2 Shemu'el 2:21 And Aḇnër said to him, "Turn aside to your right hand or to your left, and lay hold on one of the young men and take his armour for yourself." But Asah'el would not turn aside from following him.

2 Shemu'el 2:22 And Aḇnër again said to Asah'el, "Turn aside from following me. Why should I smite you to the ground? How then could I face your brother Yo'ab?"

2 Shemu'el 2:23 But he refused to turn aside, and Aḇnër smote him with the blunt end of the spear in the stomach, so that the spear came out of his back. And he fell down there and died on the spot. And it came to be that as many as came to the place where Asah'el fell down and died, stood still.

2 Shemu'el 2:24 And Yo'ab and Aḇishai pursued Aḇnër. And the sun was going down and they came to the hill of Ammah, which overlooks Giyah by the way to the Wilderness of Giḇ'on.

2 Shemu'el 2:25 And the children of Binyamin gathered together behind Aḇnër and became a single company, and took their stand on top of a hill.

2 Shemu'el 2:26 And Aḇnër called to Yo'ab and said, "Should the sword devour forever? Do you not know that it is bitter in the latter end? And

when are you going to say to the people to turn back from pursuing their brothers?"

2 Shemu'el 2:27 And Yo'ab said, "As **Elohim (אלהים)** lives, if you had not spoken, then all the people would have given up pursuing their brothers only the next morning."

2 Shemu'el 2:28 Yo'ab then blew a ram's horn, and all the people halted and pursued Yisra'el no further, nor did they fight any more.

2 Shemu'el 2:29 And Aḇnër and his men went on all that night through the desert plain, and passed over the Yardën, and went through all Bithron. And they came to Maḥanayim.

2 Shemu'el 2:30 And Yo'ab turned back from pursuing Aḇnër. And when he had gathered all the people together, there were missing of Dawid's servants nineteen men and Asah'el.

2 Shemu'el 2:31 But the servants of Dawid had smitten, of Binyamin and Aḇnër's men, three hundred and sixty men who died.

2 Shemu'el 2:32 And they brought Asah'el and buried him in his father's tomb, which was in Bëyth Leḥem. And Yo'ab and his men went all night, and they came to Heḇron at daybreak.

2 Shemu'el 3:1 And the fighting between the house of Sha'ul and the house of Dawid was long drawn out. But Dawid grew stronger and stronger, and the house of Sha'ul grew weaker and weaker.

2 Shemu'el 3:2 And sons were born to Dawid in Heḇron. And his first-born was Amnon by Aḥino'am the Yizre'elitess;

2 Shemu'el 3:3 and his second, Kil'ab, by Aḇigayil the widow of Naḇal the Karmelite; and the third, Aḇshalom son of Ma'akah, the daughter of Talmai, King of Geshur;

2 Shemu'el 3:4 and the fourth, Adoniyah son of Ḥaggith; and the fifth, Shephatyah son of Aḇital;

2 Shemu'el 3:5 and the sixth, Yithre'am, by Dawid's wife Eḡlah. These were born to Dawid in Heḇron.

2 Shemu'el 3:6 And it came to be, while there was fighting between the house of Sha'ul and the house

of Dawiḍ, that Aḇnër was strengthening himself in the house of Sha'ul.

2 Shemu'el 3:7 And Sha'ul had a concubine, whose name was Ritspah, daughter of Ayah. And Ishbosheth said to Aḇnër, "Why have you gone in to my father's concubine?"

2 Shemu'el 3:8 And Aḇnër was very displeased at the words of Ishbosheth, and said, "Am I a dog's head that belongs to Yehuḍah, that I show kindness to the house of Sha'ul your father, to his brothers, and to his friends today, and have not let you fall into the hand of Dawiḍ, that you charge me today with a sin concerning this woman?"

2 Shemu'el 3:9 "Elohim (אלהים) does so to Aḇnër, and more also, if I do not do for Dawiḍ as YēHôVâH (יהוה) has sworn to him:

2 Shemu'el 3:10 to cause the reign to pass over from the house of Sha'ul, and to raise up the throne of Dawiḍ over Yisra'el and over Yehuḍah, from Dan to Be'ërsheḇa."

2 Shemu'el 3:11 And he was unable to answer Aḇnër another word, because he feared him.

2 Shemu'el 3:12 And Aḇnër sent messengers on his behalf to Dawiḍ, saying, "Whose is the land?" saying also, "Make your covenant with me, and see, my hand is with you to bring all Yisra'el to you."

2 Shemu'el 3:13 And Dawiḍ said, "Good, I make a covenant with you. Only one matter I am asking of you: you do not see my face unless you first bring Miḳal, daughter of Sha'ul, when you come to see my face."

2 Shemu'el 3:14 Dawiḍ then sent messengers to Ishbosheth son of Sha'ul, saying, "Give me my wife Miḳal, to whom I became engaged for a hundred foreskins of the Philistines."

2 Shemu'el 3:15 And Ishbosheth sent and took her from her husband, from Palti'el son of Layish.

2 Shemu'el 3:16 But her husband went with her to Baḥurim, going on and weeping behind her. And Aḇnër said to him, "Go, turn back!" And he turned back.

2 Shemu'el 3:17 And Aḇnër had a word with the elders of Yisra'el, saying, "In time past you were seeking for Dawiḍ to be sovereign over you.

2 Shemu'el 3:18 "And now, do it! For YēHôVâH (יהוה) has spoken of Dawiḍ, saying, 'By the hand of My servant Dawiḍ, I save My people Yisra'el from the hand of the Philistines and the hand of all their enemies.' "

2 Shemu'el 3:19 And Aḇnër also spoke in the hearing of Binyamin. And Aḇnër also went to speak in the hearing of Dawiḍ in Heḇron all that seemed good to Yisra'el and all the house of Binyamin.

2 Shemu'el 3:20 And Aḇnër and twenty men with him came to Dawiḍ at Heḇron. And Dawiḍ made a feast for Aḇnër and the men who were with him.

2 Shemu'el 3:21 And Aḇnër said to Dawiḍ, "Let me arise and go, and gather all Yisra'el to my master the sovereign, and let them make a covenant with you, and you shall reign over all that your being desires." And Dawiḍ sent Aḇnër away, and he went in peace.

2 Shemu'el 3:22 And see, the servants of Dawiḍ and Yo'aḇ came from a raid and brought much spoil with them. But Aḇnër was not with Dawiḍ in Heḇron, for he had sent him away, and he had gone in peace.

2 Shemu'el 3:23 And Yo'aḇ and all the army that was with him came, and they reported to Yo'aḇ, saying, "Aḇnër son of Nër came to the sovereign, and he sent him away, and he has gone in peace."

2 Shemu'el 3:24 And Yo'aḇ went to the sovereign and said, "What have you done? See, Aḇnër has come to you! Why is it that you sent him away, and he has already gone?"

2 Shemu'el 3:25 "You know that Aḇnër son of Nër came to deceive you, to know your going out and your coming in, and to know all that you are doing."

2 Shemu'el 3:26 Yo'aḇ then left Dawiḍ, and he sent messengers after Aḇnër, who brought him back from the well of Sirah. But Dawiḍ did not know it.

2 Shemu'el 3:27 Thus Aḇnēr returned to Heḇron, and Yo'aḇ took him aside in the gate to speak with him privately, and there struck him in the stomach, so that he died for the blood of Asah'el his brother.

2 Shemu'el 3:28 And when Dawiḏ heard it afterwards, he said, "My reign and I are guiltless before YĒHÔVÂH (יהוה) forever of the blood of Aḇnēr son of Nēr.

2 Shemu'el 3:29 "Let it rest on the head of Yo'aḇ and on all his father's house. And let there never fail to be in the house of Yo'aḇ one who has a discharge or is a leper, who leans on a staff or falls by the sword, or who lacks bread."

2 Shemu'el 3:30 So Yo'aḇ and Aḇishai his brother slew Aḇnēr, because he had killed their brother Asah'el at Giḇ'on in the battle.

2 Shemu'el 3:31 And Dawiḏ said to Yo'aḇ and to all the people who were with him, "Tear your garments, gird yourselves with sackcloth, and mourn for Aḇnēr." And King Dawiḏ followed the coffin.

2 Shemu'el 3:32 And they buried Aḇnēr in Heḇron. And the sovereign lifted up his voice and wept at the grave of Aḇnēr, and all the people wept.

2 Shemu'el 3:33 And the sovereign sang a lament over Aḇnēr and said, "Should Aḇnēr die as a fool dies?

2 Shemu'el 3:34 "Your hands were not bound nor your feet put into shackles. As one falls before sons of evil, so you fell." And all the people wept over him again.

2 Shemu'el 3:35 And all the people came to cause Dawiḏ to eat food while it was still day, but Dawiḏ swore, saying, "Elohim (אלהים) do so to me, and more also, if I taste bread or whatever else till the sun goes down!"

2 Shemu'el 3:36 And all the people took note of it, and it was good in their eyes, since whatever the sovereign did was good in the eyes of all the people.

2 Shemu'el 3:37 And all the people and all Yisra'el knew that day that it had not been the sovereign's intent to kill Aḇnēr son of Nēr.

2 Shemu'el 3:38 The sovereign also said to his servants, "Do you not know that a prince and a great one has fallen in Yisra'el today?

2 Shemu'el 3:39 "And I am weak today, though anointed sovereign. And these men, the sons of Tseruyah, are too harsh for me. Let YĒHÔVÂH (יהוה) repay the evil-doer according to his evil."

2 Shemu'el 4:1 And the son of Sha'ul heard that Aḇnēr had died in Heḇron, and he lost heart, and all Yisra'el was troubled.

2 Shemu'el 4:2 And the son of Sha'ul had two men, commanders of bands, and the name of one was Ba'anah and the name of the other Rēḳaḇ, sons of Rimmon the Be'ërothite, of the children of Binyamin. For Be'ëroth was also reckoned to Binyamin,

2 Shemu'el 4:3 because the Be'ërothites fled to Gittayim and have been sojourners there until this day.

2 Shemu'el 4:4 Now Yehonathan, son of Sha'ul, had a son who was lame in his feet. He was five years old when the news about Sha'ul and Yehonathan came from Yizre'el, and his nurse took him up and fled. And it came to be, as she hurried to flee, that he fell and became lame. And his name was Mephibosheth.

2 Shemu'el 4:5 So the sons of Rimmon the Be'ërothite, Rēḳaḇ and Ba'anah, went and came at about the heat of the day to the house of Ishbosheth, who was lying on his bed at noon.

2 Shemu'el 4:6 And they came into the midst of the house, to fetch wheat, and they struck him in the stomach, and Rēḳaḇ and Ba'anah his brother escaped.

2 Shemu'el 4:7 Thus they came into the house when he was lying on his bed in his bedroom, and they smote him, and slew him, and beheaded him. And they took his head, and went the way of the desert plain all night,

2 Shemu'el 4:8 and brought the head of Ishbosheth to Dawid at Hebron, and said to the sovereign, "See, the head of Ishbosheth, the son of Sha'ul your enemy, who sought your life. So YēHôVâH (יהוה) has given my master the sovereign vengeance on Sha'ul and his seed this day."

2 Shemu'el 4:9 And Dawid answered Rēkab and Ba'anah his brother, sons of Rimmon the Be'erothite, and said to them, "As YēHôVâH (יהוה) lives, who has redeemed my life out of all distress, 2 Shemu'el 4:10 when someone reported to me, saying, 'See, Sha'ul is dead,' and he was a bearer of good news in his own eyes, I then took hold of him and slew him in Tsiqlaḡ, which was the reward I gave him for his news.

2 Shemu'el 4:11 "How much more, when wrong men have slain a righteous man in his own house on his bed, should I not now require his blood at your hand and remove you from the earth?"

2 Shemu'el 4:12 And Dawid commanded his young men, and they slew them, and cut off their hands and feet, and hanged them by the pool in Hebron. And they took the head of Ishbosheth and buried it in the tomb of Aḇnēr in Hebron.

2 Shemu'el 5:1 And all the tribes of Yisra'el came to Dawid at Hebron and spoke, saying, "Look, we are your bone and your flesh.

2 Shemu'el 5:2 "Formerly, when Sha'ul was sovereign over us, you were the one who led Yisra'el out and brought them in. And YēHôVâH (יהוה) said to you, 'Shepherd My people Yisra'el, and be ruler over Yisra'el.' "

2 Shemu'el 5:3 And all the elders of Yisra'el came to the sovereign at Hebron, and King Dawid made a covenant with them at Hebron before YēHôVâH (יהוה). And they anointed Dawid sovereign over Yisra'el.

2 Shemu'el 5:4 Dawid was thirty years old when he began to reign, and he reigned forty years.

2 Shemu'el 5:5 In Hebron he reigned over Yehudah seven years and six months, and in Yerushalayim

he reigned thirty-three years over all Yisra'el and Yehudah.

2 Shemu'el 5:6 And the sovereign and his men went to Yerushalayim against the Yeḥusites, the inhabitants of the land. And they spoke to Dawid, saying, "Except you take away the blind and the lame, you are not going to come in here," thinking, "Dawid is not going to come in here."

2 Shemu'el 5:7 But Dawid captured the stronghold of Tsiyon, the City of Dawid.

2 Shemu'el 5:8 And Dawid said on that day, "Anyone who smites the Yeḥusites, let him go by the water-shaft and take the lame and the blind, who are hated by Dawid's being." That is why they say, "The blind and the lame do not come into the house."

2 Shemu'el 5:9 And Dawid dwelt in the stronghold, and called it the City of Dawid. And Dawid built all around from the Millo and inward.

2 Shemu'el 5:10 And Dawid went on and became great, and YēHôVâH (יהוה) Elohim (אלהים) of hosts was with him.

2 Shemu'el 5:11 Now Hiram King of Tsor sent messengers to Dawid, and cedar trees, and carpenters and masons. And they built a house for Dawid.

2 Shemu'el 5:12 And Dawid knew that YēHôVâH (יהוה) had established him as sovereign over Yisra'el, and that He had exalted His reign, because of His people Yisra'el.

2 Shemu'el 5:13 And Dawid took more concubines and wives from Yerushalayim, after he had come from Hebron, and more sons and daughters were born to Dawid.

2 Shemu'el 5:14 And these were the names of those born to him in Yerushalayim: Shammua, and Shoḇab, and Nathan, and Shelomoh,

2 Shemu'el 5:15 and Yibḥar, and Elishua, and Nepheḡ, and Yaphiya,

2 Shemu'el 5:16 and Elishama, and Elyada, and Eliphelet.

2 Shemu'el 5:17 And the Philistines heard that they had anointed Dawid sovereign over Yisra'el, and all the Philistines went up to search for Dawid, but Dawid heard and went down to the stronghold.

2 Shemu'el 5:18 And the Philistines came and spread themselves out in the Valley of Repha'im.

2 Shemu'el 5:19 And Dawid inquired of YĕHôVâH (יהוה), saying, "Do I go up against the Philistines? Do You give them into my hand?" And YĕHôVâH (יהוה) said to Dawid, "Go up, for I shall certainly give the Philistines into your hand."

2 Shemu'el 5:20 And Dawid came to Ba'al Peratsim, and Dawid smote them there. And he said, "YĕHôVâH (יהוה) has broken through my enemies before me, like a breakthrough of water." So he called the name of that place Ba'al Peratsim.

2 Shemu'el 5:21 And they left their images there, and Dawid and his men took them away.

2 Shemu'el 5:22 And the Philistines again came up and were spread out in the Valley of Repha'im.

2 Shemu'el 5:23 And when Dawid inquired of YĕHôVâH (יהוה), He said, "Do not go up, turn around behind them, and you shall come upon them in front of the mulberry trees.

2 Shemu'el 5:24 "And it shall be, when you hear the sound of stepping in the tops of the mulberry trees, then act promptly, for then YĕHôVâH (יהוה) shall go out before you to smite the camp of the Philistines."

2 Shemu'el 5:25 And Dawid did so, as YĕHôVâH (יהוה) commanded him, and smote the Philistines from Geba as far as Gezer.

2 Shemu'el 6:1 Now Dawid again gathered all the chosen men of Yisra'el, thirty thousand.

2 Shemu'el 6:2 And Dawid rose up and went with all the people who were with him from Ba'alë Yehudah, to bring up from there the ark of Elohim (אלהים), that is called by the Name, the Name YĕHôVâH (יהוה) of Hosts, who dwells between the kerubim.

2 Shemu'el 6:3 And they placed the ark of Elohim (אלהים) on a new wagon, and brought it from the

house of Abinadab, which was on the hill. And Uzzah and Ahyo, sons of Abinadab, were leading the new wagon.

2 Shemu'el 6:4 And they brought it from the house of Abinadab, which was on the hill, with the ark of Elohim (אלהים). And Ahyo was walking before the ark.

2 Shemu'el 6:5 And Dawid and all the house of Yisra'el were dancing before YĕHôVâH (יהוה), with all instruments of fir wood, and with lyres, and with harps, and with tambourines, and with sistrums, and with cymbals.

2 Shemu'el 6:6 And when they came to the threshing-floor of Nacon, Uzzah reached out toward the ark of Elohim (אלהים) and took hold of it, for the oxen stumbled.

2 Shemu'el 6:7 And the wrath of YĕHôVâH (יהוה) burned against Uzzah, and Elohim (אלהים) smote him there for the fault. And he died there by the ark of Elohim (אלהים).

2 Shemu'el 6:8 And Dawid was displeased because YĕHôVâH (יהוה) had broken out against Uzzah. And he called the name of the place Perets Uzzah, until this day.

2 Shemu'el 6:9 And Dawid was afraid of YĕHôVâH (יהוה) on that day, and said, "How shall the ark of YĕHôVâH (יהוה) come to me?"

2 Shemu'el 6:10 And Dawid would not move the ark of YĕHôVâH (יהוה) with him into the City of Dawid, but Dawid turned it aside to the house of Obëd-Edom the Gittite.

2 Shemu'el 6:11 And the ark of YĕHôVâH (יהוה) remained in the house of Obëd-Edom the Gittite three months, and YĕHôVâH (יהוה) blessed Obëd-Edom and all his house.

2 Shemu'el 6:12 And it was reported to King Dawid, saying, "YĕHôVâH (יהוה) has blessed the house of Obëd-Edom and all that he has, because of the ark of Elohim (אלהים)." Dawid then went and brought up the ark of Elohim (אלהים) from the house of Obëd-Edom to the City of Dawid with rejoicing.

2 Shemu'el 6:13 And it came to be, when those bearing the ark of **YēHôVâH (יהוה)** had gone six steps, that he slaughtered bulls and fatted sheep.

2 Shemu'el 6:14 And Dawid danced before **YēHôVâH (יהוה)** with all his might. And Dawid was wearing a linen shoulder garment.

2 Shemu'el 6:15 Thus Dawid and all the house of Yisra'el brought up the ark of **YēHôVâH (יהוה)** with shouting and with the sound of the ram's horn.

2 Shemu'el 6:16 And it came to be, when the ark of **YēHôVâH (יהוה)** came into the City of Dawid, that Miḳal, daughter of Sha'ul, looked through a window and saw King Dawid leaping and dancing before **YēHôVâH (יהוה)**, and she despised him in her heart.

2 Shemu'el 6:17 So they brought the ark of **YēHôVâH (יהוה)** in, and set it in its place in the midst of the Tent that Dawid had pitched for it. And Dawid brought burnt offerings before **YēHôVâH (יהוה)**, and peace offerings.

2 Shemu'el 6:18 And when Dawid had finished bringing burnt offerings and peace offerings, he blessed the people in the Name of **YēHôVâH (יהוה)** of hosts.

2 Shemu'el 6:19 And he apportioned to all the people, to all the crowd of Yisra'el, from man even to women, to each one a loaf of bread, and a measure, and a cake of raisins. And all the people left, each one to his house.

2 Shemu'el 6:20 And Dawid returned to bless his household, and Miḳal the daughter of Sha'ul came out to meet Dawid, and said, "How esteemed was the King of Yisra'el today, uncovering himself today in the eyes of the female servants of his servants, as one of the foolish ones shamelessly uncovers himself!"

2 Shemu'el 6:21 So Dawid said to Miḳal, "Before **YēHôVâH (יהוה)**, who chose me instead of your father and all his house, to appoint me ruler over the people of **YēHôVâH (יהוה)**, over Yisra'el, so I danced before **YēHôVâH (יהוה)**.

2 Shemu'el 6:22 "And I shall be even more slight than this, and shall be humble in my own eyes. But as for the female servants of whom you have spoken, by them I am held in honour."

2 Shemu'el 6:23 And Miḳal the daughter of Sha'ul had no children to the day of her death.

2 Shemu'el 7:1 And it came to be when the sovereign was dwelling in his house, and **YēHôVâH (יהוה)** had given him rest from all his enemies all around,

2 Shemu'el 7:2 that the sovereign said to Nathan the prophet, "See now, I am dwelling in a house of cedar, but the ark of **Elohim (אלהים)** dwells within curtains."

2 Shemu'el 7:3 And Nathan said to the sovereign, "Go, do all that is in your heart, for **YēHôVâH (יהוה)** is with you."

2 Shemu'el 7:4 And it came to be that night that the word of **YēHôVâH (יהוה)** came to Nathan, saying,

2 Shemu'el 7:5 "Go and say to My servant Dawid, 'Thus said **YēHôVâH (יהוה)**, "Would you build a house for Me to dwell in?"

2 Shemu'el 7:6 "For I have not dwelt in a house since the time that I brought the children of Yisra'el up from Mitsrayim, even to this day, but have moved about in a Tent and in a Dwelling Place.

2 Shemu'el 7:7 "Wherever I have walked with all the children of Yisra'el, have I ever spoken a word to anyone from the tribes of Yisra'el, whom I commanded to shepherd My people Yisra'el, saying, 'Why have you not built Me a house of cedar?' " "

2 Shemu'el 7:8 "And now, say to My servant Dawid, 'Thus said **YēHôVâH (יהוה)** of hosts, "I took you from the pasture, from following the flock, to be ruler over My people, over Yisra'el.

2 Shemu'el 7:9 "And I have been with you wherever you have gone, and have cut off all your enemies from before you, and have made you a great name, like the name of the great ones who are on the earth.

2 Shemu'el 7:10 "And I shall appoint a place for My people Yisra'el, and shall plant them, and they shall dwell in a place of their own and no longer be afraid, neither shall the children of wickedness oppress them again, as at the first,

2 Shemu'el 7:11 even from the day I appointed rulers over My people Yisra'el, and have caused you to rest from all your enemies. And YĕHôVâH (יהוה) has declared to you that He would make you a house.

2 Shemu'el 7:12 "When your days are filled and you rest with your fathers, I shall raise up your seed after you, who comes from your inward parts, and shall establish his reign.

2 Shemu'el 7:13 "He does build a house for My Name, and I shall establish the throne of his reign forever.

2 Shemu'el 7:14 "I am to be his Father [Abba אבא], and he is My son. If he does perversely, I shall reprove him with the rod of men and with the blows of the sons of men.

2 Shemu'el 7:15 "But My kindness does not turn aside from him, as I turned it aside from Sha'ul, whom I removed from before you.

2 Shemu'el 7:16 "And your house and your reign are to be steadfast forever before you – your throne is established forever." ' ' "

2 Shemu'el 7:17 According to all these words and according to all this vision, so Nathan spoke to Dawid.

2 Shemu'el 7:18 And King Dawid went in and sat before YĕHôVâH (יהוה) and he said, "Who am I, O Master YĕHôVâH (יהוה)? And what is my house, that You have brought me this far?

2 Shemu'el 7:19 "And yet this was a small matter in Your eyes, O Master YĕHôVâH (יהוה). And You have also spoken of Your servant's house for a great while to come. And is this the teaching of man, O Master YĕHôVâH (יהוה)?

2 Shemu'el 7:20 "And what more does Dawid say to You? For You, Master YĕHôVâH (יהוה), know Your servant.

2 Shemu'el 7:21 "Because of Your word, and according to Your own heart, You have done all this greatness, to make it known to Your servant.

2 Shemu'el 7:22 "You are great indeed, O Master YĕHôVâH (יהוה). For there is none like You, and there is no Elohim (אלהים) but You, according to all that we have heard with our ears.

2 Shemu'el 7:23 "And who is like Your people, like Yisra'el, the one nation on the earth whom Elohim (אלהים) went to redeem for Himself as a people, to make for Himself a Name, and to do for You greatness, and awesome deeds for Your land before Your people, whom You redeemed for Yourself from Mitsrayim, from the nations and their mighty ones?

2 Shemu'el 7:24 "And You have established for Yourself Your people Yisra'el as Your own people forever, and You, YĕHôVâH (יהוה), have become their Elohim (אלהים).

2 Shemu'el 7:25 "And now, O YĕHôVâH (יהוה) Elohim (אלהים), the word which You have spoken concerning Your servant and concerning his house, establish it forever and do as You have said.

2 Shemu'el 7:26 "And let Your Name be made great forever, saying, 'YĕHôVâH (יהוה) of hosts is the Elohim (אלהים) over Yisra'el.' And let the house of Your servant Dawid be established before You.

2 Shemu'el 7:27 "For You, O YĕHôVâH (יהוה) of hosts, the Elohim (אלהים) of Yisra'el, have revealed this to Your servant, saying, 'I build you a house.' Therefore Your servant has taken heart to pray this prayer to You.

2 Shemu'el 7:28 "And now, O Master YĕHôVâH (יהוה), You are Elohim (אלהים), and Your words are true, and You have spoken this goodness to Your servant.

2 Shemu'el 7:29 "And now, be pleased to bless the house of Your servant, to be before You, forever. For You, O Master YĕHôVâH (יהוה), have spoken it, and with Your blessing let the house of Your servant be blessed forever."

2 Shemu'el 8:1 And after this it came to be that Dawid smote the Philistines and humbled them. And Dawid took the bridle of the mother city out of the hand of the Philistines.

2 Shemu'el 8:2 He also smote Mo'ab, and measured them off with a line, causing them to lie down on the earth. With two lines he measured off those to be put to death, and with one complete line those to be kept alive. And the Mo'abites became Dawid's servants, and brought presents.

2 Shemu'el 8:3 Dawid also smote Hadadezer son of Rehob, King of Tsoḅah, as he went to restore his rule at the River Euphrates.

2 Shemu'el 8:4 And Dawid captured from him one thousand and seven hundred horsemen, and twenty thousand foot soldiers. And Dawid destroyed all the chariots, but he left of them a hundred chariots.

2 Shemu'el 8:5 And the Arameans of Damascus came to help Hadadezer King of Tsoḅah, and Dawid smote twenty-two thousand of the Arameans.

2 Shemu'el 8:6 Then Dawid put watch-posts in Aram of Damascus. And the Arameans became Dawid's servants, and brought presents. And YĒHÔVÂH (יהוה) saved Dawid wherever he went.

2 Shemu'el 8:7 And Dawid took the shields of gold which were on the servants of Hadadezer, and brought them to Yerushalayim.

2 Shemu'el 8:8 And from Betaḥ and from Bërothai, cities of Hadadezer, King Dawid took very much bronze.

2 Shemu'el 8:9 And To'i King of Ḥamath heard that Dawid had smitten all the army of Hadadezer,

2 Shemu'el 8:10 so To'i sent Yoram his son to King Dawid, to ask peace of him and bless him, because he had fought against Hadadezer and smote him, for Hadadezer had battles with To'i. And Yoram brought with him objects of silver, and objects of gold, and objects of bronze.

2 Shemu'el 8:11 King Dawid also set these apart to YĒHÔVÂH (יהוה), along with the silver and gold that

he had set apart from all the nations which he had humbled:

2 Shemu'el 8:12 from Aram, and from Mo'ab, and from the children of Ammon, and from the Philistines, and from Amalëq, and from the spoil of Haḏadezer son of Rehob, King of Tsoḅah.

2 Shemu'el 8:13 And Dawid made a name for himself when he returned from smiting eighteen thousand Arameans in the Valley of Salt.

2 Shemu'el 8:14 And he put watch-posts in Eḏom. Throughout all Eḏom he put watch-posts, and all the Eḏomites became Dawid's servants. And YĒHÔVÂH (יהוה) saved Dawid wherever he went.

2 Shemu'el 8:15 And Dawid reigned over all Yisra'el, and Dawid was doing right-ruling and righteousness to all his people.

2 Shemu'el 8:16 And Yo'ab son of Tseruyah was over the army, and Yehoshaphat son of Aḥiluḏ was recorder,

2 Shemu'el 8:17 and Tsaḏoq son of Aḥitub and Aḥimeleḵ son of Ebyathar were the priests, and Serayah was the scribe,

2 Shemu'el 8:18 and Benayahu son of Yehoyada was over both the Kerëthites and the Pelëthites, and Dawid's sons were priests.

2 Shemu'el 9:1 And Dawid said, "Is there still anyone who is left of the house of Sha'ul, that I might show him kindness, because of Yehonathan?"

2 Shemu'el 9:2 And the house of Sha'ul had a servant whose name was Tsiḅa. And they had called him to Dawid, and the sovereign said to him, "Are you Tsiḅa?" And he said, "Your servant!"

2 Shemu'el 9:3 And the sovereign said, "Is there not still someone of the house of Sha'ul, so that I show him the kindness of Elohîm (אלהים)?" And Tsiḅa said to the sovereign, "There is still a son of Yehonathan, lame in his feet."

2 Shemu'el 9:4 So the sovereign said to him, "Where is he?" And Tsiḅa said to the sovereign, "See, he is in the house of Maḵir son of Ammi'el, in Lo Ḍeḅar."

2 Shemu'el 9:5 And King Dawid sent and brought him out of the house of Maḳir son of Ammi'el, from Lo Deḅar.

2 Shemu'el 9:6 And Mephibosheth son of Yehonathan, son of Sha'ul, came to Dawid, and fell on his face and did obeisance. And Dawid said, "Mephibosheth!" And he answered, "Here is your servant!"

2 Shemu'el 9:7 Dawid then said to him, "Do not fear, for I shall certainly show you kindness because of Yehonathan your father, and shall return to you all the land of Sha'ul your grandfather, and let you eat bread at my table continually."

2 Shemu'el 9:8 And he bowed himself and said, "What is your servant, that you should turn to such a dead dog as I?"

2 Shemu'el 9:9 And the sovereign called Tsiḅa servant of Sha'ul, and said to him, "I have given to your master's son all that belonged to Sha'ul and to all his house.

2 Shemu'el 9:10 "And you and your sons and your servants, shall work the land for him, and you shall bring in its yield, and your master's son shall have food to eat. But let Mephibosheth your master's son eat bread at my table always." And Tsiḅa had fifteen sons and twenty servants.

2 Shemu'el 9:11 And Tsiḅa said to the sovereign, "According to all that my master the sovereign has commanded his servant, so your servant does." "As for Mephibosheth," said the sovereign, "he shall eat at my table as one of the sons of the sovereign."

2 Shemu'el 9:12 And Mephibosheth had a young son whose name was Miḳa. And all who dwelt in the house of Tsiḅa were servants of Mephibosheth.

2 Shemu'el 9:13 And Mephibosheth was dwelling in Yerushalayim, for he ate continually at the sovereign's table. And he was lame in both his feet.

2 Shemu'el 10:1 And after this it came to be that the King of the children of Ammon died, and Ḥanun his son reigned in his place.

2 Shemu'el 10:2 And Dawid said, "Let me show kindness to Ḥanun son of Naḥash, as his father showed kindness to me." So Dawid sent by the hand of his servants to comfort him concerning his father. And when Dawid's servants came into the land of the children of Ammon,

2 Shemu'el 10:3 the chiefs of the children of Ammon said to Ḥanun their master, "Is Dawid esteeming your father in your eyes in that he has sent comforters to you? Has Dawid not rather sent his servants to you to search the city, and to spy it out, and to overthrow it?"

2 Shemu'el 10:4 So Ḥanun took Dawid's servants and shaved off half of their beards, and cut off their garments in the middle, as far as their buttocks, and sent them away.

2 Shemu'el 10:5 And they informed Dawid, and he sent to meet them, because the men were greatly ashamed. And the sovereign said, "Wait at Yeriḥo until your beards have grown, and then return."

2 Shemu'el 10:6 And when the children of Ammon saw that they had become a stench to Dawid, the children of Ammon sent and hired Arameans of Bēyth Reḥob and Arameans of Tsoḅa, twenty thousand foot soldiers, and the King of Ma'aḳah, one thousand men, and men of Tob, twelve thousand men.

2 Shemu'el 10:7 And Dawid heard, and sent Yo'ab and the entire army, the mighty men.

2 Shemu'el 10:8 And the children of Ammon came out and put themselves in battle array at the entrance of the gate. And the Arameans of Tsoḅa, and Reḥob, and men of Tob, and Ma'aḳah were by themselves in the field.

2 Shemu'el 10:9 And Yo'ab saw that the battle line was against him before and behind, and he chose out of all the chosen men of Yisra'el and put them in battle array against the Arameans.

2 Shemu'el 10:10 And the rest of the people he gave under the hand of Abishai his brother, and he put them in battle array against the children of Ammon.

2 Shemu'el 10:11 And he said, "If the Arameans are too strong for me, then you shall help me. But if the children of Ammon are too strong for you, then I shall come and help you.

2 Shemu'el 10:12 "Be strong, and let us show strength for our people and for the cities of our Elohîm (אֱלֹהִים), and let YĕHôVâH (יְהוָה) do what is good in His eyes."

2 Shemu'el 10:13 And Yo'ab drew near, and the people with him, to battle against Aram, and they fled before him.

2 Shemu'el 10:14 And when the children of Ammon saw that the Arameans were fleeing, they also fled before Aḇishai, and went into the city. And Yo'ab returned from the children of Ammon and came to Yerushalayim.

2 Shemu'el 10:15 And Aram saw that they were smitten before Yisra'el, and they gathered together,

2 Shemu'el 10:16 and Haḏadezer sent and brought out the Arameans who were beyond the River, and they came to Ḥëlam. And Shoḇak the commander of the army of Haḏadezer went before them.

2 Shemu'el 10:17 And it was reported to Dawid, and he gathered all Yisra'el, and passed over the Yardën, and came to Ḥëlam. And Aram set themselves in battle array against Dawid and they fought with him.

2 Shemu'el 10:18 And Aram fled before Yisra'el, and Dawid slew seven hundred charioteers and forty thousand horsemen of Aram, and he smote Shoḇak, commander of their army, who died there.

2 Shemu'el 10:19 And all the sovereigns, the servants of Haḏadezer, saw that they were smitten by Yisra'el, and made peace with Yisra'el, and served them. And the Arameans were afraid to help the children of Ammon any more.

2 Shemu'el 11:1 And it came to be at the turn of the year, at the time sovereigns go out to battle, that Dawid sent Yo'ab and his servants with him, and all Yisra'el, and they destroyed the children of

Ammon and besieged Rabbah. But Dawid remained at Yerushalayim.

2 Shemu'el 11:2 And it came to be, at evening time, that Dawid rose up from his bed and walked about on the roof of the sovereign's house. And from the roof he saw a woman bathing, and the woman was very good to look at.

2 Shemu'el 11:3 And Dawid sent and asked about the woman, and one said, "Is this not Bathsheḇa, the daughter of Eliyam, the wife of Uriyah the Ḥittite?"

2 Shemu'el 11:4 And Dawid sent messengers, to fetch her. And she came to him, and he lay with her – for she was cleansing herself from her uncleanness – and she returned to her house.

2 Shemu'el 11:5 And the woman conceived, and sent and informed Dawid, and said, "I am pregnant."

2 Shemu'el 11:6 Then Dawid sent to Yo'ab, "Send Uriyah the Ḥittite to me." And Yo'ab sent Uriyah to Dawid.

2 Shemu'el 11:7 And Uriyah came to him, and Dawid asked how Yo'ab was doing, and how the people were doing, and how the fighting was going.

2 Shemu'el 11:8 And Dawid said to Uriyah, "Go down to your house and wash your feet." And Uriyah went out from the sovereign's house, and a gift from the sovereign followed him.

2 Shemu'el 11:9 But Uriyah lay down at the door of the sovereign's house with all the servants of his master, and did not go down to his house.

2 Shemu'el 11:10 And they informed Dawid, saying, "Uriyah did not go down to his house," So Dawid said to Uriyah, "Did you not come from a journey? Why did you not go down to your house?"

2 Shemu'el 11:11 And Uriyah said to Dawid, "The ark and Yisra'el and Yehudah are dwelling in booths, and my master Yo'ab and the servants of my master are encamped in the open fields. And I, should I go to my house to eat and to drink, and to

lie with my wife? As you live, and as your being lives, let me not do this.”

2 Shemu'el 11:12 And Dawid said to Uriyah, “Remain here today also, and tomorrow I let you go.” So Uriyah remained in Yerushalayim, that day and the next.

2 Shemu'el 11:13 And Dawid called him, and he ate and drank before him, and he made him drunk. And at evening he went out to lie on his bed with the servants of his master, but he did not go down to his house.

2 Shemu'el 11:14 And it came to be in the morning that Dawid wrote a letter to Yo'ab and sent it by the hand of Uriyah.

2 Shemu'el 11:15 And he wrote in the letter, saying, “Set Uriyah in the front of the heaviest battle, and you shall turn away from him, and he shall be smitten and shall die.”

2 Shemu'el 11:16 And it came to be, as Yo'ab watched the city, that he appointed Uriyah to the place where he knew there were brave men.

2 Shemu'el 11:17 And the men of the city came out and fought with Yo'ab. And some of the people of the servants of Dawid fell. And Uriyah the Hittite also died.

2 Shemu'el 11:18 And Yo'ab sent and reported to Dawid all the events of the battle,

2 Shemu'el 11:19 and commanded the messenger, saying, “When you have finished reporting all the events of the battle to the sovereign,

2 Shemu'el 11:20 then it shall be, if the sovereign's wrath rises and he says to you, ‘Why did you go so near to the city when you fought? Did you not know that they would shoot from the wall?’

2 Shemu'el 11:21 ‘Who smote Abimelek the son of Yerubbesheth? Was it not a woman who threw an upper millstone on him from the wall, so that he died in Thëbëts? Why did you go near the wall?’ Then you shall say, ‘Your servant Uriyah the Hittite is also dead.’ ”

2 Shemu'el 11:22 And the messenger went, and came and reported to Dawid all with which Yo'ab had sent him.

2 Shemu'el 11:23 And the messenger said to Dawid, “The men have been mighty against us and came out to us in the field, but we drove them back as far as the entrance of the gate.

2 Shemu'el 11:24 “And the archers shot from the wall at your servants. And some of the sovereign's servants are dead, and your servant Uriyah the Hittite is also dead.”

2 Shemu'el 11:25 And Dawid said to the messenger, “Say to Yo'ab, ‘Do not let this matter be evil in your eyes, for the sword devours one as well as another. Strengthen your attack against the city, and overthrow it.’ And encourage him.”

2 Shemu'el 11:26 And the wife of Uriyah heard that Uriyah her husband was dead, and she lamented for her husband.

2 Shemu'el 11:27 And when her mourning was over, Dawid sent and brought her to his house, and she became his wife and bore him a son. But the deed that Dawid had done was evil in the eyes of YēHôvâH (יהוה).

2 Shemu'el 12:1 Then YēHôvâH (יהוה) sent Nathan to Dawid. And he came to him, and said to him, “There were two men in one city, one rich and the other poor.

2 Shemu'el 12:2 “The rich one had flocks and herds, very many.

2 Shemu'el 12:3 “But the poor one had only one little ewe lamb which he had bought and kept alive. And it grew up with him and with his children together. It ate of his own food and drank from his own cup and lay in his bosom. And it was like a daughter to him.

2 Shemu'el 12:4 “And a traveller came to the rich man, who refused to take from his own flock and from his own herd to prepare one for the wayfaring man who had come to him, but he took the poor man's lamb and prepared it for the man who had come to him.”

2 Shemu'el 12:5 And the wrath of Dawid burned greatly against the man, and he said to Nathan, "As YēHôVâH (יְהוָה) lives, the man who has done this is a son of death!

2 Shemu'el 12:6 "Also, he has to repay fourfold for the lamb, because he did this deed and because he had no compassion."

2 Shemu'el 12:7 Then Nathan said to Dawid, "You are the man! Thus said YēHôVâH (יְהוָה) Elohim (אֱלֹהִים) of Yisra'el, 'I anointed you sovereign over Yisra'el, and I delivered you from the hand of Sha'ul.

2 Shemu'el 12:8 'And I gave you your master's house and your master's wives into your bosom, and gave you the house of Yisra'el and Yehudah. And if that were not enough, I also would have given you much more!

2 Shemu'el 12:9 'Why have you despised the Word of YēHôVâH (יְהוָה) to do evil in His eyes? You have killed Uriyah the Hittite with the sword, and his wife you took to be your wife, and you have killed him with the sword of the children of Ammon.

2 Shemu'el 12:10 'And now, the sword does not turn aside from your house, because you have despised Me, and have taken the wife of Uriyah the Hittite to be your wife.'

2 Shemu'el 12:11 "Thus said YēHôVâH (יְהוָה), 'See, I am raising up evil against you, from your own house, and shall take your wives before your eyes and give them to your neighbour, and he shall lie with your wives in the sight of this sun.

2 Shemu'el 12:12 'For you did it in secret, but I shall do this deed before all Yisra'el, and before the sun.'

2 Shemu'el 12:13 And Dawid said to Nathan, "I have sinned against YēHôVâH (יְהוָה)." And Nathan said to Dawid, "Also, YēHôVâH (יְהוָה) has put away your sin, you shall not die.

2 Shemu'el 12:14 "However, because by this deed you have greatly scorned YēHôVâH (יְהוָה), the child also who is born to you shall certainly die."

2 Shemu'el 12:15 And Nathan went to his house, and YēHôVâH (יְהוָה) smote the child that Uriyah's wife had born to Dawid, and he was sick.

2 Shemu'el 12:16 And Dawid sought Elohim (אֱלֹהִים) for the child, and Dawid fasted and went in and spent all night lying on the ground.

2 Shemu'el 12:17 So the elders of his house stood up over him, to raise him up from the earth. But he would not, nor did he eat food with them.

2 Shemu'el 12:18 And on the seventh day it came to be that the child died. And the servants of Dawid were afraid to inform him that the child was dead, for they said, "Look, while the child was still alive, we spoke to him, and he would not listen to our voice. And how do we say to him that the child is dead? Then he shall do evil!"

2 Shemu'el 12:19 And Dawid saw that his servants were whispering, and Dawid perceived that the child was dead. Then Dawid said to his servants, "Is the child dead?" And they said, "He is dead."

2 Shemu'el 12:20 Dawid then rose up from the ground, and washed and anointed himself, and changed his garments. And he went into the House of YēHôVâH (יְהוָה) and bowed himself, then came to his own house, and asked, and they set food before him, so he ate.

2 Shemu'el 12:21 And his servants said to him, "What is this that you have done? You fasted and wept because of the living child, but when the child died, you rose up and ate food."

2 Shemu'el 12:22 And he said, "While the child was alive I fasted and wept, for I said, 'Who knows whether YēHôVâH (יְהוָה) shows favour unto me, and the child shall live?'

2 Shemu'el 12:23 "But now he is dead, why should I fast? Am I able to bring him back again? I am going to him, but he does not return to me."

2 Shemu'el 12:24 And Dawid comforted Bathsheba his wife, and went in to her and lay with her. So she bore a son, and he called his name Shelomoh. And YēHôVâH (יְהוָה) loved him,

2 Shemu'ël 12:25 and sent by the hand of Nathan the prophet, and called his name Yedideyah, because of **YēHôVâH (יְהוָה)**.

2 Shemu'ël 12:26 And Yo'ab fought against Rabbah of the children of Ammon, and captured the royal city.

2 Shemu'ël 12:27 And Yo'ab sent messengers to Dawid, and said, "I have fought against Rabbah, and I have captured the city's water supply.

2 Shemu'ël 12:28 "And now, gather the rest of the people together and encamp against the city and capture it, lest I capture the city and it be called after my name."

2 Shemu'ël 12:29 And Dawid gathered all the people and went to Rabbah, and fought against it, and captured it.

2 Shemu'ël 12:30 And he took their sovereign's crown from his head. And its weight was a talent of gold, with precious stones, and it was on Dawid's head. And he brought out the spoil of the city, a very great amount.

2 Shemu'ël 12:31 And he brought out the people who were in it, and set them to the saw and to sharp instruments of iron and to axes of iron, and made them pass over to the brick works. And so he did with all the cities of the children of Ammon. And Dawid and all the people returned to Yerushalayim.

2 Shemu'ël 13:1 And after this it came to be that Abshalom son of Dawid had a lovely sister, whose name was Tamar, and Amnon son of Dawid loved her.

2 Shemu'ël 13:2 And Amnon was distressed, even to become sick, because of his sister Tamar – for she was a maiden – and it was hard in the eyes of Amnon to do whatever to her.

2 Shemu'ël 13:3 And Amnon had a friend whose name was Yonadab son of Shim'ah, Dawid's brother. Now Yonadab was a very wise man.

2 Shemu'ël 13:4 And he said to him, "Why are you, the sovereign's son, becoming thinner day after

day? Explain it to me." And Amnon said to him, "I love Tamar, my brother Abshalom's sister."

2 Shemu'ël 13:5 And Yonadab said to him, "Lie down on your bed and pretend to be sick. And when your father comes to see you, say to him, 'Please let my sister Tamar come and give me food, and make the food before my eyes so that I see it, and eat it from her hand.'"

2 Shemu'ël 13:6 So Amnon lay down and pretended to be sick. And when the sovereign came to see him, Amnon said to the sovereign, "Please let Tamar my sister come and make a couple of cakes for me before my eyes, so that I eat from her hand."

2 Shemu'ël 13:7 And Dawid sent to Tamar, to the house, saying, "Please go to the house of your brother Amnon, and make food for him."

2 Shemu'ël 13:8 So Tamar went to her brother Amnon's house, while he was lying down. And she took dough and kneaded it, and made cakes before his eyes, and baked the cakes.

2 Shemu'ël 13:9 And she took the pan and turned them out before him, but he refused to eat. And Amnon said, "Make everyone go away from me." And they all went out from him.

2 Shemu'ël 13:10 And Amnon said to Tamar, "Bring the food into the bedroom, that I eat from your hand." And Tamar took the cakes which she had made, and brought them to Amnon her brother in the bedroom.

2 Shemu'ël 13:11 And she brought them to him to eat, and he took hold of her and said to her, "Come, lie with me, my sister."

2 Shemu'ël 13:12 And she answered him, "No, my brother, do not humble me, for it is not done so in Yisra'ël. Do not do this wickedness!

2 Shemu'ël 13:13 "And I, where could I take my shame? And you – you would be like one of the fools in Yisra'ël. And now, please speak to the sovereign, for he would not withhold me from you."

2 Shemu'el 13:14 But he would not listen to her voice, and being stronger than she, he humbled her and lay with her.

2 Shemu'el 13:15 Amnon then hated her exceedingly, so that the hatred with which he hated her was greater than the love with which he had loved her. And Amnon said to her, "Arise, go!"

2 Shemu'el 13:16 And she said to him, "No, for this evil of sending me away is worse than the other you have done to me." But he would not listen to her.

2 Shemu'el 13:17 And he called his young man serving him, and said, "Now put this one out, away from me, and bolt the door behind her."

2 Shemu'el 13:18 And she had on a long coat, for the sovereign's maiden daughters wore such garments. And his servant put her out and bolted the door behind her.

2 Shemu'el 13:19 And Tamar put ashes on her head, and tore her long coat that was on her, and put her hand on her head and went away crying bitterly.

2 Shemu'el 13:20 And Aḇshalom her brother said to her, "Has Amnon your brother been with you? But now, keep silent, my sister. He is your brother, do not take this matter to heart." So Tamar remained in the house of her brother Aḇshalom, but was ruined.

2 Shemu'el 13:21 And King Dawid heard all these reports, and he was very wroth.

2 Shemu'el 13:22 And Aḇshalom spoke to his brother Amnon neither good nor evil. For Aḇshalom hated Amnon, because he had humbled his sister Tamar.

2 Shemu'el 13:23 And it came to be, after two years, that Aḇshalom had sheep- shearers in Ba'al Hatsor, which is beside Ephrayim, and Aḇshalom invited all the sons of the sovereign.

2 Shemu'el 13:24 And Aḇshalom came to the sovereign and said, "See, your servant has sheep-shearers. Please, let the sovereign and his servants go with your servant."

2 Shemu'el 13:25 But the sovereign said to Aḇshalom, "No, my son, let us not all go now, lest we be too heavy on you." And he urged him, but he would not go. And he blessed him.

2 Shemu'el 13:26 And Aḇshalom said, "If not, please let my brother Amnon go with us." And the sovereign said to him, "Why should he go with you?"

2 Shemu'el 13:27 And Aḇshalom urged him, so he let Amnon and all the sons of the sovereign go with him.

2 Shemu'el 13:28 And Aḇshalom had commanded his servants, saying, "Watch, and when the heart of Amnon is glad with wine, and I shall say to you, 'Smite Amnon!' then kill him. Do not be afraid. Have I not commanded you? Be strong and brave."

2 Shemu'el 13:29 Then the servants of Aḇshalom did to Amnon as Aḇshalom had commanded. Then all the sons of the sovereign rose up, and each one mounted his mule and fled.

2 Shemu'el 13:30 And it came to be, while they were on the way, that news came to Dawid, saying, "Aḇshalom has smitten all the sons of the sovereign, and not one of them is left!"

2 Shemu'el 13:31 And the sovereign rose up and tore his garments and lay on the ground, and all his servants stood by with their garments torn.

2 Shemu'el 13:32 And Yonaḏab son of Shim'ah, Dawid's brother, answered and said, "Do not let my master say they have killed all the young men, the sons of the sovereign, for only Amnon is dead. For by the command of Aḇshalom this has been appointed from the day that he humbled his sister Tamar.

2 Shemu'el 13:33 "And now, let not my master the sovereign take the matter to his heart, to think that all the sons of the sovereign are dead. For only Amnon is dead."

2 Shemu'el 13:34 And Aḇshalom fled, and the young man who was watching lifted up his eyes and looked and saw many people were coming from the way behind him, on the side of the hill.

2 Shemu'el 13:35 Then Yonaḏab said to the sovereign, "Look, the sons of the sovereign are coming; as your servant said, so it is."

2 Shemu'el 13:36 And it came to be, as soon as he had finished speaking, that look, the sons of the sovereign came, and they lifted up their voice and wept. And the sovereign too, and all his servants wept very bitterly.

2 Shemu'el 13:37 But Aḇshalom fled and went to Talmai son of Ammihud, King of Geshur. And Dawid mourned for his son all the days.

2 Shemu'el 13:38 So Aḇshalom fled and went to Geshur, and was there three years.

2 Shemu'el 13:39 King Dawid then longed to go to Aḇshalom, for he had been comforted concerning Amnon, because he was dead.

2 Shemu'el 14:1 And Yo'ab son of Tseruyah knew that the heart of the sovereign was towards Aḇshalom.

2 Shemu'el 14:2 And Yo'ab sent to Teqowa and brought from there a wise woman, and said to her, "Please pretend to be a mourner, and put on mourning garments, and do not anoint yourself with oil, but act like a woman who has been mourning a long time for the dead.

2 Shemu'el 14:3 "Then you shall go to the sovereign and speak to him according to this word." And Yo'ab put the words in her mouth.

2 Shemu'el 14:4 And when the woman of Teqowa spoke to the sovereign, she fell on her face to the ground and did obeisance, and said, "Save, O sovereign!"

2 Shemu'el 14:5 And the sovereign said to her, "What is your trouble?" And she answered, "Truly I am a widow, my husband is dead.

2 Shemu'el 14:6 "And your female servant had two sons. And the two fought with each other in the field, and there was no one to part them, but the one smote the other and killed him.

2 Shemu'el 14:7 "And see, the entire clan has risen up against your female servant and said, 'Give him who smote his brother, so that we put him to

death for the life of his brother whom he killed, and destroy the heir also.' Thus they would extinguish my burning coal that is left, and leave to my husband neither name nor remnant on the earth."

2 Shemu'el 14:8 And the sovereign said to the woman, "Go to your house, and let me give orders concerning you."

2 Shemu'el 14:9 And the woman of Teqowa said to the sovereign, "My master, O sovereign, let the crookedness be on me and on my father's house, and the sovereign and his throne be guiltless."

2 Shemu'el 14:10 And the sovereign said, "Whoever speaks to you, bring him to me, and let him no longer touch you."

2 Shemu'el 14:11 And she said, "Please let the sovereign remember YĕHôVâH (יְהוָה) your Elohim (אֱלֹהִים), and the redeemer of blood not destroy any more, lest they destroy my son." And he said, "As YĕHôVâH (יְהוָה) lives, not one hair of your son shall fall to the ground."

2 Shemu'el 14:12 And the woman said, "Please, let your female servant speak a word to my master the sovereign." And he said, "Speak."

2 Shemu'el 14:13 And the woman said, "And why have you reasoned like this against the people of Elohim (אֱלֹהִים)? For in speaking this word the sovereign is as one who is guilty, in that the sovereign does not bring his outcast one home again.

2 Shemu'el 14:14 "For we shall certainly die and become like water spilled on the ground, which is not gathered up again. Yet Elohim (אֱלֹהִים) does not take away a life, but shall devise ways, so that His outcast ones are not cast out from Him.

2 Shemu'el 14:15 "And now I have come to speak this word to my master the sovereign because the people have made me afraid. And your female servant said, 'Please let me speak to the sovereign, it could be that the sovereign does what his female servant asks,

2 Shemu'el 14:16 for the sovereign has listened to deliver his female servant from the hand of the man seeking to destroy me and my son together from the inheritance of Elohîm (אֱלֹהִים).'

2 Shemu'el 14:17 "Then your female servant said, 'Please let the word of my master the sovereign be comforting, for my master the sovereign is as the messenger of Elohîm (אֱלֹהִים), in discerning the good and the evil. And YĕHôVâH (יְהוָה) your Elohîm (אֱלֹהִים) is with you.' "

2 Shemu'el 14:18 And the sovereign answered and said to the woman, "Please do not hide from me the matter that I am asking you." And the woman said, "Please, let my master the sovereign speak."

2 Shemu'el 14:19 And the sovereign said, "Is the hand of Yo'ab with you in all this?" And the woman answered and said, "As your being lives, my master the sovereign, no one turns to the right or to the left from all that my master the sovereign has spoken. For your servant Yo'ab commanded me, and he put all these words in the mouth of your female servant.

2 Shemu'el 14:20 "Your servant Yo'ab has done this to change the appearance of the matter. But my master is wise, according to the wisdom of a messenger of Elohîm (אֱלֹהִים), to know all that is in the earth."

2 Shemu'el 14:21 And the sovereign said to Yo'ab, "See now, you shall do this matter. And go, bring back the young man Abshalom."

2 Shemu'el 14:22 And Yo'ab fell to the ground on his face and did obeisance, and blessed the sovereign. And Yo'ab said, "Today your servant knows that I have found favour in your eyes, my master, O sovereign, in that the sovereign has done the word of his servant."

2 Shemu'el 14:23 And Yo'ab rose up and went to Geshur, and brought Abshalom to Yerushalayim.

2 Shemu'el 14:24 And the sovereign said, "Let him return to his own house, but do not let him see my face." And Abshalom went to his own house, and did not see the sovereign's face.

2 Shemu'el 14:25 And in all Yisra'el there was no one who was praised as much as Abshalom for his good looks. From the sole of his foot to the crown of his head there was no blemish in him.

2 Shemu'el 14:26 And when he cut the hair of his head – for it was at every year's end that he cut it because it was heavy on him – when he cut it, he weighed the hair of his head at two hundred sheqels by the sovereign's weight.

2 Shemu'el 14:27 And to Abshalom were born three sons, and one daughter whose name was Tamar. She was a woman of fair appearance.

2 Shemu'el 14:28 And Abshalom dwelt in Yerushalayim, two years, and he had not seen the sovereign's face.

2 Shemu'el 14:29 Then Abshalom sent for Yo'ab, to send him to the sovereign, but he would not come to him. And he sent again the second time, but he would not come.

2 Shemu'el 14:30 And he said to his servants, "See, Yo'ab's field is near mine, and he has barley there. Go and set it on fire." And Abshalom's servants set the field on fire.

2 Shemu'el 14:31 Then Yo'ab rose up and came to the house of Abshalom, and said to him, "Why have your servants set my field on fire?"

2 Shemu'el 14:32 And Abshalom said to Yo'ab, "Look, I sent to you, saying, 'Come here, so that I send you to the sovereign, to say, "Why have I come from Geshur? It was good for me while I was there." ' And now, let me see the sovereign's face. And if there is any crookedness in me, then you shall put me to death."

2 Shemu'el 14:33 Yo'ab then went to the sovereign and informed him. And he called for Abshalom, and he came to the sovereign and bowed himself on his face to the ground before the sovereign. Then the sovereign kissed Abshalom.

2 Shemu'el 15:1 And it came to be after this that Abshalom prepared a chariot and horses for himself, and fifty men to run before him.

2 Shemu'el 15:2 And Aḇshalom used to rise early and stand beside the way to the gate. And it came to be, whenever anyone who had a complaint came to the sovereign for a right-ruling, that Aḇshalom would call to him and say, "What city are you from?" And when he said, "Your servant is from such and such a tribe of Yisra'el,"

2 Shemu'el 15:3 Aḇshalom would say to him, "Look, your matters are good and right, but you have nobody from the sovereign to hear you."

2 Shemu'el 15:4 And Aḇshalom would say, "Oh, that I were made judge in the land, and everyone who has any complaint or case would come to me, and I shall let right be done to him."

2 Shemu'el 15:5 And it came to be, whenever anyone came near him to bow down to him, that he would put out his hand and take him and kiss him.

2 Shemu'el 15:6 And Aḇshalom did this to all Yisra'el who came to the sovereign for right-ruling. And Aḇshalom stole the hearts of the men of Yisra'el.

2 Shemu'el 15:7 And it came to be at the end of four years that Aḇshalom said to the sovereign, "Please, let me go to Hebron and pay the vow which I vowed to YēHôVâH (יהוה)."

2 Shemu'el 15:8 "For your servant vowed a vow while I dwelt at Geshur in Aram, saying, 'If YēHôVâH (יהוה) indeed brings me back to Yerushalayim, then I shall serve YēHôVâH (יהוה).'"

2 Shemu'el 15:9 And the sovereign said to him, "Go in peace." And he rose up and went to Hebron.

2 Shemu'el 15:10 But Aḇshalom sent spies throughout all the tribes of Yisra'el, saying, "As soon as you hear the sound of the ram's horn, then you shall say, 'Aḇshalom is sovereign in Hebron!'"

2 Shemu'el 15:11 And with Aḇshalom went two hundred men from Yerushalayim who were invited, and they went along unsuspectingly, and did not know the matter at all.

2 Shemu'el 15:12 Aḇshalom also sent for Ahithophel the Gilonite, counsellor of Dawid, from

his city, from Giloh, while he was bringing offerings. And it came to be that the conspiracy became strong, for the people with Aḇshalom kept increasing.

2 Shemu'el 15:13 Then a messenger came to Dawid, saying, "The hearts of the men of Yisra'el are with Aḇshalom."

2 Shemu'el 15:14 And Dawid said to all his servants who were with him at Yerushalayim, "Rise up, and let us flee, for none of us shall escape from Aḇshalom. Go in haste, lest he overtake us quickly and bring evil upon us, and smite the city with the edge of the sword."

2 Shemu'el 15:15 And the sovereign's servants said to the sovereign, "Look, your servants shall do according to all my master the sovereign chooses."

2 Shemu'el 15:16 And the sovereign went out, and all his household at his feet. But the sovereign left ten women, concubines, to look after the house.

2 Shemu'el 15:17 So the sovereign went out, and all the people at his feet, and they stood still at the last house.

2 Shemu'el 15:18 And all his servants were passing on at his side. And all the Kerethites, and all the Pelathites, and all the Gittites, six hundred men who had followed him from Gath, were passing on before the sovereign.

2 Shemu'el 15:19 And the sovereign said to Ittai the Gittite, "Why do you go, you also, with us? Turn back and remain with the sovereign, for you are a foreigner, and also an exile from your own place."

2 Shemu'el 15:20 "You came yesterday, and should I today make you wander up and down with us, when I am going wherever I am going? Return, and take your brothers back. Kindness and truth be with you."

2 Shemu'el 15:21 And Ittai answered the sovereign and said, "As YēHôVâH (יהוה) lives, and as my master the sovereign lives, in whatever place my master the sovereign is, whether in death or life, let your servant also be there."

2 Shemu'el 15:22 Therefore Dawid said to Ittai, "Go, and pass over." And Ittai the Gittite and all his men and all the little ones who were with him passed over.

2 Shemu'el 15:23 And all the land was weeping with a loud voice, and all the people were passing over. And the sovereign himself was passing over the wadi Qidron, and all the people were passing over toward the way of the wilderness.

2 Shemu'el 15:24 And see, Tsadoq also came, and all the Lëwites with him, bearing the ark of the covenant of Elohim (אלהים). And they set down the ark of Elohim (אלהים), and Ebyathar went up until all the people completed passing over from the city.

2 Shemu'el 15:25 And the sovereign said to Tsadoq, "Take the ark of Elohim (אלהים) back to the city. If I find favour in the eyes of YEHÔVÂH (יהוה), then He shall bring me back and show me both it and His dwelling.

2 Shemu'el 15:26 "But if He says thus, 'I have not delighted in you,' here I am, let Him do to me as seems good in His eyes."

2 Shemu'el 15:27 And the sovereign said to Tsadoq the priest, "Are you not a seer? Return to the city in peace, and your two sons with you, Ahima'ats your son, and Yehonathan son of Ebyathar.

2 Shemu'el 15:28 "See, I am waiting in the desert plains of the wilderness until word comes from you to inform me."

2 Shemu'el 15:29 And Tsadoq and Ebyathar took the ark of Elohim (אלהים) back to Yerushalayim, and they remained there.

2 Shemu'el 15:30 And Dawid went up by the ascent of the Mount of Olives, and wept as he went up. And he had his head covered and went barefoot.

And all the people who were with him covered their heads and went up, weeping as they went up.

2 Shemu'el 15:31 And Dawid was informed, saying, "Ahitophel is among the conspirators with Abshalom." And Dawid said, "O YEHÔVÂH (יהוה), I pray You, make the counsel of Ahithophel foolish!"

2 Shemu'el 15:32 And it came to be that Dawid came to the summit, where he bowed himself before Elohim (אלהים), and saw Hushai the Arkite, coming to meet him with his robe torn and dust on his head.

2 Shemu'el 15:33 And Dawid said to him, "If you pass on with me, then you shall become a burden to me,

2 Shemu'el 15:34 but if you return to the city, and say to Abshalom, 'I am your servant, O sovereign – once servant of your father, but now I am your servant,' then you shall nullify the counsel of Ahithophel for me.

2 Shemu'el 15:35 "And are not Tsadoq and Ebyathar the priests with you there? And it shall be that every matter you hear from the sovereign's house, you should report to Tsadoq and Ebyathar the priests.

2 Shemu'el 15:36 "See, there with them are their two sons, Ahima'ats, Tsadoq's son, and Yehonathan, Ebyathar's son. And by them you shall send me every matter you hear."

2 Shemu'el 15:37 And Hushai, Dawid's friend, went into the city. And Abshalom came into Yerushalayim.

2 Shemu'el 16:1 And Dawid had passed on a little from the summit, and saw Tsiḇa the servant of Mephibosheth, who met him with a couple of saddled donkeys, and on them two hundred loaves, and one hundred cakes of raisins, and one hundred summer fruit, and a skin of wine.

2 Shemu'el 16:2 And the sovereign said to Tsiḇa, "Why do you have these?" And Tsiḇa said, "The donkeys are for the sovereign's household to ride on, and the bread and summer fruit for the young men to eat, and the wine for the wearied to drink in the wilderness."

2 Shemu'el 16:3 And the sovereign said, "And where is the son of your master?" And Tsiḇa said to the sovereign, "See, he remains in Yerushalayim, for he said, 'Today the house of Yisra'el is going to return the reign of my father to me.' "

2 Shemu'el 16:4 And the sovereign said to Tsiḇa, "See, all that belongs to Mephibosheth is yours." And Tsiḇa said, "I have bowed myself, let me find favour in your eyes, my master, O sovereign!"

2 Shemu'el 16:5 And when King Dawid came to Baḥurim he saw a man from the clan of the house of Sha'ul, whose name was Shim'i son of Gëra, coming from there. He came out, cursing as he came.

2 Shemu'el 16:6 And he threw Dawid with stones, and all the servants of King Dawid. And all the people and all the mighty men were on his right and on his left.

2 Shemu'el 16:7 And this is what Shim'i said as he cursed, "Get out! Get out! O man of blood, and man of Beliya'al!

2 Shemu'el 16:8 " **YēHôVâH (יהוה)** has brought upon you all the blood of the house of Sha'ul, in whose place you have reigned. And **YēHôVâH (יהוה)** has given the reign into the hand of Aḇshalom your son. And see, you are in your own evil, for you are a man of blood!"

2 Shemu'el 16:9 And Aḇishai son of Tseruyah said to the sovereign, "Why should this dead dog curse my master the sovereign? Please, let me pass over and take off his head!"

2 Shemu'el 16:10 And the sovereign said, "What have I to do with you, you sons of Tseruyah? For let him curse, even because **YēHôVâH (יהוה)** has said to him, 'Curse Dawid.' And who should say, 'Why did you do that?' "

2 Shemu'el 16:11 And Dawid said to Aḇishai and all his servants, "See how my son who came from my own body seeks my life, and how much more now this Binyamite? Leave him alone, and let him curse, for **YēHôVâH (יהוה)** has spoken to him.

2 Shemu'el 16:12 "If so be, **YēHôVâH (יהוה)** does look on my affliction, and **YēHôVâH (יהוה)** shall return good to me for his cursing today."

2 Shemu'el 16:13 And as Dawid and his men went in the way, Shim'i walked alongside him on the

hillside, and cursed as he went, and threw stones at him and kicked up dust.

2 Shemu'el 16:14 And the sovereign and all the people who were with him became weary, and they refreshed themselves there.

2 Shemu'el 16:15 And Aḇshalom and all the people, the men of Yisra'el, came to Yerushalayim, and Aḥithophel was with him.

2 Shemu'el 16:16 And it came to be, when Ḥushai the Arkite, the friend of Dawid, had come to Aḇshalom, that Ḥushai said to Aḇshalom, "Let the sovereign live! Let the sovereign live!"

2 Shemu'el 16:17 And Aḇshalom said to Ḥushai, "Is this your kindness to your friend? Why did you not go with your friend?"

2 Shemu'el 16:18 And Ḥushai said to Aḇshalom, "No, I am for the one whom **YēHôVâH (יהוה)** and this people and all the men of Yisra'el have chosen, and with him I remain.

2 Shemu'el 16:19 "And besides, whom should I serve? Should it not be before his son? As I have served before your father, so I am before you."

2 Shemu'el 16:20 And Aḇshalom said to Aḥithophel, "Give your advice. What should we do?"

2 Shemu'el 16:21 And Aḥithophel said to Aḇshalom, "Go in to your father's concubines, whom he has left to look after the house. And all Yisra'el shall hear that you have made yourself a stench to your father. And the hands of all who are with you shall be strong."

2 Shemu'el 16:22 So they pitched a tent for Aḇshalom on the top of the house, and Aḇshalom went in to his father's concubines before the eyes of all Yisra'el.

2 Shemu'el 16:23 Now the advice Aḥithophel gave in those days was as if one had inquired at the word of **Elohim (אלהים)**. So was all the advice of Aḥithophel both to Dawid and to Aḇshalom.

2 Shemu'el 17:1 And Aḥithophel said to Aḇshalom, "Please let me choose twelve thousand men, and let me arise and pursue Dawid tonight,

2 Shemu'el 17:2 and come upon him while he is weary and weak. And I shall make him afraid and all the people who are with him shall flee. And I shall smite the sovereign alone,
 2 Shemu'el 17:3 and bring back all the people to you. When all return except the man whom you seek, all the people should be at peace.”
 2 Shemu'el 17:4 And the saying pleased Aḇshalom and all the elders of Yisra'el.
 2 Shemu'el 17:5 But Aḇshalom said, “Now call Ḥushai the Arkite also, and let us hear what he says too.”
 2 Shemu'el 17:6 And Ḥushai came to Aḇshalom, and Aḇshalom spoke to him, saying, “Aḥithophel has spoken according to this word. Should we do as he says? If not, speak up.”
 2 Shemu'el 17:7 And Ḥushai said to Aḇshalom, “The advice that Aḥithophel has given is not good at this time.”
 2 Shemu'el 17:8 And Ḥushai said, “You know your father and his men, that they are mighty men, and they are as bitter in being as a bear robbed of her cubs in the field. And your father is a man of battle, and would not spend the night with the people.
 2 Shemu'el 17:9 “See, by now he is hidden in some pit, or in some place. And it shall be, when some of them fall at the first, that whoever hears it shall say, ‘There has been a slaughter among the people who are following Aḇshalom.’
 2 Shemu'el 17:10 “And even he who is brave, whose heart is like the heart of a lion, would utterly melt. For all Yisra'el knows that your father is a mighty man, and those who are with him are brave men.
 2 Shemu'el 17:11 “But I advise: Let all Yisra'el without fail be gathered to you, from Dan to Be'ërsheḇa, as numerous as the sand by the sea, and that you yourself go to battle.
 2 Shemu'el 17:12 “And we shall come upon him in some place where he is found, and fall on him as the dew falls on the ground. And there shall be left of him and of all the men with him not even one.

2 Shemu'el 17:13 “And if he withdraws into a city, then all Yisra'el shall bring ropes to that city. And we shall pull it into the wadi, until there is not one small stone found there.”
 2 Shemu'el 17:14 Aḇshalom and all the men of Yisra'el then said, “The advice of Ḥushai the Arkite is better than the advice of Aḥithophel.” For YēHôvâH (יהוה) had ordained to nullify the good advice of Aḥithophel, for the sake of YēHôvâH (יהוה) bringing evil upon Aḇshalom.
 2 Shemu'el 17:15 Ḥushai then said to Tsaḏoq and to Ebyathar the priests, “Aḥithophel has advised Aḇshalom and the elders of Yisra'el such and such, but I have advised so and so.
 2 Shemu'el 17:16 “And now, send hastily and inform Dawiḏ, saying, ‘Do not spend this night in the desert plains of the wilderness, but pass over without fail, lest the sovereign and all the people with him be swallowed up.’”
 2 Shemu'el 17:17 And Yehonathan and Aḥima'ats were stationed at Ėn Roḡël, and a female servant would come and inform them, and they would go and inform King Dawiḏ, for they could not be seen entering the city.
 2 Shemu'el 17:18 But a youth saw them, and informed Aḇshalom. So the two of them went away at once and came to a man's house in Baḥurim, who had a well in his courtyard, and they went down into it.
 2 Shemu'el 17:19 And the woman took and spread a covering over the well's mouth, and spread ground grain on it, so the matter was not known.
 2 Shemu'el 17:20 And the servants of Aḇshalom came to the woman at the house and said, “Where are Aḥima'ats and Yehonathan?” And the woman said to them, “They have passed over the stream of water.” And they looked and did not find them, and returned to Yerushalayim.
 2 Shemu'el 17:21 And it came to be, after they had left, that they came up out of the well and went and informed King Dawiḏ, and said to Dawiḏ, “Arise

and pass over the water quickly. For thus Aḥithophel has advised against you.”

2 Shemu'el 17:22 And Dawid and all the people who were with him rose up and passed over the Yardën. And by morning light not even one remained who had not gone over the Yardën.

2 Shemu'el 17:23 And Aḥithophel saw that his advice was not followed, so he saddled his donkey, and rose up and went home to his house, to his city. Then he gave charge to his house, and hanged himself, and died. And he was buried in his father's tomb.

2 Shemu'el 17:24 And Dawid came to Maḥanayim. And Aḥshalom passed over the Yardën, he and all the men of Yisra'el with him.

2 Shemu'el 17:25 And Aḥshalom appointed Amasa over the army instead of Yo'ab. Now Amasa was the son of a man whose name was Yithra, an Yisra'elite, who had gone in to Aḥigayil the daughter of Naḥash, sister of Tseruyah, Yo'ab's mother.

2 Shemu'el 17:26 And Yisra'el and Aḥshalom encamped in the land of Gil'ad.

2 Shemu'el 17:27 And it came to be, when Dawid had come to Maḥanayim, that Shobi son of Naḥash from Rabbah of the children of Ammon, and Maḥir son of Ammi'el from Lo Deḇar, and Barzillai the Gil'adite from Roḡelim,

2 Shemu'el 17:28 brought beds and basins, and earthen vessels and wheat, and barley and flour, and roasted grain and beans, and lentils, and parched vegetables,

2 Shemu'el 17:29 and honey and curds, and sheep and cheese of the herd, for Dawid and the people who were with him to eat. For they said, “The people are hungry and weary and thirsty in the wilderness.”

2 Shemu'el 18:1 And Dawid mustered the people who were with him, and set commanders of thousands and commanders of hundreds over them.

2 Shemu'el 18:2 And Dawid sent out one third of the people under the hand of Yo'ab, and one third under the hand of Aḥishai son of Tseruyah, Yo'ab's brother, and one third under the hand of Ittai the Gittite. And the sovereign said to the people, “I shall certainly go out with you too.”

2 Shemu'el 18:3 But the people answered, “Do not go out, for if we flee away, they would not set heart upon us. Even if half of us die, they would not set heart upon us. For now, ten thousand are like us. Therefore, it is better for you to support us from the city.”

2 Shemu'el 18:4 And the sovereign said to them, “That which is good in your eyes I do.” And the sovereign stood beside the gate, and all the people went out by hundreds and by thousands.

2 Shemu'el 18:5 And the sovereign ordered Yo'ab, and Aḥishai and Ittai, saying, “Be gentle with the young man Aḥshalom for my sake.” And all the people heard when the sovereign gave all the commanders orders concerning Aḥshalom.

2 Shemu'el 18:6 So the people went out into the field to meet Yisra'el. And the battle was in the forest of Ephrayim,

2 Shemu'el 18:7 and the people of Yisra'el were smitten there before the servants of Dawid. And the slaughter there that day was great – twenty thousand.

2 Shemu'el 18:8 And the battle there was scattered over the face of all the land, and the forest devoured more people that day than the sword devoured.

2 Shemu'el 18:9 And when Aḥshalom met the servants of Dawid, Aḥshalom was riding on a mule, and the mule went under the thick branches of a great terebinth tree, and his head caught in the terebinth. And he was suspended between the heavens and earth while the mule which was under him passed on.

2 Shemu'el 18:10 And a certain man saw it and informed Yo'ab, and said, “Look, I saw Aḥshalom hanging in a terebinth tree!”

2 Shemu'el 18:11 And Yo'ab said to the man who informed him, "Now look, you saw, and why did you not smite him to the earth there? Then I would have given you ten pieces of silver and a belt."

2 Shemu'el 18:12 But the man answered Yo'ab, "Though I were to receive a thousand pieces of silver in my hand, I would not raise my hand against the son of the sovereign. Because in our hearing the sovereign ordered you and Abishai and Ittai, saying, 'Take heed, you who go against the youth, against Abshalom!'

2 Shemu'el 18:13 "Otherwise I would have been untrue to my own life. For no matter is hidden from the sovereign, and you yourself would have set yourself against me."

2 Shemu'el 18:14 And Yo'ab said, "Let me not waste time here with you." And he took three spears in his hand and thrust them through Abshalom's heart, while he was still alive in the midst of the terebinth tree.

2 Shemu'el 18:15 And ten young men who bore Yo'ab's armour went around, and smote Abshalom and put him to death.

2 Shemu'el 18:16 And Yo'ab blew the ram's horn, and the people returned from pursuing Yisra'el, for Yo'ab had held the people back.

2 Shemu'el 18:17 And they took Abshalom and threw him into a large pit in the forest, and heaped a very large pile of stones over him. And all Yisra'el fled, each one to his tent.

2 Shemu'el 18:18 And Abshalom in his lifetime had taken and set up a monument for himself, which is in the King's Valley. For he said, "I have no son to keep my name in remembrance." And he called the monument after his own name. And to this day it is called Abshalom's Monument.

2 Shemu'el 18:19 And Ahima'ats son of Tsadoq said, "Please let me run and take the news to the sovereign, for YehôvâH (יהוה) has avenged him of his enemies."

2 Shemu'el 18:20 But Yo'ab said to him, "You are not the man to take the news today, but you shall

take the news another day. But today you do not take news, because the sovereign's son is dead."

2 Shemu'el 18:21 And Yo'ab said to the Kushite, "Go, inform the sovereign what you have seen." And the Kushite bowed himself to Yo'ab and ran.

2 Shemu'el 18:22 And Ahima'ats son of Tsadoq said again to Yo'ab, "And whatever might be, please let me also run after the Kushite." And Yo'ab said, "Why would you run, my son, there is no news to bring you reward."

2 Shemu'el 18:23 "And whatever might be," he said, "let me run." So he said to him, "Run." And Ahima'ats ran by the way of the plain, and passed the Kushite.

2 Shemu'el 18:24 Now Dawid was sitting between the two gates. And the watchman went up to the roof over the gate, to the wall, and lifted his eyes and looked and saw a man, running alone.

2 Shemu'el 18:25 So the watchman called out and told the sovereign. And the sovereign said, "If he is alone, there is news in his mouth." And he came nearer and nearer.

2 Shemu'el 18:26 And the watchman saw another man running, and the watchman called out to the gatekeeper and said, "See, a man, running by himself!" And the sovereign said, "This one is also bringing news."

2 Shemu'el 18:27 And the watchman said, "I see the running of the first is like the running of Ahima'ats son of Tsadoq." And the sovereign said, "This is a good man, and he comes with good news."

2 Shemu'el 18:28 And Ahima'ats called out and said to the sovereign, "Peace!" Then he bowed down with his face to the earth before the sovereign, and said, "Blessed be YehôvâH (יהוה) your Elohim (אלהים), who has surrendered the men who raised their hand against my master the sovereign!"

2 Shemu'el 18:29 And the sovereign said, "Peace to the young man, to Abshalom?" And Ahima'ats answered, "When Yo'ab sent the sovereign's

servant and me your servant, I saw a great crowd, but I did not know why.”

2 Shemu'el 18:30 And the sovereign said, “Turn aside and stand here.” And he turned aside and stood still.

2 Shemu'el 18:31 And see, the Kushite came, and the Kushite said, “Receive news, my master the sovereign! For YĒHÔVÂH (יְהוָה) has avenged you this day of all those who rose against you.”

2 Shemu'el 18:32 And the sovereign said to the Kushite, “Peace to the young man, to Abshalom?” And the Kushite answered, “Let the enemies of my master the sovereign, and all who rise against you for evil, be as that young man is!”

2 Shemu'el 18:33 And the sovereign was shaken, and went up to the room over the gate, and wept. And as he went, he said this, “O my son Abshalom! My son, my son Abshalom, if only I had died instead of you! O Abshalom my son, my son!”

2 Shemu'el 19:1 And it was reported to Yo'ab, “See, the sovereign is weeping and mourning for Abshalom.”

2 Shemu'el 19:2 So the deliverance that day was turned into mourning for all the people. For the people heard on that day, saying, “The sovereign has been grieved for his son.”

2 Shemu'el 19:3 And the people stole back into the city that day, as people who are ashamed steal away when they flee in battle.

2 Shemu'el 19:4 And the sovereign covered his face, and the sovereign cried out with a loud voice, “O my son Abshalom! O Abshalom, my son, my son!”

2 Shemu'el 19:5 And Yo'ab came into the house to the sovereign, and said, “Today you have put to shame all your servants who today have saved your life, and the lives of your sons and daughters, and the lives of your wives and the lives of your concubines,

2 Shemu'el 19:6 by loving those who hate you, and by hating those who love you. For you have made it clear today that you have neither commanders nor

servants, for today I know that if Abshalom had lived and all of us had died today, then it would be right in your eyes.

2 Shemu'el 19:7 “And now, arise, go out and speak to the heart of your servants. For I swear by YĒHÔVÂH (יְהוָה), if you do not go out, not one passes the night with you. And that is worse for you than all the evil that has come upon you from your youth until now.”

2 Shemu'el 19:8 So the sovereign rose up and sat in the gate. And they told all the people, saying, “Look, the sovereign is sitting in the gate.” And all the people came before the sovereign. As for Yisra'el, they had fled, each one to his tent.

2 Shemu'el 19:9 And it came to be, that all the people were contending throughout all the tribes of Yisra'el, saying, “The sovereign delivered us from the hand of the enemies, he rescued us from the hand of the Philistines, and now he has fled from the land because of Abshalom,

2 Shemu'el 19:10 and Abshalom, whom we anointed over us, has died in battle. And now, why are you silent about bringing back the sovereign?”

2 Shemu'el 19:11 And King Dawid sent to Tsadoq and Ebyathar the priests, saying, “Speak to the elders of Yehudah, saying, ‘Why are you the last to bring the sovereign back to his house, since the words of all Yisra'el have come to the sovereign, to his house?’

2 Shemu'el 19:12 ‘You are my brothers, you are my bone and my flesh. Why then are you the last to bring back the sovereign?’

2 Shemu'el 19:13 “And say to Amasa, ‘Are you not my bone and my flesh? ELOHIM (אֱלֹהִים) do so to me, and more also, if you are not commander of the army before me all the days in place of Yo'ab.’”

2 Shemu'el 19:14 Thus he swayed the hearts of all the men of Yehudah as one man, so that they sent to the sovereign, saying “Return, you and all your servants!”

2 Shemu'el 19:15 So the sovereign returned and came to the Yardën. And Yehudah came to Gilgal,

to go to meet the sovereign, to bring the sovereign over the Yardën.

2 Shemu'ël 19:16 And Shim'i son of Gëra, a Binyamite, who was from Baḥurim, hastened and came down with the men of Yehuḏah to meet King Dawiḏ.

2 Shemu'ël 19:17 And with him were a thousand men of Binyamin, and Tsiḅa the servant of the house of Sha'ul, and his fifteen sons, and his twenty servants with him. And they rushed over the Yardën before the sovereign.

2 Shemu'ël 19:18 And they passed over the ford to bring over the sovereign's household, and to do what was good in his eyes. And Shim'i son of Gëra fell down before the sovereign when he had passed over the Yardën,

2 Shemu'ël 19:19 and said to the sovereign, "Do not let my master reckon crookedness to me, neither remember what wrong your servant did on the day that my master the sovereign left Yerushalayim, that the sovereign should take it to heart.

2 Shemu'ël 19:20 "For I, your servant, know that I have sinned. And see, I have come today, first of all the house of Yosëph, to go down to meet my master the sovereign."

2 Shemu'ël 19:21 But Aḅishai son of Tseruyah answered and said, "Should Shim'i not be put to death for this, because he cursed the anointed of YēHôvâH (יהוה)?"

2 Shemu'ël 19:22 And Dawiḏ said, "What have I to do with you, you sons of Tseruyah, that you are to be adversaries to me today? Should any man be put to death in Yisra'ël today? For do I not know that I am sovereign over Yisra'ël today?"

2 Shemu'ël 19:23 So the sovereign said to Shim'i, "You do not die." And the sovereign swore to him.

2 Shemu'ël 19:24 And Mephibosheth son of Sha'ul came down to meet the sovereign. And he had not attended to his feet, nor trimmed his moustache, nor washed his garments, from the day the

sovereign went away until the day he came back in peace.

2 Shemu'ël 19:25 And it came to be, when he had come to Yerushalayim to meet the sovereign, that the sovereign said to him, "Why did you not go with me, Mephibosheth?"

2 Shemu'ël 19:26 And he answered, "My master, O sovereign, my servant deceived me. For your servant said, 'I am saddling a donkey for myself to ride on it and go to the sovereign,' because your servant is lame.

2 Shemu'ël 19:27 "And he spoke slander against your servant to my master the sovereign, but my master the sovereign is as a messenger of Elohîm (אלהים). Therefore do what is good in your eyes.

2 Shemu'ël 19:28 "For all of my father's house were but dead men before my master the sovereign. Yet you set your servant among those who eat at your own table. Therefore what right have I still to cry out any more to the sovereign?"

2 Shemu'ël 19:29 Then the sovereign said to him, "Why do you speak any more of your matters? I have said, 'You and Tsiḅa share the land.'"

2 Shemu'ël 19:30 And Mephibosheth said to the sovereign, "Rather, let him take it all, since my master the sovereign has come back in peace to his own house."

2 Shemu'ël 19:31 And Barzillai the Gil'adite came down from Rogelim and passed over the Yardën with the sovereign, to send him on his way over the Yardën.

2 Shemu'ël 19:32 And Barzillai was a very aged man, eighty years old. And he had sustained the sovereign while he was dwelling at Maḥanayim, for he was a very rich man.

2 Shemu'ël 19:33 And the sovereign said to Barzillai, "Pass over with me, and I shall provide for you with me in Yerushalayim."

2 Shemu'ël 19:34 But Barzillai said to the sovereign, "How many are the days of my life, that I should go up with the sovereign to Yerushalayim?"

2 Shemu'el 19:35 "I am now eighty years old. Do I discern between the good and evil? Does your servant taste what I eat or what I drink? Do I still hear the voice of singing men and singing women? Why then should your servant be a further burden to my master the sovereign?

2 Shemu'el 19:36 "Your servant would only pass over the Yardën with the sovereign for a short distance. And why should the sovereign repay me with such a reward?

2 Shemu'el 19:37 "Please let your servant turn back again to die in my own city, near the burying-place of my father and mother. But here is your servant Kimham, let him pass over with my master the sovereign, and do for him what is good in your eyes."

2 Shemu'el 19:38 And the sovereign answered, "Kimham is passing over with me, and let me do for him what is good in your eyes. Now whatever you choose of me, I do for you."

2 Shemu'el 19:39 Then all the people went over the Yardën. And when the sovereign had passed over, the sovereign kissed Barzillai and blessed him, and he returned to his own place.

2 Shemu'el 19:40 And the sovereign passed over to Gilgal, and Kimham passed over with him. And all the people of Yehudah brought the sovereign over, and also half the people of Yisra'el.

2 Shemu'el 19:41 And see, all the men of Yisra'el were coming to the sovereign! And they said to the sovereign, "Why have our brothers, the men of Yehudah, stolen you away and brought the sovereign, and his household, and all Dawid's men with him over the Yardën?"

2 Shemu'el 19:42 And all the men of Yehudah answered the men of Yisra'el, "Because the sovereign is our relative. And why are you displeased over this matter? Have we at all eaten at the sovereign's cost? Or has he given us any gift?"

2 Shemu'el 19:43 And the men of Yisra'el answered the men of Yehudah, and said, "We have ten parts

in the sovereign, and in Dawid too, we have more than you. Why then did you despise us? Was it not our advice first to bring back our sovereign?" But the words of the men of Yehudah were harsher than the words of the men of Yisra'el.

2 Shemu'el 20:1 And there came to be a man of Beliya'al, whose name was Sheba son of Bikri, a Binyamite. And he blew a ram's horn, and said, "We have no part in Dawid, nor do we have inheritance in the son of Yishai – each one to his tents, O Yisra'el!"

2 Shemu'el 20:2 Then all the men of Yisra'el deserted Dawid, to follow Sheba the son of Bikri. But the men of Yehudah, from the Yardën as far as Yerushalayim, clung to their sovereign.

2 Shemu'el 20:3 And Dawid came to his house at Yerushalayim. And the sovereign took the ten women, his concubines whom he had left to look after the house, and put them in a protected house and supported them, but did not go in to them. So they were shut up to the day of their death, living in widowhood.

2 Shemu'el 20:4 And the sovereign said to Amasa, "Call the men of Yehudah for me within three days, and be present here yourself."

2 Shemu'el 20:5 And Amasa went to call the men of Yehudah. But he delayed longer than the appointed time which Dawid had appointed him.

2 Shemu'el 20:6 And Dawid said to Abishai, "Now Sheba son of Bikri is going to do us more evil than Abshalom. Take the servants of your master, and pursue him, lest he find for himself walled cities, and escape us."

2 Shemu'el 20:7 Then the men of Yo'ab went out after him, with the Kerethites and the Pelathites, and all the mighty men. And they went out of Yerushalayim to pursue Sheba son of Bikri.

2 Shemu'el 20:8 When they were near the large stone which is in Gib'on, Amasa came before them. And Yo'ab was dressed in battle armour, and on it was a girdle with a sword fastened in its sheath at his hips. And as he went forward, it fell out.

2 Shemu'el 20:9 And Yo'ab said to Amasa, "Peace, my brother?" And Yo'ab took Amasa by the beard with his right hand to kiss him.

2 Shemu'el 20:10 But Amasa was not on guard against the sword in Yo'ab's hand. And he struck him with it in the stomach, and his inward parts poured out on the ground, and he did not strike him again, and he died. Then Yo'ab and Abishai his brother pursued Sheba son of Bikri.

2 Shemu'el 20:11 And a man, one of Yo'ab's men, stood beside him, and said, "Whoever is well pleased with Yo'ab and whoever is for Dawid, let him follow Yo'ab!"

2 Shemu'el 20:12 And Amasa was rolling in his blood in the middle of the highway. And the man saw that all the people stood still, so he moved Amasa from the highway to the field and threw a garment over him, when he saw that everyone who came upon him halted.

2 Shemu'el 20:13 When he was removed from the highway, all the men passed on after Yo'ab to pursue Sheba son of Bikri.

2 Shemu'el 20:14 And he passed over through all the tribes of Yisra'el to Abel, and to Beyth Ma'akah, and to all the Berites. And they were assembled and went after him too.

2 Shemu'el 20:15 And they went and besieged him in Abel of Beyth Ma'akah, and they cast up a siege mound against the city. And it stood in a rampart, and all the people who were with Yo'ab battered the wall to throw it down.

2 Shemu'el 20:16 Then a wise woman called out from the city, "Listen, listen! Please say to Yo'ab, 'Come nearby, so that I speak to you.'"

2 Shemu'el 20:17 And he came near to her, and the woman said, "Are you Yo'ab?" And he answered, "I am." Then she said to him, "Listen to the words of your female servant." And he answered, "I am listening."

2 Shemu'el 20:18 Then she spoke, saying, "In former times they often spoke, saying, 'Let them inquire of Abel,' and so they ended the matter.

2 Shemu'el 20:19 "I am of the peaceable and trustworthy ones in Yisra'el. You seek to destroy a city and a mother in Yisra'el. Why do you swallow up the inheritance of YehôvâH (יהוה)?"

2 Shemu'el 20:20 And Yo'ab answered and said, "Far be it, far be it from me to swallow up or to destroy!"

2 Shemu'el 20:21 "That is not the case. But a man from the mountains of Ephrayim, Sheba son of Bikri by name, has raised his hand against the sovereign, against Dawid. Hand him over, him alone, and I withdraw from the city." And the woman said to Yo'ab, "Look, his head is going to be thrown to you over the wall."

2 Shemu'el 20:22 So the woman in her wisdom went to all the people. And they cut off the head of Sheba son of Bikri, and threw it out to Yo'ab. Then he blew a ram's horn, and they dispersed from the city, each one to his tent. And Yo'ab returned to the sovereign at Yerushalayim.

2 Shemu'el 20:23 Now Yo'ab was over all the army of Yisra'el, and Benayah son of Yehoyada was over the Kerethites and the Pelethites,

2 Shemu'el 20:24 and Adoram was over the compulsory labour, and Yehoshaphat son of Ahilud was recorder,

2 Shemu'el 20:25 and Shewa was scribe, and Tsadoq and Ebyathar were the priests,

2 Shemu'el 20:26 and Ira the Ya'irite was priest to Dawid.

2 Shemu'el 21:1 And there was a scarcity of food in the days of Dawid for three years, year after year. And Dawid sought the face of YehôvâH (יהוה), and YehôvâH (יהוה) answered, "Because of Sha'ul and his bloodthirsty house, because he killed the Gibeonites."

2 Shemu'el 21:2 The sovereign therefore called the Gibeonites and spoke to them. Now the Gibeonites were not of the children of Yisra'el, but of the remnant of the Amorites. And the children of Yisra'el had sworn protection to them, but Sha'ul

had sought to kill them in his ardour for the children of Yisra'el and Yehudah.

2 Shemu'el 21:3 So Dawid said to the Gib'onites, "What should I do for you? And with what do I make atonement, so that you bless the inheritance of YEHÔVÂH (יהוה)?"

2 Shemu'el 21:4 And the Gib'onites said to him, "It is no matter of silver or gold between us and Sha'ul, or his house, neither is it for us to put to death any man in Yisra'el." And he said, "Whatever you say I do for you."

2 Shemu'el 21:5 And they said to the sovereign, "The man who consumed us and plotted against us, that we should be destroyed from remaining in all the border of Yisra'el,

2 Shemu'el 21:6 let seven men of his sons be given to us, and we shall hang them before YEHÔVÂH (יהוה) in Gib'ah of Sha'ul, whom YEHÔVÂH (יהוה) chose." And the sovereign said, "I give them."

2 Shemu'el 21:7 But the sovereign spared Mephibosheth son of Yehonathan, son of Sha'ul, because of the oath of YEHÔVÂH (יהוה) that was between them, between Dawid and Yehonathan son of Sha'ul.

2 Shemu'el 21:8 And the sovereign took the two sons of Ritspah the daughter of Ayah, whom she bore to Sha'ul: Armoni and the other Mephibosheth, and the five sons of Mikal the daughter of Sha'ul, whom she brought up for Adri'el the son of Barzillai, the Meholathite,

2 Shemu'el 21:9 and gave them into the hands of the Gib'onites, and they hanged them on the hill before YEHÔVÂH (יהוה). So the seven fell together, and were put to death in the days of harvest, in the first days, in the beginning of barley harvest.

2 Shemu'el 21:10 And Ritspah the daughter of Ayah took sackcloth and spread it for herself on the rock, from the beginning of harvest until the late rains poured on them from the heavens. And she did not allow the birds of the heavens to rest on them by day nor the beasts of the field by night.

2 Shemu'el 21:11 And Dawid was informed what Ritspah the daughter of Ayah, the concubine of Sha'ul, had done.

2 Shemu'el 21:12 And Dawid went and took the bones of Sha'ul, and the bones of Yehonathan his son, from the men of Yabesh Gil'ad who had stolen them from the street of Bëyth Shan, where the Philistines had hung them up, after the Philistines had struck down Sha'ul in Gilboa.

2 Shemu'el 21:13 And he brought up the bones of Sha'ul and the bones of Yehonathan his son from there, and they gathered the bones of those who had been hanged,

2 Shemu'el 21:14 and buried the bones of Sha'ul and Yehonathan his son in the land of Binyamin in Tsela, in the tomb of Qish his father, and did all that the sovereign commanded. And after that Elohim (אלהים) heard prayer for the land.

2 Shemu'el 21:15 And the Philistines were again fighting against Yisra'el, so Dawid and his servants with him went down and fought against the Philistines. And Dawid was weary,

2 Shemu'el 21:16 and Yishbo-Benob – who was one of the sons of the giant, the weight of whose bronze spear was three hundred pieces, who was bearing a new sword – spoke of killing Dawid.

2 Shemu'el 21:17 But Abishai son of Tseruyah came to help him, and smote the Philistine and killed him. Then Dawid's men swore to him, saying, "Do not go out with us to battle any more, lest you put out the lamp of Yisra'el."

2 Shemu'el 21:18 And it came to be afterward, that there was a battle again with the Philistines at Gob. Then Sibbekai the Hushathite smote Saph, who was one of the sons of the giant.

2 Shemu'el 21:19 And there was a battle with the Philistines again at Gob, where Elhanan son of Ya'arey-Oregim the Bëyth Lehemite smote Golyath the Gittite, the shaft of whose spear was like a weaver's beam.

2 Shemu'el 21:20 And there was a battle in Gath again, where there was a man of great height, who

had six fingers on each hand and six toes on each foot, twenty-four in number. And he also was descended from the giants.

2 Shemu'el 21:21 And he reproached Yisra'el, and Yehonathan son of Shim'i, the brother of Dawid, smote him.

2 Shemu'el 21:22 These four were born to the giant in Gath, and they fell by the hand of Dawid and by the hand of his servants.

2 Shemu'el 22:1 Then Dawid spoke to YĕHôVâH (יהוה) the words of this song, on the day when YĕHôVâH (יהוה) had delivered him from the hand of all his enemies, and from the hand of Sha'ul.

2 Shemu'el 22:2 And he said, " YĕHôVâH (יהוה) is my rock and my stronghold and my deliverer.

2 Shemu'el 22:3 "My Elohim (אלהים) is my rock, I take refuge in Him, My shield and the horn of my deliverance, My high tower and my refuge. My Saviour, You save me from violence.

2 Shemu'el 22:4 "I call on YĕHôVâH (יהוה), the One to be praised, And I am saved from my enemies.

2 Shemu'el 22:5 "For the waves of death surrounded me, Floods of Beliya'al made me afraid,

2 Shemu'el 22:6 "The cords of the grave were all around me; The snares of death were before me.

2 Shemu'el 22:7 "In my distress I called upon YĕHôVâH (יהוה), And to my Elohim (אלהים) I cried. And from His Hēḳal He heard my voice, And my cry was in His ears.

2 Shemu'el 22:8 "And the earth shook and trembled, The foundations of the heavens were troubled, Because He was wroth.

2 Shemu'el 22:9 "Smoke went up from His nostrils, And devouring fire from His mouth; Coals were kindled by it.

2 Shemu'el 22:10 "And He bowed the heavens and came down, And thick darkness was under His feet.

2 Shemu'el 22:11 "And He rode upon a kerub, and flew, And was seen upon the wings of the wind.

2 Shemu'el 22:12 "And He put darkness around Him as booths, Darkness of waters, thick clouds.

2 Shemu'el 22:13 "From the brightness before Him Coals of fire were kindled.

2 Shemu'el 22:14 " YĕHôVâH (יהוה) thundered from the heavens, And the Most High sent forth His voice.

2 Shemu'el 22:15 "And He sent out arrows and scattered them, Lightning, and confused them.

2 Shemu'el 22:16 "And the channels of the sea were seen, The foundations of the world were uncovered At the rebuke of YĕHôVâH (יהוה), At the blast of the breath of His nostrils.

2 Shemu'el 22:17 "He sent from above, He took me, He drew me out of many waters.

2 Shemu'el 22:18 "He delivered me from my strong enemy, From those hating me, For they were stronger than I.

2 Shemu'el 22:19 "They confronted me in the day of my calamity, But YĕHôVâH (יהוה) was my support.

2 Shemu'el 22:20 "And He brought me out into a large place, He delivered me for He delighted in me.

2 Shemu'el 22:21 " YĕHôVâH (יהוה) rewarded me according to my righteousness; According to the cleanness of my hands He repaid me.

2 Shemu'el 22:22 "For I have guarded the ways of YĕHôVâH (יהוה), And have not acted wrongly against my Elohim (אלהים).

2 Shemu'el 22:23 "For all His right-rulings are before me; As for His laws, I do not turn from them.

2 Shemu'el 22:24 "And I am perfect before Him, And I guard myself from my crookedness.

2 Shemu'el 22:25 "And YĕHôVâH (יהוה) repays me according to my righteousness, According to my cleanness before His eyes.

2 Shemu'el 22:26 "With the kind You show Yourself kind, With the perfect one You show Yourself perfect,

2 Shemu'el 22:27 "With the clean You show Yourself clean, And with the crooked You show Yourself twisted.

2 Shemu'el 22:28 "For You save the humble people, But Your eyes are on the haughty to bring them low.

2 Shemu'el 22:29 "For You are my lamp, O YĕHôVâH (יְהוָה), And YĕHôVâH (יְהוָה) makes my darkness light.

2 Shemu'el 22:30 "For with You I run against a band, With my Elohîm (אֱלֹהִים) I leap over a wall.

2 Shemu'el 22:31 "The Ēl – His way is perfect; The Word of YĕHôVâH (יְהוָה) is proven; He is a shield to all who take refuge in Him.

2 Shemu'el 22:32 "For who is Ēl, besides YĕHôVâH (יְהוָה)? And who is a rock, besides our Elohîm (אֱלֹהִים)?

2 Shemu'el 22:33 "Ēl is my mighty stronghold, And He makes my way perfect,

2 Shemu'el 22:34 "Making my feet like the feet of deer, And sets me on my high places,

2 Shemu'el 22:35 "Teaching my hands for battle, So that my arms bend a bow of bronze.

2 Shemu'el 22:36 "And You give me the shield of Your deliverance, And Your lowliness makes me great.

2 Shemu'el 22:37 "You enlarge my step under me, So that my feet shall not slip.

2 Shemu'el 22:38 "I pursue my enemies and destroy them, And I do not turn back till they are destroyed.

2 Shemu'el 22:39 "And I destroy them and crush them, So that they do not rise, And fall under my feet.

2 Shemu'el 22:40 "And You gird me with strength for battle, You cause my adversaries to bow under me.

2 Shemu'el 22:41 "And You make my enemies turn their backs, Those hating me, and I cut them off.

2 Shemu'el 22:42 "They look but there is no saviour, Unto YĕHôVâH (יְהוָה), but He shall not answer them.

2 Shemu'el 22:43 "And I beat them as dust of the earth, I beat them small as dirt in the streets – I spread them out.

2 Shemu'el 22:44 "And You deliver me from the strivings of my people, You safeguard me as the head of the nations; A people I have not known serve me.

2 Shemu'el 22:45 "Sons of the foreigner submit to me, As soon as they hear they obey me.

2 Shemu'el 22:46 "Sons of the foreigner fade away, And gird themselves from their strongholds.

2 Shemu'el 22:47 "YĕHôVâH (יְהוָה) lives! And blessed is my Rock! And exalted is my Elohîm (אֱלֹהִים), The Rock of my deliverance,

2 Shemu'el 22:48 "Ēl who avenges me, And bringing peoples down under me,

2 Shemu'el 22:49 "And bringing me out from my enemies; You raise me up above those rising up against me; You deliver me from a man of violence.

2 Shemu'el 22:50 "Therefore I give thanks to You, O YĕHôVâH (יְהוָה), among nations, And I sing praise to Your Name.

2 Shemu'el 22:51 "A tower of deliverance is He to His sovereign, And showing kindness to His anointed, To Dawîd and his seed, forever."

2 Shemu'el 23:1 And these are the last words of Dawîd, the saying of Dawîd son of Yishai, the saying of the man raised up on high, the anointed of the Elohîm (אֱלֹהִים) of Ya'aqob, and the sweet singer of Yisra'el:

2 Shemu'el 23:2 "The Spirit [Ruach רֹּחַ] of YĕHôVâH (יְהוָה) has spoken through me, And His word is on my tongue.

2 Shemu'el 23:3 "The Elohîm (אֱלֹהִים) of Yisra'el said, The Rock of Yisra'el spoke to me, 'One who rules over man righteously,

2 Shemu'el 23:4 "Who rules in the fear of Elohîm (אֱלֹהִים), Is like the light of the morning when the sun rises, A morning without clouds, Tender grass from the earth From sunshine, from rain.'

2 Shemu'el 23:5 "For is not my house so with Ēl? For He has made an everlasting covenant with me, Ordered in all matters, and guarded. For all my deliverance and all desire, Shall He not make it send forth a Branch?

2 Shemu'el 23:6 “But the worthless are all as thorns thrust away, For they are not taken with hands,

2 Shemu'el 23:7 “But the man who touches them Uses iron or the shaft of a spear, And with fire they are burned up in their place.”

2 Shemu'el 23:8 These are the names of the mighty men whom Dawid had: Yoshëb-Basshebeth the Tahkemonite, chief among the officers, he was Adino the Etsnite, for eight hundred slain at one time.

2 Shemu'el 23:9 And after him was El'azar son of Dodo, the Ahoite, one of the three mighty men with Dawid when they taunted the Philistines who were gathered there for battle, and the men of Yisra'el had gone up.

2 Shemu'el 23:10 He arose and smote the Philistines until his hand was weary, but his hand clung to the sword, so YêHôVâH (יהוה) brought about a great deliverance that day. And the people returned after him only to plunder.

2 Shemu'el 23:11 And after him was Shammah son of Agë the Hararite. And the Philistines had gathered into a company where there was a plot of ground covered with lentils, and the people fled from the Philistines.

2 Shemu'el 23:12 But he took his stand in the middle of the field, and delivered it, and smote the Philistines, and YêHôVâH (יהוה) wrought a great deliverance.

2 Shemu'el 23:13 And three of the thirty chief men went down at harvest time and came to Dawid at the cave of Adullam, while the army of Philistines encamped in the Valley of Repha'im.

2 Shemu'el 23:14 And Dawid was then in the stronghold, while a watch-post of the Philistines was then in Bëyth Lehem.

2 Shemu'el 23:15 And Dawid longed and said, “Oh that someone would give me a drink of the water from the well of Bëyth Lehem, which is by the gate!”

2 Shemu'el 23:16 And the three mighty men broke through the camp of the Philistines, and drew water from the well of Bëyth Lehem that was by the gate, and took it and brought it to Dawid. But he would not drink it, but poured it out to YêHôVâH (יהוה).

2 Shemu'el 23:17 And he said, “Far be it from me, O YêHôVâH (יהוה), to do this – the blood of the men who went at the risk of their lives!” So he would not drink it. This is what the three mighty men did.

2 Shemu'el 23:18 And Abishai the brother of Yo'ab, son of Tseruyah, was chief of another three. And he lifted his spear against three hundred men whom he slew, and had a name among these three.

2 Shemu'el 23:19 Was he not the most esteemed of three? And he became their commander, but he did not come to the first three.

2 Shemu'el 23:20 And Benayahu was the son of Yehoyada, son of a brave man from Qabtse'el, great in deeds. He smote two lion-like men of Mo'ab. And he went down and smote a lion in the midst of a pit on a snowy day.

2 Shemu'el 23:21 And he smote a Mitsrite, an impressive man. And the Mitsrite had a spear in his hand, so he went down to him with a staff, wrested the spear out of the Mitsrite's hand, and slew him with his own spear.

2 Shemu'el 23:22 This is what Benayahu son of Yehoyada did, and had a name among three mighty men.

2 Shemu'el 23:23 He was more esteemed than the thirty, but he did not come to the first three. And Dawid set him over his guard.

2 Shemu'el 23:24 Asah'el the brother of Yo'ab was one of the thirty; Elhanan son of Dodo of Bëyth Lehem,

2 Shemu'el 23:25 Shammah the Harodite, Eliqah the Harodite,

2 Shemu'el 23:26 Helets the Paltite, Ira son of Iqqesh the Teqowite,

2 Shemu'el 23:27 Aḇi'ezer the Anethothite,
 Meḇunnai the Ḥushathite,
 2 Shemu'el 23:28 Tsalmon the Aḥoḥite, Maharai
 the Netophathite,
 2 Shemu'el 23:29 Ḥëleḇ son of Ba'anah the
 Netophathite, Ittai son of Ribai from Gib'ah of the
 children of Binyamin,
 2 Shemu'el 23:30 Benayahu the Pirathonite, Hiddai
 from the wadis of Ga'ash,
 2 Shemu'el 23:31 Aḇi-Alḇon the Arbathite,
 Azmaweth the Barḥumite,
 2 Shemu'el 23:32 Elyahḇa the Sha'albonite of the
 sons of Yashën, Yehonathan,
 2 Shemu'el 23:33 Shammah the Hararite, Aḥyam
 son of Sharar the Hararite,
 2 Shemu'el 23:34 Eliphelet son of Aḥasbai, son of
 the Ma'aḳathite, Eliyam son of Aḥithophel the
 Gilonite,
 2 Shemu'el 23:35 Ḥetsrai the Karmelite, Pa'arai the
 Arbite,
 2 Shemu'el 23:36 Yiḡ'al son of Nathan of Tsoḇah,
 Bani the Gaḏite,
 2 Shemu'el 23:37 Tseleq the Ammonite, Naḥarai
 the Be'ërothite, armour-bearer of Yo'aḇ son of
 Tseruyah,
 2 Shemu'el 23:38 Ira the Yithrite, Garëḇ the
 Yithrite,
 2 Shemu'el 23:39 and Uriyah the Ḥittite – thirty-
 seven in all.
 2 Shemu'el 24:1 And again the displeasure of
 YĕHôVâH (יהוה) burned against Yisra'el, and moved
 Dawiḏ against them to say, "Go, number Yisra'el
 and Yehuḏah."
 2 Shemu'el 24:2 And the sovereign said to Yo'aḇ
 the commander of the army who was with him,
 "Go please, throughout all the tribes of Yisra'el,
 from Dan to Be'ërsheḇa, and register the people,
 so that I know the number of the people."
 2 Shemu'el 24:3 And Yo'aḇ said to the sovereign,
 "Even if YĕHôVâH (יהוה) your Elohîm (אלהים) does
 add to the people a hundredfold more than there
 are, and the eyes of my master the sovereign see it,

but why does my master the sovereign delight in
 this matter?"
 2 Shemu'el 24:4 However, the sovereign's word
 prevailed against Yo'aḇ and against the
 commanders of the army. And Yo'aḇ and the
 commanders of the army went out from the
 presence of the sovereign to register the people of
 Yisra'el.
 2 Shemu'el 24:5 And they passed over the Yardën
 and camped in Aro'ër, on the right side of the town
 which is in the midst of the wadi of Gaḏ, and
 toward Ya'zër.
 2 Shemu'el 24:6 Then they came to Gil'aḏ and to
 the land of Taḥtim Ḥoḏshi, and they came to Dan
 Ya'an and around to Tsiḏon.
 2 Shemu'el 24:7 And they came to the stronghold
 of Tsor and to all the cities of the Ḥiwwites and the
 Kena'anites, and went out to South Yehuḏah as far
 as Be'ërsheḇa.
 2 Shemu'el 24:8 And when they had gone through
 all the land, they came to Yerushalayim at the end
 of nine months and twenty days.
 2 Shemu'el 24:9 And Yo'aḇ gave the number of the
 registration of the people to the sovereign, and
 there were in Yisra'el eight hundred thousand
 brave men who drew the sword, and the men of
 Yehuḏah were five hundred thousand men.
 2 Shemu'el 24:10 And the heart of Dawiḏ smote
 him after he had numbered the people. And Dawiḏ
 said to YĕHôVâH (יהוה), "I have sinned greatly in
 what I have done. But now, I pray, O YĕHôVâH
 (יהוה), take away the crookedness of Your servant,
 for I have done very foolishly."
 2 Shemu'el 24:11 And Dawiḏ rose up in the
 morning, and the word of YĕHôVâH (יהוה) came to
 the prophet Gaḏ, Dawiḏ's seer, saying,
 2 Shemu'el 24:12 "Go, and you shall speak to
 Dawiḏ, 'Thus said YĕHôVâH (יהוה), "I hold three
 options before you. Choose one of them, and I do it
 to you." ' ' "
 2 Shemu'el 24:13 Gaḏ then came to Dawiḏ and
 informed him. And he said to him, "Should seven

years of scarcity of food come to you in your land? Or would you flee three months before your enemies, while they pursue you? Or should there be three days' plague in your land? Now know and see what answer I take back to Him who sent me."

2 Shemu'el 24:14 And Dawid said to Gaḏ, "I am in great trouble. Please let us fall into the hand of YēHôVâH (יהוה), for His compassion is great, but do not let me fall into the hand of man."

2 Shemu'el 24:15 And YēHôVâH (יהוה) sent a plague upon Yisra'el from the morning till the appointed time, and from Dan to Be'ersheba seventy thousand men of the people died.

2 Shemu'el 24:16 And the messenger stretched out His hand over Yerushalayim to destroy it, and YēHôVâH (יהוה) relented concerning the evil, and said to the messenger who was destroying the people, "It is enough, now stop Your hand." And the messenger of YēHôVâH (יהוה) was by the threshing-floor of Arawnah the Yebuṣite.

2 Shemu'el 24:17 And Dawid spoke to YēHôVâH (יהוה) when he saw the messenger who was smiting the people, and said, "See, I have sinned, and I have done perversely. But these sheep, what have they done? Let Your hand, I pray, be against me and against my father's house."

2 Shemu'el 24:18 And Gaḏ came that day to Dawid and said to him, "Go up, raise an altar to YēHôVâH (יהוה) on the threshing-floor of Arawnah the Yebuṣite."

2 Shemu'el 24:19 And Dawid, according to the word of Gaḏ, went up as YēHôVâH (יהוה) commanded.

2 Shemu'el 24:20 And Arawnah looked and saw the sovereign and his servants coming toward him. And Arawnah went out and bowed before the sovereign with his face to the ground.

2 Shemu'el 24:21 And Arawnah said, "Why has my master the sovereign come to his servant?" And Dawid said, "To buy the threshing-floor from you, to build an altar to YēHôVâH (יהוה), so that the plague be withdrawn from the people."

2 Shemu'el 24:22 And Arawnah said to Dawid, "Let my master the sovereign take and offer that which seems good to him. Here are cattle for burnt offering, and threshing implements and the yokes of the cattle for wood.

2 Shemu'el 24:23 "All these, O sovereign, Arawnah has given to the sovereign." And Arawnah said to the sovereign, "YēHôVâH (יהוה) your Elohim (אלהים) accept you!"

2 Shemu'el 24:24 And the sovereign said to Arawnah, "No, let me buy it from you for a price, for certain. I am not offering burnt offerings to YēHôVâH (יהוה) my Elohim (אלהים) without cost." So Dawid bought the threshing-floor and the cattle for fifty sheqels of silver.

2 Shemu'el 24:25 And Dawid built an altar to YēHôVâH (יהוה) there, and offered burnt offerings and peace offerings. And YēHôVâH (יהוה) answered the prayers for the land, and the plague was withdrawn from Yisra'el.

1 Melaḳim Outline

1. The Last Days of King David (1:1 - 2:12)
 - a. Adonijah's Rebellion (1:1 - 53)
 - i. David and Abishag (1:1 - 4)
 - ii. Adonijah Usurps the Kingdom (1:5 - 10)
 - iii. Nathan and Bathsheba before David (1:11 - 31)
 - iv. Solomon Anointed King (1:32 - 40)
 - v. Adonijah Learns of Solomon's Kingship (1:41 - 53)
 - b. The Rise of Solomon to King (2:1 - 12)
 - i. David Instructs Solomon (2:1 - 9)
 - ii. David's Reign and Death (2:10 - 12)
2. Solomon the King (2:13 - 11:43)
 - a. Solomon Establishes His Kingship (2:13 - 2:46)
 - i. The Execution of Adonijah (2:13 - 27)
 - ii. The Execution of Joab (2:28 - 35)

- iii. The Execution of Shimei (2:36 - 46)
- b. Solomon the Wise (3:1 - 28)
- i. Solomon's Prayer for Wisdom (3:1 - 15)
- ii. Solomon Judges Wisely (3:16 - 28)
- c. Solomon's Kingdom, Wealth, and Wisdom (4:1 - 34)
- d. Solomon's Building Projects (5:1 - 9:28)
- i. The Temple (5:1 - 6:38)
- 1. Preparation for The Temple (5:1 - 18)
- a. The Cedars of Lebanon (5:1 - 12)
- b. The Labor Force (5:13 - 18)
- 2. Building the Temple (6:1 - 38)
- a. Construction Begins (6:1 - 4)
- b. The Chambers (6:5 - 10)
- c. God's Promise to Solomon (6:11 - 13)
- d. The Temple's Interior (6:14 - 22)
- e. The Cherubim (6:23 - 30)
- f. The Doors (6:31 - 35)
- g. The Courtyard (6:36 - 38)
- ii. The Palace (7:1 - 12)
- iii. Furnishings for the Temple (7:13 - 51)
- 1. The Pillars and Capitals (7:13 - 22)
- 2. The Molten Sea (7:23 - 26)
- 3. The Ten Bronze Stands (7:27 - 37)
- 4. The Ten Bronze Basins (7:38 - 39)
- 5. Completion of the Bronze works (7:40 - 47)
- 6. Completion of the Gold Furnishings (7:48 - 51)
- iv. Dedication of the Temple (8:1 - 9:9)
- 1. The Ark Enters the Temple (8:1 - 11)
- 2. Solomon Speaks at the Dedication Ceremony (8:12 - 61)
- a. Solomon Blesses Yêhovah (8:12 - 21)
- b. Solomon's Prayer of Dedication (8:22 - 53)
- c. Solomon's Benediction (8:54 - 61)
- 3. Yêhovah's Response to Solomon (9:1 - 9)
- v. Solomon's Further Building Projects (9:10 - 28)
- e. The Queen of Sheba (10:1 - 13)
- f. Solomon's Wealth and Splendor (10:14 - 29)

- g. The End of Solomon's Kingship (11:1 - 43)
- i. Solomon's Foreign Wives (11:1 - 8)
- ii. God's Anger against Solomon (11:9 - 13)
- iii. Hadad's Return (11:14 - 22)
- iv. Rezon's Hostility (11:23 - 25)
- v. Jeroboam's Rebellion (11:26 - 40)
- vi. The Death of Solomon (11:41 - 43)
- 3. A Nation Divided (12:1 - 16:34)
- a. Rehoboam of Judah and Jeroboam of Israel (12:1 - 14:31)
- i. Rebellion against Rehoboam (12:1 - 24)
- ii. Jeroboam's Idolatry (12:25 - 13:34)
- 1. The Golden Calves (12:25 - 33)
- 2. Jeroboam's Hand Withers (13:1 - 10)
- 3. The Old Prophet and the Man of God (13:11 - 34)
- iii. The End of Jeroboam of Israel (14:1 - 20)
- iv. The End of Rehoboam of Judah (14:21 - 31)
- b. The Melakim of Judah and Israel (15:1 - 16:34)
- i. Abijam of Judah (15:1 - 8)
- 1. Abijam the Wicked King (15:1 - 7)
- 2. Asa Succeeds Abijam (15:8)
- ii. Asa of Judah (15:9 - 24)
- 1. Good King Asa (15:9 - 15)
- 2. War between Asa of Judah and Baasha of Israel (15:16 - 23)
- 3. Jehoshaphat Succeeds Asa (15:24)
- iii. Nadab of Israel (15:25 - 32)
- 1. Nadab The Evil King (15:25 - 26)
- 2. Nadab Assassinated and Succeeded by Baasha (15:27 - 32)
- iv. Baasha of Israel (15:33 - 16:7)
- 1. Baasha the Evil King (15:33 - 6:5)
- 2. Elah Succeeds Baasha (16:6)
- 3. Jehu's Prophecy against the House of Baasha (16:7)
- v. Elah of Israel (16:8 - 14)
- 1. Elah Reigns Two Years (16:8)

2. Elah is Assassinated and Succeeded by Zimri (16:9 - 10)
3. Zimri Strikes Down the House of Baasha (16:11 - 14)
- vi. Zimri of Israel (16:15 - 20)
 1. Zimri Reigns Seven Days (16:15)
 2. Omri is Proclaimed King by the People (16:16)
 3. Zimri is Evil and Dies in a Fire (16:17 - 20)
- vii. Omri of Israel (16:21 - 28)
 1. Omri the Evil King (16:21 - 27)
 2. Ahab Succeeds Omri (16:28)
- viii. Ahab of Israel (16:29 - 34)
 1. Ahab the Evil King Reigns Twenty-Two Years (16:29 - 30)
 2. Ahab Marries Jezebel (16:31 - 34)
 4. Elijah the Prophet (17:1 - 22:53)
 - a. Elijah and the Reign of Ahab (17:1 - 22:40)
 - i. Elijah Stops the Rain (17:1 - 18:46)
 1. The Ravens Feed Elijah (17:1 - 7)
 2. The Widow of Zarephath (17:8 - 24)
 - a. The Widow Provides for Elijah (17:8 - 16)
 - b. Elijah Raises the Widow's Son (17:17 - 24)
 3. Elijah Meets Obadyah (18:1 - 15)
 4. Elijah on Mount Carmel (18:16 - 46)
 - a. Elijah Confronts Ahab (18:16 - 21)
 - b. The Prophets of Baal (18:22 - 35)
 - c. Elijah's Prayer (18:36 - 40)
 - d. Yêhōvâh Sends Rain (18:41 - 46)
 - ii. Elijah on Mount Horeb (19:1 - 21)
 1. Elijah Flees Jezebel (19:1 - 8)
 2. Yêhōvâh Speaks to Elijah (19:9 - 18)
 3. The Call of Elisha (19:19 - 21)
 - iii. Ahab and Ben-hadad King of Aram (20:1 - 43)
 1. Ben-hadad Attacks Samaria (20:1 - 12)
 2. Ahab Defeats Ben-hadad (20:13 - 25)
 3. Another War with Ben-hadad (20:26 - 30)
 4. Ahab Spares Ben-hadad (20:31 - 34)
 5. A Prophet Reproves Ahab (20:35 - 43)
 - iv. Ahab and Naboth's Vineyard (21:1 - 29)

1. Naboth Refuses Ahab (21:1 - 7)
2. Jezebel's Plot (21:8 - 16)
3. Elijah Denounces Ahab and Jezebel (21:17 - 24)
4. Ahab's Repentance (21:25 - 29)
- v. The End of Ahab of Israel (22:1 - 40)
 1. Ahab and the False Prophets (22:1 - 12)
 2. Micaiah Prophecies against Ahab (22:13 - 28)
 3. Ahab's Defeat and Death (22:29 - 40)
- b. Jehoshaphat of Judah (22:41 - 50)
 - i. Jehoshaphat the Good King (22:41 - 43)
 - ii. Jehoshaphat Makes Peace with Israel (22:44 - 49)
- iii. Jehoram Succeeds Jehoshaphat (22:50)
- c. Ahaziah the Wicked King of Israel (22:51 - 53)

Melaḳim Aleph/1 Kings

1 Melaḳim 1:1 And King Dawiḍ was old, advanced in years. And they covered him with garments, but he could not get warm.

1 Melaḳim 1:2 So his servants said to him, "Let them seek for our master the sovereign a young woman, a maiden, and she shall stand before the sovereign and be his companion, and shall lie in your bosom, so that our master the sovereign gets warm."

1 Melaḳim 1:3 And they sought for a lovely young woman in all the border of Yisra'el, and found Abishaḡ the Shunammite, and brought her to the sovereign.

1 Melaḳim 1:4 And the young woman was very lovely. And she was a companion for the sovereign, and served him, but the sovereign did not know her.

1 Melaḳim 1:5 And Aḏoniyah son of Ḥaggith exalted himself, saying, "I reign." And he prepared for himself a chariot and horsemen, and fifty men to run before him.

1 Melaḳim 1:6 Now his father had not worried him at any time by saying, "Why have you done so?" He

was also very good-looking. And he was born after Abshalom.

1 Melakim 1:7 And he talked with Yo'ab son of Tseruyah and with Ebyathar the priest, and they supported Adoniyah.

1 Melakim 1:8 But Tsadoq the priest, and Benayahu son of Yehoyada, and Nathan the prophet, and Shim'i, and Rë'i, and the mighty men who belonged to Dawid were not with Adoniyahu.

1 Melakim 1:9 And Adoniyahu offered sheep and cattle and fatlings by the stone of Zoheleth, which is by En Rogel. He also invited all his brothers, the sovereign's sons, and all the men of Yehudah, servants of the sovereign.

1 Melakim 1:10 But he did not invite Nathan the prophet, or Benayahu, or the mighty men, or Shelomoh his brother.

1 Melakim 1:11 Nathan then spoke to Bathsheba the mother of Shelomoh, saying, "Have you not heard that Adoniyahu son of Haggith has become sovereign, and Dawid our master does not know it?"

1 Melakim 1:12 "And now, come let me give you advice, and deliver your own life and the life of your son Shelomoh.

1 Melakim 1:13 "Go immediately to King Dawid and say to him, 'Did you not, my master, O sovereign, swear to your female servant, saying, "Certainly, your son Shelomoh shall reign after me, and he shall sit on my throne"? Why then has Adoniyahu become sovereign?"

1 Melakim 1:14 "Look, while you are still speaking there with the sovereign let me come in after you and confirm your words."

1 Melakim 1:15 And Bathsheba went into the room to the sovereign. Now the sovereign was very old, and Abisha the Shunammite was serving the sovereign.

1 Melakim 1:16 And Bathsheba bowed and did obeisance to the sovereign. And the sovereign said, "What do you wish?"

1 Melakim 1:17 And she said to him, "My master, you swore by YEHôVâH (יְהוָה) your Elohim (אֱלֹהִים)

to your female servant, saying, 'Certainly, Shelomoh your son shall reign after me, and he shall sit on my throne.'

1 Melakim 1:18 "And now, look! Adoniyah has become sovereign. And now, my master the sovereign, you do not know about it.

1 Melakim 1:19 "And he has offered great numbers of bulls and fatlings and sheep, and has invited all the sons of the sovereign, and Ebyathar the priest, and Yo'ab the commander of the army, but he did not invite Shelomoh your servant.

1 Melakim 1:20 "And you my master, O sovereign, the eyes of all Yisra'el are on you, to declare to them who is going to sit on the throne of my master the sovereign after him.

1 Melakim 1:21 "Otherwise it shall be, when my master the sovereign rests with his fathers, that I and my son Shelomoh shall be considered sinners."

1 Melakim 1:22 And see, while she was still speaking with the sovereign, Nathan the prophet also came in.

1 Melakim 1:23 So they informed the sovereign, saying, "Here is Nathan the prophet." And when he came in before the sovereign, he bowed down before the sovereign with his face to the ground.

1 Melakim 1:24 And Nathan said, "My master, O sovereign, have you said, 'Adoniyahu shall reign after me, and he shall sit on my throne'?"

1 Melakim 1:25 "For he has gone down today, and has offered great numbers of bulls and fatlings and sheep, and has invited all the sovereign's sons, and the commanders of the army, and Ebyathar the priest. And look! They are eating and drinking before him. And they say, 'Let King Adoniyahu live!'"

1 Melakim 1:26 "But he has not invited me, me your servant, nor Tsadoq the priest, nor Benayahu son of Yehoyada, nor your servant Shelomoh.

1 Melakim 1:27 "If this matter is from my master the sovereign, then you did not let your servant know who should sit on the throne of my master the sovereign after him."

1 Melakim 1:28 And King Dawid answered and said, "Call Bathsheba to me." So she came into the sovereign's presence and stood before the sovereign.

1 Melakim 1:29 And the sovereign took an oath and said, "As YĕHôVâH (יהוה) lives, who has redeemed my life out of all distress,

1 Melakim 1:30 even as I swore to you by YĕHôVâH (יהוה) Elohim (אלהים) of Yisra'el, saying, 'Certainly, Shelomoh your son shall reign after me, and he shall sit on my throne in my place,' even so I do this day."

1 Melakim 1:31 And Bathsheba bowed with her face to the earth, and did obeisance to the sovereign, and said, "Let my master King Dawid live forever!"

1 Melakim 1:32 And King Dawid said, "Call me Tsadoq the priest, and Nathan the prophet, and Benayahu son of Yehoyada." And they came before the sovereign.

1 Melakim 1:33 And the sovereign said to them, "Take with you the servants of your master, and you shall have Shelomoh my son ride on my own mule, and take him down to Giḥon.

1 Melakim 1:34 "And there Tsadoq the priest and Nathan the prophet shall anoint him sovereign over Yisra'el. And blow the horn, and say, 'Let King Shelomoh live!'

1 Melakim 1:35 "And you shall come up after him, and he shall come and sit on my throne, and he shall reign in my place. For I have appointed him to be ruler over Yisra'el and over Yehudah."

1 Melakim 1:36 And Benayahu son of Yehoyada answered the sovereign and said, "Amën! So says YĕHôVâH (יהוה) Elohim (אלהים) of my master the sovereign.

1 Melakim 1:37 "As YĕHôVâH (יהוה) has been with my master the sovereign, so let Him be with Shelomoh and make his throne greater than the throne of my master King Dawid."

1 Melakim 1:38 Then Tsadoq the priest, and Nathan the prophet, and Benayahu son of

Yehoyada, and the Kerethites, and the Pelathites went down and had Shelomoh ride on King Dawid's mule, and took him to Giḥon.

1 Melakim 1:39 And Tsadoq the priest took a horn of oil from the Tent and anointed Shelomoh. And they blew the horn, and all the people said, "Let King Shelomoh live!"

1 Melakim 1:40 And all the people came up after him. And the people played the flutes and rejoiced with great joy, so that the earth was split by their noise!

1 Melakim 1:41 And Adoniyahu and all the guests who were with him heard it as they had finished eating. And Yo'ab heard the sound of the horn, and said, "Why is the city in such a noisy uproar?"

1 Melakim 1:42 And he was still speaking, then see, Yonathan came, son of Ebyathar the priest. And Adoniyahu said to him, "Come in, for you are a brave man, and you bring good news."

1 Melakim 1:43 But Yonathan answered and said to Adoniyahu, "No! Our master King Dawid has made Shelomoh sovereign,

1 Melakim 1:44 and the sovereign has sent with him Tsadoq the priest, and Nathan the prophet, and Benayahu son of Yehoyada, and the Kerethites, and the Pelathites. And they had him ride on the sovereign's mule.

1 Melakim 1:45 "And Tsadoq the priest and Nathan the prophet have anointed him sovereign at Giḥon. And they have gone up from there rejoicing, and the city is moved. This is the noise you heard.

1 Melakim 1:46 "And further, Shelomoh sits on the throne of the reign.

1 Melakim 1:47 "And further, the servants of the sovereign have gone to bless our master King Dawid, saying, 'Let your Elohim (אלהים) make the name of Shelomoh better than your name, and his throne greater than your throne.' And the sovereign bowed himself on the bed.

1 Melakim 1:48 "And the sovereign also said thus, 'Blessed be YĕHôVâH (יהוה) Elohim (אלהים) of

Yisra'el, who has given one to sit on my throne this day, while my eyes see it!' ”

1 Melakim 1:49 And all the guests who were invited by Aḏoniyahu were afraid, and rose, and each one went his way.

1 Melakim 1:50 And Aḏoniyahu was afraid of Shelomoh, and rose, and went and took hold of the horns of the altar.

1 Melakim 1:51 And it was reported to Shelomoh, saying, “Look, Aḏoniyahu is afraid of King Shelomoh. And look, he has taken hold of the horns of the altar, saying, ‘Let King Shelomoh swear to me today that he does not put his servant to death with the sword.’ ”

1 Melakim 1:52 And Shelomoh said, “If he proves himself a worthy man, not one hair of him is going to fall to the earth, but if evil is found in him, then he shall die.”

1 Melakim 1:53 And King Shelomoh sent, and they brought him down from the altar. And he came and fell down before King Shelomoh. And Shelomoh said to him, “Go to your house.”

1 Melakim 2:1 And the days of Dawiḏ drew near to die, and he commanded Shelomoh his son, saying,

1 Melakim 2:2 “I am going the way of all the earth. And you shall be strong, and be a man.

1 Melakim 2:3 “And guard the Charge of YĕHôVâH (יהוה) your Elohim (אלהים): to walk in His ways, to guard His laws, His commands, His right-rulings, and His witnesses, as it is written in the Law of Mosheh, so that you do wisely all that you do and wherever you turn;

1 Melakim 2:4 so that YĕHôVâH (יהוה) does establish His word which He spoke concerning me, saying, ‘If your sons guard their way, to walk before Me in truth with all their heart and with all their being,’ saying, ‘there is not to cease a man of yours on the throne of Yisra'el.’

1 Melakim 2:5 “And also, you know what Yo'ab son of Tseruyah did to me, and what he did to the two commanders of the armies of Yisra'el, to Aḏnēr son of Nēr and Amasa son of Yether, that he slew them,

and shed the blood of battle in peace, and put the blood of battle on his belt that was around his waist, and on his sandals that were on his feet.

1 Melakim 2:6 “So act according to your wisdom, and do not let his grey hair go down to the grave in peace.

1 Melakim 2:7 “But show kindness to the sons of Barzillai the Gil'adite, and let them be among those who eat at your table, for so they came to me when I fled from Aḏshalom your brother.

1 Melakim 2:8 “And see, with you is Shim'i son of Gëra, the Binyamite from Baḥurim, who cursed me with a grievous cursing in the day when I went to Maḥanayim. But he came down to meet me at the Yardën, and I swore to him by YĕHôVâH (יהוה), saying, ‘I shall not put you to death with the sword.’

1 Melakim 2:9 “And now, do not leave him unpunished, for you are a wise man and know what you should do to him, and shall bring his grey hair down to the grave with blood.”

1 Melakim 2:10 And Dawiḏ slept with his fathers, and was buried in the City of Dawiḏ.

1 Melakim 2:11 And the days that Dawiḏ reigned over Yisra'el was forty years. He reigned seven years in Heḇron, and in Yerushalayim he reigned thirty- three years.

1 Melakim 2:12 And Shelomoh sat on the throne of his father Dawiḏ. And his reign was firmly established.

1 Melakim 2:13 And Aḏoniyahu son of Ḥaggith came to Bathsheḇa the mother of Shelomoh, and she said, “Do you come in peace?” And he said, “Peace.”

1 Melakim 2:14 And he said, “I have a word for you,” and she said, “Speak.”

1 Melakim 2:15 And he said, “You know that the reign was mine, and all Yisra'el had set their faces toward me, that I should reign. But the reign has been turned around, and has become my brother's, for it was his from YĕHôVâH (יהוה).

1 Melakim 2:16 “And now, I am making one request of you, do not refuse me.” And she said to him, “Say it.”

1 Melakim 2:17 And he said, “Please speak to King Shelomoh – for he would not refuse you – to give me Aḇishaḡ the Shunammite as wife.”

1 Melakim 2:18 And Bathsheḇa said, “Good, let me speak for you to the sovereign.”

1 Melakim 2:19 And Bathsheḇa came to King Shelomoh, to speak to him for Aḇoniyahu. And the sovereign rose up to meet her and bowed down to her, and sat down on his throne and had a throne set for the sovereign’s mother. So she sat at his right hand.

1 Melakim 2:20 And she said, “I am making one small request of you, do not refuse me.” And the sovereign said to her, “Ask it, my mother, for I do not refuse you.”

1 Melakim 2:21 Then she said, “Let Aḇishaḡ the Shunammite be given to Aḇoniyahu your brother as wife.”

1 Melakim 2:22 And King Shelomoh answered and said to his mother, “Now why do you ask Aḇishaḡ the Shunammite for Aḇoniyahu? Ask for him the reign also – for he is my older brother – for him, and for Eḇyathar the priest, and for Yo’ab son of Tseruyah.”

1 Melakim 2:23 And King Shelomoh swore by YĕHôVâH (יהוה), saying, “Elohim (אלהים) does so to me, and more also, if Aḇoniyahu has not spoken this word against his own life!

1 Melakim 2:24 “And now, as YĕHôVâH (יהוה) lives, who established me and set me on the throne of Dawiḡ my father, and who has made me a house, as He promised, Aḇoniyahu shall be put to death today!”

1 Melakim 2:25 And King Shelomoh sent by the hand of Benayahu son of Yehoyaḏa, and he fell upon him, and he died.

1 Melakim 2:26 Then the sovereign said to Eḇyathar the priest, “Go to Anathoth, to your own fields, for you deserve death. But I do not put you

to death at this time, because you did bear the ark of the Master YĕHôVâH (יהוה) before my father Dawiḡ, and because you were afflicted in all my father was afflicted in.”

1 Melakim 2:27 So Shelomoh dismissed Eḇyathar from being priest to YĕHôVâH (יהוה), to fill the word of YĕHôVâH (יהוה) which He spoke concerning the house of Ēli at Shiloh.

1 Melakim 2:28 And news came to Yo’ab, for Yo’ab had turned aside after Aḇoniyah, though he did not turn aside after Aḇshalom. And Yo’ab fled to the Tent of YĕHôVâH (יהוה), and took hold of the horns of the altar.

1 Melakim 2:29 And the report came to King Shelomoh that Yo’ab had fled to the Tent of YĕHôVâH (יהוה), and see, he is by the altar. Then Shelomoh sent Benayahu son of Yehoyaḏa, saying, “Go, fall on him.”

1 Melakim 2:30 So Benayahu came to the Tent of YĕHôVâH (יהוה) and said to him, “Thus said the sovereign, ‘Come out!’ ” And he said, “No, for here I die.” And Benayahu brought back word to the sovereign, saying, “Thus said Yo’ab, and thus he answered me.”

1 Melakim 2:31 And the sovereign said to him, “Do as he has said, and fall upon him. And you shall bury him, so that you take away from me and from the house of my father the blood which Yo’ab shed without cause.

1 Melakim 2:32 “Thus YĕHôVâH (יהוה) shall return his blood on his head, because he had fallen on two men more righteous and better than he, and slew them with the sword, while my father Dawiḡ did not know it: Aḇnër son of Nër, commander of the army of Yisra’ël, and Amasa son of Yether, commander of the army of Yehuḏah.

1 Melakim 2:33 “So shall their blood return upon the head of Yo’ab and upon the head of his seed forever. But upon Dawiḡ and his seed, upon his house and his throne, there is to be peace forever from YĕHôVâH (יהוה).”

1 Melakim 2:34 Then Benayahu son of Yehoyada went up and fell upon him and put him to death. And he was buried in his own house in the wilderness.

1 Melakim 2:35 And the sovereign put Benayahu son of Yehoyada in his place over the army, and the sovereign put Tsadoq the priest in the place of Ebyathar.

1 Melakim 2:36 And the sovereign sent and called for Shim'i, and said to him, "Build yourself a house in Yerushalayim and dwell there, and do not go out from there anywhere.

1 Melakim 2:37 "And it shall be, on the day you go out and pass over the wadi Qidron, know for certain that you shall die – your blood is on your own head."

1 Melakim 2:38 And Shim'i said to the sovereign, "The word is good. As my master the sovereign has said, so your servant does." So Shim'i dwelt in Yerushalayim many days.

1 Melakim 2:39 And it came to be at the end of three years, that two slaves of Shim'i fled to Akish son of Ma'akah, King of Gath. And they informed Shim'i, saying, "See, your slaves are in Gath!"

1 Melakim 2:40 And Shim'i rose up, and saddled his donkey, and went to Akish at Gath to look for his slaves. And Shim'i went and brought his slaves from Gath.

1 Melakim 2:41 And Shelomoh was told that Shim'i had gone from Yerushalayim to Gath and had come back.

1 Melakim 2:42 So the sovereign sent and called for Shim'i, and said to him, "Did I not make you swear by YēHōVâH (יהוה), and warn you, saying, 'Know for certain that on the day you leave to go anywhere, you shall certainly die'? And you said to me, 'The word I have heard is good.'

1 Melakim 2:43 "And why have you not guarded the oath of YēHōVâH (יהוה) and the command that I gave you?"

1 Melakim 2:44 The sovereign also said to Shim'i, "You shall know all the evil that your heart has

known, that you did to my father Dawid. And YēHōVâH (יהוה) shall return your evil on your own head.

1 Melakim 2:45 "But King Shelomoh is blessed, and the throne of Dawid is established before YēHōVâH (יהוה) forever."

1 Melakim 2:46 So the sovereign ordered Benayahu son of Yehoyada, and he went out and fell on him, and he died. And the reign was established in the hand of Shelomoh.

1 Melakim 3:1 And Shelomoh joined in marriage with Pharaoh King of Mitsrayim, and took the daughter of Pharaoh, and brought her to the City of Dawid until he had completed building his own house, and the House of YēHōVâH (יהוה), and the wall all around Yerushalayim.

1 Melakim 3:2 Only, the people slaughtered at the high places, for a house for the Name of YēHōVâH (יהוה) had not been built until those days.

1 Melakim 3:3 And Shelomoh loved YēHōVâH (יהוה), walking in the laws of his father Dawid, except that he slaughtered and burned incense at the high places.

1 Melakim 3:4 And the sovereign went to Gib'on to slaughter there, for that was the great high place. Shelomoh offered a thousand burnt offerings on that altar.

1 Melakim 3:5 At Gib'on YēHōVâH (יהוה) appeared to Shelomoh in a dream by night, and Elohim (אלהים) said, "Ask what I should give you."

1 Melakim 3:6 And Shelomoh said, "You have shown great kindness to your servant Dawid my father, as he walked before You in truth, and in righteousness, and in uprightness of heart with You. And You have guarded for him this great kindness, and did give him a son to sit on his throne, as it is this day.

1 Melakim 3:7 "And now, O YēHōVâH (יהוה) my Elohim (אלהים), You have set up Your servant to reign instead of my father Dawid. But I am a little child, I do not know how to go out or to come in.

1 Melakim 3:8 “And Your servant is in the midst of Your people whom You have chosen, a great people, too numerous to be numbered or counted.

1 Melakim 3:9 “Shall You then give to Your servant an understanding heart to rule Your people, to discern between good and evil? For who is able to rule this great people of Yours?”

1 Melakim 3:10 And the word was good in the eyes of YĕHôVâH (יְהוָה), that Shelomoh had asked this.

1 Melakim 3:11 So Elohim (אֱלֹהִים) said to him, “Because you have asked this, and have not asked long life for yourself, nor have asked riches for yourself, nor have asked the life of your enemies, but have asked for yourself discernment to understand right-ruling,

1 Melakim 3:12 see, I shall do according to your words. See, I shall give you a wise and understanding heart, so that there was none like you before you, and none like you shall arise after you.

1 Melakim 3:13 “And I shall also give you what you have not asked: both riches and esteem, so that there shall not be anyone like you among the sovereigns all your days.

1 Melakim 3:14 “And if you walk in My ways, to guard My laws and My commands, as your father Dawid walked, then I shall prolong your days.”

1 Melakim 3:15 And Shelomoh awoke, and see, it was a dream! And he came into Yerushalayim and stood before the ark of the covenant of YĕHôVâH (יְהוָה), and offered up burnt offerings and made peace offerings. And he made a feast for all his servants.

1 Melakim 3:16 Then two women, whores, came to the sovereign, and stood before him.

1 Melakim 3:17 And one woman said, “O my master, this woman and I dwell in the same house. And I gave birth while she was in the house.

1 Melakim 3:18 “And it came to be, the third day after I had given birth, that this woman also gave birth. And we were together. There was no one

else with us in the house, only the two of us in the house.

1 Melakim 3:19 “Then this woman’s son died in the night, because she lay on him.

1 Melakim 3:20 “And she rose up in the middle of the night and took my son from my side, while your female servant slept, and laid him in her bosom, and laid her dead child in my bosom.

1 Melakim 3:21 “And I rose up in the morning to nurse my son and saw he was dead. But I looked at him closely in the morning, and saw he was not my son whom I had borne.”

1 Melakim 3:22 And the other woman said, “No! But the living one is my son, and the dead one is your son.” And the first woman said, “No! For the dead one is your son, and the living one is my son.” And they spoke before the sovereign.

1 Melakim 3:23 And the sovereign said, “The one says, ‘This is my son, who lives, and your son is the dead one,’ while the other says, ‘No! For your son is the dead one, and my son is the living one.’ ”

1 Melakim 3:24 And the sovereign said, “Bring me a sword.” So they brought a sword before the sovereign.

1 Melakim 3:25 And the sovereign said, “Divide the living child in two, and give half to one, and half to the other.”

1 Melakim 3:26 And the woman whose son was living spoke to the sovereign, for she was overcome with compassion for her son. And she said, “O my master, give her the living child, and by no means kill him!” But the other said, “Let him be neither mine nor yours, but divide him.”

1 Melakim 3:27 And the sovereign answered and said, “Give the first woman the living child, and by no means kill him – she is his mother.”

1 Melakim 3:28 And all Yisra’el heard of the right-ruling which the sovereign had rendered. And they feared the sovereign, for they saw that the wisdom of Elohim (אֱלֹהִים) was in him to do right-ruling.

1 Melakim 4:1 And it came to be that King Shelomoh was sovereign over all Yisra’el.

1 Melakim 4:2 And these were his chief officials:
Azaryahu son of Tsadoq, the priest;
1 Melakim 4:3 Elihoreph and Ahiyah, sons of
Shisha, scribes; Yehoshaphat son of Ahihud, the
recorder;
1 Melakim 4:4 and Benayahu son of Yehoyada,
over the army; and Tsadoq and Ebyathar, the
priests;
1 Melakim 4:5 and Azaryahu son of Nathan, over
the officers; Zabud son of Nathan, a priest, friend
of the sovereign;
1 Melakim 4:6 and Ahihar, over the household;
and Adoniram son of Abda, over the compulsory
labour.
1 Melakim 4:7 And Shelomoh had twelve governors
over all Yisra'el, who provided food for the
sovereign and his household – each one made
provision for one month of the year –
1 Melakim 4:8 and these were their names: Ben-
Hur, in the mountains of Ephrayim;
1 Melakim 4:9 Ben-Deqer, in Maqats and Sha'alqim
and Beyth Shemesh and Elon Beyth Hanan;
1 Melakim 4:10 Ben-Hesed in Arubboth, Sokoh and
all the land of Hephher were his;
1 Melakim 4:11 Ben-Abinadab, all the height of
Dor, Taphath the daughter of Shelomoh became
his wife;
1 Melakim 4:12 Ba'ana son of Ahihud, in Ta'anak
and Megiddo, and all Beyth She'an, which is beside
Tsarethan below Yizre'el, from Beyth She'an to
Abel Meholah, as far as the other side of
Yoqne'am;
1 Melakim 4:13 Ben-Geber, in Ramoth Gil'ad, the
towns of Ya'ir son of Menashsheh in Gil'ad were
his; the portion of Argob in Bashan, sixty large
cities with walls and bronze gate-bars, were his;
1 Melakim 4:14 Ahiadab son of Iddo, in
Maḥanayim;
1 Melakim 4:15 Ahiama'ats in Naphtali; he also took
Basemath the daughter of Shelomoh as wife;
1 Melakim 4:16 Ba'anah son of Hushai, in Asher
and in Aloth;

1 Melakim 4:17 Yehoshaphat son of Paruwah, in
Yissaskar;
1 Melakim 4:18 Shim'i son of Elah, in Binyamin;
1 Melakim 4:19 Geber son of Uri, in the land of
Gil'ad, in the land of Sihon King of the Amorites and
of Og King of Bashan, and one governor was in the
land.
1 Melakim 4:20 Yehudah and Yisra'el were as
numerous as the sand by the sea, eating and
drinking and rejoicing.
1 Melakim 4:21 And Shelomoh was ruling over all
reigns from the River to the land of the Philistines,
as far as the border of Mitsrayim. They did
taskwork and served Shelomoh all the days of his
life.
1 Melakim 4:22 And Shelomoh's food supply for
one day was thirty kors of fine flour, and sixty kors
of meal,
1 Melakim 4:23 ten fatted cattle and twenty cattle
from the pastures, and one hundred sheep, besides
deer, and gazelles, and roebucks, and fatted fowl.
1 Melakim 4:24 For he was ruling over all on this
side of the River from Tiphseh even to Azzah, over
all the sovereigns on this side of the River. And he
had peace on all sides round about him.
1 Melakim 4:25 And Yehudah and Yisra'el dwelt
safely, each man under his vine and his fig tree,
from Dan as far as Be'ersheba, all the days of
Shelomoh.
1 Melakim 4:26 And Shelomoh had forty thousand
stalls of horses for his chariots, and twelve
thousand horsemen.
1 Melakim 4:27 And these governors, each one in
his month, provided food for King Shelomoh and
for all who came to the table of King Shelomoh.
There was no lack in their supply.
1 Melakim 4:28 They also brought barley and straw
to the appointed place, for the horses and steeds,
each one according to his right- ruling.
1 Melakim 4:29 And Elohim (אלהים) gave Shelomoh
exceeding great wisdom and understanding, and
largeness of heart like the sand on the seashore.

1 Melakim 4:30 And Shelomoh's wisdom excelled the wisdom of all the men of the East and all the wisdom of Mitsrayim.

1 Melakim 4:31 For he was wiser than all men, than Ēythan the Ezrahite, and Hēman, and Kalkol, and Darda, the sons of Maḥol. And his name was in all the nations round about.

1 Melakim 4:32 And he spoke three thousand proverbs, and his songs were one thousand and five.

1 Melakim 4:33 And he spoke of trees, from the cedar tree of Leḇanon even to the hyssop that springs out of the wall. And he spoke of beasts, and of birds, and of creeping creatures, and of fish.

1 Melakim 4:34 And there came from all peoples, from all the sovereigns of the earth who had heard of his wisdom, to hear the wisdom of Shelomoh.

1 Melakim 5:1 And Hiram King of Tsor sent his servants to Shelomoh, because he heard that they had anointed him sovereign in place of his father, for Hiram had always loved Dawid.

1 Melakim 5:2 And Shelomoh sent to Hiram, saying,

1 Melakim 5:3 "You know my father Dawid was unable to build a house for the Name of YēHôVâH (יהוה) his Elohim (אלהים) because of the battles which were all around him, until YēHôVâH (יהוה) put them under the soles of his feet.

1 Melakim 5:4 "But now YēHôVâH (יהוה) my Elohim (אלהים) has given me rest all around, there is neither adversary nor evil incident.

1 Melakim 5:5 "And see, I intend to build a house for the Name of YēHôVâH (יהוה) my Elohim (אלהים), as YēHôVâH (יהוה) spoke to my father Dawid, saying, 'Your son, whom I set on your throne in your place, he does build the house for My Name.'

1 Melakim 5:6 "And now, command that they cut down cedars for me from Leḇanon. And let my servants be with your servants, and let me pay you wages for your servants according to whatever you say. For you know there is none among us who knows to cut timber like the Tsidonians."

1 Melakim 5:7 And it came to be, when Hiram heard the words of Shelomoh, that he rejoiced greatly and said, "Blessed be YēHôVâH (יהוה) this day, for He has given Dawid a wise son over this great people!"

1 Melakim 5:8 And Hiram sent to Shelomoh, saying, "I have heard that which you sent me. Let me do all you desire concerning the cedar and cypress logs.

1 Melakim 5:9 "Let my servants bring them down from Leḇanon to the sea, then I put them in rafts by sea to the place you direct me. And I shall spread them out there, then you take them up, while you do my desire by giving food for my household."

1 Melakim 5:10 And Hiram gave Shelomoh cedar and cypress logs – all his desire.

1 Melakim 5:11 And Shelomoh gave Hiram twenty thousand kors of wheat as food for his household, and twenty kors of pressed oil. Thus Shelomoh gave to Hiram year by year.

1 Melakim 5:12 And YēHôVâH (יהוה) gave Shelomoh wisdom, as He promised him. And there was peace between Hiram and Shelomoh, and the two of them made a covenant.

1 Melakim 5:13 And King Shelomoh raised up compulsory labour out of all Yisra'el. And the compulsory labour was thirty thousand men.

1 Melakim 5:14 And he sent them to Leḇanon, ten thousand a month by courses – they were one month in Leḇanon, two months at home. And Aḏoniram was over the compulsory labour.

1 Melakim 5:15 And Shelomoh had seventy thousand bearing burdens, and eighty thousand hewing stone in the mountains,

1 Melakim 5:16 besides three thousand three hundred from the chiefs of Shelomoh's deputies who were over the work, those ruling over the people who laboured in the work.

1 Melakim 5:17 And the sovereign commanded, and they brought large stones, precious stones, to lay the foundation of the House with hewn stones.

1 Melakim 5:18 And Shelomoh's builders, and Hiram's builders, and the men of Geḅal did hew, and prepared timber and stones to build the House.

1 Melakim 6:1 And it came to be, in the four hundred and eightieth year after the children of Yisra'el had come out of the land of Mitsrayim, in the fourth year of the reign of Shelomoh over Yisra'el, in the month of Ziḡ, which is the second month, that he began to build the House of YĕHôVâH (יהוה).

1 Melakim 6:2 And the house which King Shelomoh built for YĕHôVâH (יהוה) was sixty cubits long, and twenty wide, and thirty cubits high.

1 Melakim 6:3 And the porch at the front of the ḥēkal of the House was twenty cubits long, according to the breadth of the House, and its width ten cubits, from the front of the House.

1 Melakim 6:4 And he made for the House windows with narrowed frames.

1 Melakim 6:5 And against the wall of the House he built rooms all around, against the walls of the House, all around the ḥēkal and the Speaking Place. Thus he made side rooms all around.

1 Melakim 6:6 The lowest side room was five cubits wide, and the middle one was six cubits wide, and the third one was seven cubits wide; for he made narrow ledges around the outside of the House, so as not to lay hold on the walls of the House.

1 Melakim 6:7 And the House, when it was being built, was built with finished stone made ready beforehand, so that no hammer or chisel or any iron tool was heard in the House while it was being built.

1 Melakim 6:8 The doorway for the middle side room was on the right side of the House. And they went up by stairs to the middle side rooms, and from the middle to the third.

1 Melakim 6:9 So he built the House and completed it, and he panelled the House with beams and boards of cedar.

1 Melakim 6:10 And he built the side rooms of the structure against all the House, each five cubits high, and they were fastened to the House with cedar beams.

1 Melakim 6:11 And the word of YĕHôVâH (יהוה) came to Shelomoh, saying,

1 Melakim 6:12 "This House which you are building – if you walk in My laws, and do My right-rulings, and shall guard all My commands and walk in them, then I shall confirm My word with you, which I spoke to your father Dawid,

1 Melakim 6:13 and shall dwell in the midst of the children of Yisra'el, and not forsake My people Yisra'el."

1 Melakim 6:14 So Shelomoh built the House and completed it.

1 Melakim 6:15 And he built the walls of the House inside with cedar boards, from the floor of the House to the ceiling he panelled them on the inside with wood, and covered the floor of the House with planks of cypress.

1 Melakim 6:16 And he built twenty cubits at the rear of the House, from floor to the walls, with cedar boards. And he built it inside as the Speaking Place, as the Most Holy Place.

1 Melakim 6:17 And the House was forty cubits, it is the ḥēkal before it.

1 Melakim 6:18 And the cedar for the House inside was carved with ornaments and open flowers; all was cedar, not a stone was seen.

1 Melakim 6:19 And he prepared the Speaking Place in the midst of the House, to place the ark of the covenant of YĕHôVâH (יהוה) there.

1 Melakim 6:20 And the front of the Speaking Place was twenty cubits long, and twenty cubits wide, and twenty cubits high. And he overlaid it with refined gold, and overlaid the altar of cedar.

1 Melakim 6:21 And Shelomoh overlaid the inside of the House with refined gold, and made gold chains pass over the front of the Speaking Place, and overlaid it with gold.

1 Melāḳim 6:22 Thus he overlaid the entire House with gold, until the entire House was completed. And the entire altar that was by the Speaking Place he overlaid with gold.

1 Melāḳim 6:23 And inside the Speaking Place he made two keruḅim of olive wood, ten cubits high.

1 Melāḳim 6:24 And one wing of the keruḅ was five cubits, and the other wing of the keruḅ five cubits – ten cubits from the tip of one wing to the tip of the other.

1 Melāḳim 6:25 And the other keruḅ was ten cubits. Both keruḅim were of the same size and shape.

1 Melāḳim 6:26 The height of one keruḅ was ten cubits, and so was the other keruḅ.

1 Melāḳim 6:27 And he placed the keruḅim in the midst of the inner house. And they stretched out the wings of the keruḅim so that the wing of the one touched one wall, and the wing of the other keruḅ touched the other wall. And their wings touched each other in the middle of the room.

1 Melāḳim 6:28 And he overlaid the keruḅim with gold.

1 Melāḳim 6:29 And he carved all the walls of the House all around, both inside and outside, with carved figures of keruḅim, and palm trees, and open flowers.

1 Melāḳim 6:30 And he overlaid the floor of the House with gold, inside and outside.

1 Melāḳim 6:31 And for the entrance of the Speaking Place he made doors of olive wood: the lintel, doorposts, a fifth.

1 Melāḳim 6:32 And the two doors were of olive wood. And he carved on them figures of keruḅim, and palm trees, and open flowers, and overlaid them with gold. And he spread the gold on the keruḅim and on the palm trees.

1 Melāḳim 6:33 And so he made doorposts for the door of the hēḳal of olive wood – a fourth part.

1 Melāḳim 6:34 And the two doors were of cypress wood, the two leaves of the one folded, and two leaves of the other door folded.

1 Melāḳim 6:35 And he carved keruḅim, and palm trees, and open flowers, and overlaid them with gold laid smoothly on the carved work.

1 Melāḳim 6:36 And he built the inner courtyard with three rows of hewn stone and a row of cedar beams.

1 Melāḳim 6:37 In the fourth year the foundation of the House of YēHôvâH (יהוה) was laid, in the month Ziw.

1 Melāḳim 6:38 And in the eleventh year, in the month Bul, the eighth month, the house was completed in all its matters and according to all its plans. Thus he built it for seven years.

1 Melāḳim 7:1 And Shelomoh built his own house for thirteen years, and he completed his entire house.

1 Melāḳim 7:2 And he built the house of the forest of Leḅanon. It was one hundred cubits long, and fifty cubits wide, and thirty cubits high, with four rows of cedar columns, and cedar beams on the columns.

1 Melāḳim 7:3 And it was panelled with cedar above the beams that were on forty-five columns, fifteen to a row.

1 Melāḳim 7:4 And there were windows with narrowed frames in three rows, and window was opposite window, three times.

1 Melāḳim 7:5 And all the doorways and doorposts had square frames. And window was opposite window, three times.

1 Melāḳim 7:6 And he made the porch of the columns, fifty cubits long and thirty cubits wide. And the porch was in front of them, and the columns and the roof was in front of them.

1 Melāḳim 7:7 And he made a hall for the throne, the Hall of Right-ruling, where he ruled. And it was panelled with cedar from floor to floor.

1 Melāḳim 7:8 And the house where he was to dwell, in the other courtyard, within the hall was of like workmanship. And Shelomoh made a house like this hall for Pharaoh's daughter, whom he had taken.

1 Melāḳim 7:9 All these were of precious stone hewn to size, sawed with a saw, inside and out, from the foundation to the coping, and also on the outside to the great courtyard.

1 Melāḳim 7:10 And the foundation was of precious stone, large stones, stones of ten cubits and stones of eight cubits.

1 Melāḳim 7:11 And above were precious stones, hewn to size, and cedar wood.

1 Melāḳim 7:12 So the great courtyard all around had three rows of hewn stones and a row of cedar beams, as was the inner courtyard of the House of YĒHÔVÂH (יהוה) and the porch of the House.

1 Melāḳim 7:13 And King Shelomoh sent and brought Hiram from Tsor.

1 Melāḳim 7:14 He was the son of a widow from the tribe of Naphtali, and his father was a man of Tsor, a bronze worker. And he was filled with wisdom and understanding and skill in working with all kinds of bronze work. So he came to King Shelomoh and did all his work.

1 Melāḳim 7:15 And he cast two columns of bronze, each one eighteen cubits high, and a line of twelve cubits measured the circumference of each.

1 Melāḳim 7:16 And he made two capitals of cast bronze, to put on the tops of the columns – the height of one capital was five cubits, and the height of the other capital was five cubits –

1 Melāḳim 7:17 a lattice network, with wreaths of chainwork, for the capitals which were on top of the columns, seven chains for one capital and seven for the other capital.

1 Melāḳim 7:18 And he made the columns, and two rows of pomegranates above the network all around to cover the capitals that were on top, and so he did for the other capital.

1 Melāḳim 7:19 And the capitals that were on top of the columns in the hall were in the shape of lilies, four cubits.

1 Melāḳim 7:20 And there were capitals above also on the two columns, by the bulge which was next

to the network. And the pomegranates were two hundred, in rows on each of the capitals all around.

1 Melāḳim 7:21 And he set up the columns by the porch of the hēkal. And he set up the column on the right and called its name Yaḳin, and he set up the column on the left and called its name Bo'az.

1 Melāḳim 7:22 And on the top of the columns was lily work. Thus the work of the columns was completed.

1 Melāḳim 7:23 And he made the Sea of cast metal, ten cubits from one rim to the other, round all about, and five cubits high, and a line of thirty cubits measured around it.

1 Melāḳim 7:24 And below its rim were ornaments all around, ten to a cubit, all the way around the Sea. The ornaments were cast in two rows when it was cast.

1 Melāḳim 7:25 It stood on twelve oxen, three facing north, and three facing west, and three facing south, and three facing east. And the Sea was set upon them, and all their back parts were inward.

1 Melāḳim 7:26 And it was a handbreadth thick, and its rim was shaped like the rim of a cup, like a lily blossom. It held two thousand baths.

1 Melāḳim 7:27 And he made ten stands of bronze, each stand was four cubits long, and four cubits wide, and three cubits high.

1 Melāḳim 7:28 And this is how the stands were made: They had side panels, and the side panels were between frames,

1 Melāḳim 7:29 and on the side panels that were between the frames were lions, oxen, and keruḇim, and a pedestal above on the frame. Below the lions and oxen were wreaths of beaten work.

1 Melāḳim 7:30 And each stand had four bronze wheels and axles of bronze, and its four feet had supports. Under the basin were cast supports beside each wreath.

1 Melāḳim 7:31 And its opening inside the crown at the top was one cubit. And the opening was round, like the work of the pedestal, one and a half cubits.

And also on the opening were engravings, but the side panels were square, not round.

1 Melakim 7:32 And the four wheels were under the side panels, and the axles of the wheels were joined to the stand, and the height of a wheel was one and a half cubits.

1 Melakim 7:33 And the wheels were made like chariot wheels. Their axle pins, and their rims, and their spokes, and their hubs were all cast.

1 Melakim 7:34 And there were four supports at the four corners of each stand, its supports were of the stand itself.

1 Melakim 7:35 And on the top of the stand, half a cubit in height – round all around. And on the top of the stand, its flanges and its side panels were of the same.

1 Melakim 7:36 And on the plates of its flanges and on its side panels he engraved keruḇim, lions, and palm trees, according to the clear space on each, with wreaths all around.

1 Melakim 7:37 He made the ten stands like this: all of them were of one mould, one measure, and one shape.

1 Melakim 7:38 And he made ten basins of bronze; each basin contained forty baths, and each basin was four cubits, one basin on each of the ten stands.

1 Melakim 7:39 And he put five stands on the right side of the house, and five on the left side of the house, and he put the Sea on the right side of the house to the east, facing the south.

1 Melakim 7:40 And Hiram made the pots and the shovels and the bowls. And Hiram completed doing all the work that he was to do for King Shelomoh on the House of YēHōVâH (יהוה):

1 Melakim 7:41 the two columns, and the bowl-shaped capitals that were on top of the columns, and the two networks covering the two bowl-shaped capitals which were on top of the columns;

1 Melakim 7:42 and the four hundred pomegranates for the two networks, two rows of pomegranates for each network to cover the two

bowl-shaped capitals that were on top of the columns;

1 Melakim 7:43 and the ten stands, and the ten basins on the stands;

1 Melakim 7:44 and the one Sea, and twelve oxen under the Sea;

1 Melakim 7:45 and the pots, and the shovels, and the bowls. And all these utensils which Hiram made for King Shelomoh for the House of YēHōVâH (יהוה) were of polished bronze.

1 Melakim 7:46 The sovereign had them cast in clay in the district of Yardēn between Sukkoth and Tsarethan.

1 Melakim 7:47 And Shelomoh left all the utensils unweighed, because they were many, nor was the weight of the bronze searched out.

1 Melakim 7:48 So Shelomoh made all the utensils for the House of YēHōVâH (יהוה): the altar of gold, and the table of gold on which was the showbread;

1 Melakim 7:49 and the lampstands of refined gold, five on the right side and five on the left in front of the Speaking Place, with the flowers and the lamps and the snuffers of gold;

1 Melakim 7:50 and the basins, and the snuffers, and the bowls, and the ladles, and the fire holders of refined gold, and the hinges of gold, both for the doors of the inner house, the Most Holy Place, and for the doors of the house of the Hēḵal.

1 Melakim 7:51 Thus all the work which King Shelomoh had done for the House of YēHōVâH (יהוה) was completed. And Shelomoh brought in the Holy items of his father Dawid: the silver and the gold and the utensils, and he put them in the treasuries of the House of YēHōVâH (יהוה).

1 Melakim 8:1 Then Shelomoh assembled the elders of Yisra'el and all the heads of the tribes, the chief fathers of the children of Yisra'el, to King Shelomoh in Yerushalayim, to bring up the ark of the covenant of YēHōVâH (יהוה) from the City of Dawid, which is Tsiyon.

1 Melakim 8:2 And all the men of Yisra'el assembled to King Shelomoh at the festival in the month of Ėythanim, which is the seventh month.
1 Melakim 8:3 And all the elders of Yisra'el came, and the priests took up the ark,
1 Melakim 8:4 and brought up the ark of YēHôVâH (יהוה), and the Tent of Meeting, and all the Holy utensils that were in the Tent. And the priests and the Lēwites brought them up,
1 Melakim 8:5 and King Shelomoh, and all the congregation of Yisra'el who had assembled with him, were with him before the ark, slaughtering so many sheep and cattle, that they could not be counted or numbered.
1 Melakim 8:6 And the priests brought in the ark of the covenant of YēHôVâH (יהוה) to its place, into the Speaking Place of the House, to the Most Holy Place, under the wings of the keruḇim,
1 Melakim 8:7 for the keruḇim spread two wings over the place of the ark, and the keruḇim covered over the ark and its poles.
1 Melakim 8:8 And the poles extended so that the ends of the poles were seen from the Holy place, in front of the Speaking Place, but they were not seen from outside. And they are there to this day.
1 Melakim 8:9 There was naught in the ark, only the two tablets of stone which Mosheh put there at Ḥorēb, where YēHôVâH (יהוה) made a covenant with the children of Yisra'el, when they came out of the land of Mitsrayim.
1 Melakim 8:10 And it came to be, when the priests came out of the Holy Place, that the cloud filled the House of YēHôVâH (יהוה),
1 Melakim 8:11 so that the priests were unable to stand and perform the service because of the cloud, for the esteem of YēHôVâH (יהוה) filled the House of YēHôVâH (יהוה).
1 Melakim 8:12 And Shelomoh said, “ YēHôVâH (יהוה) has said He would dwell in the dark cloud.
1 Melakim 8:13 I have indeed built You an exalted house, an established place for You to dwell in forever.”

1 Melakim 8:14 And the sovereign turned around and blessed all the assembly of Yisra'el, while all the assembly of Yisra'el was standing.
1 Melakim 8:15 And he said, “Blessed be YēHôVâH (יהוה) Elohim (אלהים) of Yisra'el, who spoke with His mouth to my father Dawid, and with His hand has filled it, saying,
1 Melakim 8:16 ‘Since the day I brought My people Yisra'el out of Mitsrayim, I have chosen no city from any tribe of Yisra'el in which to build a house for My Name to be there, but I chose Dawid to be over My people Yisra'el.’
1 Melakim 8:17 “And it was in the heart of my father Dawid to build a house for the Name of YēHôVâH (יהוה) Elohim (אלהים) of Yisra'el.
1 Melakim 8:18 “But YēHôVâH (יהוה) said to my father Dawid, ‘Because it has been in your heart to build a house for My Name, you did well that it was in your heart.
1 Melakim 8:19 ‘Only, you do not build the house, but your son, who is coming from your loins, he does build the house for My Name.’
1 Melakim 8:20 “Now YēHôVâH (יהוה) has established His word which He spoke, and I have been raised up instead of my father Dawid, and sit on the throne of Yisra'el, as YēHôVâH (יהוה) promised, and built a house for the Name of YēHôVâH (יהוה) Elohim (אלהים) of Yisra'el,
1 Melakim 8:21 and have appointed there a place for the ark, wherein is the covenant of YēHôVâH (יהוה) which He made with our fathers, when He brought them out of the land of Mitsrayim.”
1 Melakim 8:22 And Shelomoh stood before the altar of YēHôVâH (יהוה) in front of all the assembly of Yisra'el, and spread out his hands toward the heavens,
1 Melakim 8:23 and said, “ YēHôVâH (יהוה) Elohim (אלהים) of Yisra'el, there is no Elohim (אלהים) in the heavens above or on earth below like You, guarding Your covenant and kindness with Your servants who walk before You with all their heart,

1 Melakim 8:24 who has guarded that which You did promise Your servant Dawid my father. Indeed, You have both spoken with Your mouth and have filled it with Your hand, as it is this day.

1 Melakim 8:25 “And now, YĕHôVâH (יְהוָה) Elohim (אֱלֹהִים) of Yisra'el, guard what You promised Your servant Dawid my father, saying, ‘There is not to cease a man of yours before Me, sitting on the throne of Yisra'el – only, if your sons guard their way, to walk before Me as you have walked before Me.’

1 Melakim 8:26 “And now, O Elohim (אֱלֹהִים) of Yisra'el, please let Your word come true which You have spoken to Your servant Dawid my father.

1 Melakim 8:27 “For is it true: Elohim (אֱלֹהִים) dwells on the earth? See, the heavens and the heavens of the heavens are unable to contain You, how much less this House which I have built!

1 Melakim 8:28 “Yet, shall You turn to the prayer of Your servant and his supplication, O YĕHôVâH (יְהוָה) my Elohim (אֱלֹהִים), and listen to the cry and the prayer which Your servant is praying before You today?

1 Melakim 8:29 “For Your eyes to be open toward this House night and day, toward the place of which You said, ‘My Name is there,’ to listen to the prayer which Your servant makes toward this place.

1 Melakim 8:30 “Then, shall You hear the supplication of Your servant and of Your people Yisra'el when they pray toward this place, when You hear in Your dwelling place, in the heavens? And shall You hear, and forgive?

1 Melakim 8:31 “If anyone sins against his neighbour, and he has lifted up an oath on him, to cause him to swear, and comes and swears before Your altar in this House,

1 Melakim 8:32 then hear in the heavens, and act and rightly rule Your servants, declaring the wrongdoer wrong, bringing his way on his head, and declaring the righteous right by giving him according to his righteousness.

1 Melakim 8:33 “When Your people Yisra'el are smitten before an enemy, because they have sinned against You, and they shall turn back to You and confess Your Name, and pray and make supplication to You in this House,

1 Melakim 8:34 then hear in the heavens, and forgive the sin of Your people Yisra'el, and bring them back to the land which You gave to their fathers.

1 Melakim 8:35 “When the heavens are shut up and there is no rain because they sin against You, when they pray toward this place and confess Your Name, and turn from their sin because You afflict them,

1 Melakim 8:36 then hear in the heavens, and forgive the sin of Your servants, Your people Yisra'el – for You teach them the good way in which they should walk – and shall give rain on Your land which You have given to Your people as an inheritance.

1 Melakim 8:37 “When there is scarcity of food in the land; when there is pestilence, blight, mildew, locusts, grasshoppers; when their enemy distresses them in the land of their cities; any plague, any sickness,

1 Melakim 8:38 whatever prayer, whatever supplication made by anyone of all Your people Yisra'el, each knowing the plague of his own heart, and shall spread out his hands toward this House,

1 Melakim 8:39 then hear in the heavens, Your dwelling place, and forgive, and act, and render unto everyone according to all his ways, whose heart You know. Because You – You alone – know the hearts of all the sons of men,

1 Melakim 8:40 so that they fear You all the days that they live in the land which You gave to our fathers.

1 Melakim 8:41 “Also, concerning a foreigner, who is not of Your people Yisra'el, but has come from a far land for Your Name's sake –

1 Melakim 8:42 since they hear of Your great Name and Your strong hand and Your outstretched arm – and he shall come and pray toward this House, 1 Melakim 8:43 hear in the heavens Your dwelling place, and do according to all for which the foreigner calls to You, so that all peoples of the earth know Your Name and fear You, as do Your people Yisra'el, and know that this House which I have built is called by Your Name.

1 Melakim 8:44 “When Your people go out to battle against their enemy, in the way that You send them, and they shall pray to YĕHôVâH (יהוה) toward the city which You have chosen and toward the House which I have built for Your Name, 1 Melakim 8:45 then shall You hear in the heavens their prayer and their supplication, and maintain their cause?

1 Melakim 8:46 “When they sin against You – for there is no one who does not sin – and You become enraged with them and give them to the enemy, and they take them captive to the land of the enemy, far or near;

1 Melakim 8:47 and they shall turn back unto their heart in the land where they have been taken captive, and shall turn, and make supplication to You in the land of those who took them captive, saying, ‘We have sinned and acted crookedly, we have committed wrong,’

1 Melakim 8:48 and they shall turn back to You with all their heart and with all their being in the land of their enemies who led them away captive, and shall pray to You toward their land which You gave to their fathers, the city which You have chosen and the House which I have built for Your Name,

1 Melakim 8:49 then shall You hear in the heavens Your dwelling place their prayer and their supplication, and maintain their cause,

1 Melakim 8:50 and forgive Your people who have sinned against You, and all their transgressions which they have transgressed against You? And

give them compassion before those who took them captive, and they shall have compassion on them.

1 Melakim 8:51 ‘For they are Your people and Your inheritance, whom You brought out of Mitsrayim, out of the iron furnace.

1 Melakim 8:52 “Let Your eyes be open to the supplication of Your servant and the supplication of Your people Yisra'el, to listen to them whenever they call to You.

1 Melakim 8:53 “For You have separated them unto Yourself for an inheritance, out of all the peoples of the earth, as You spoke by the hand of Your servant Mosheh, when You brought our fathers out of Mitsrayim, O Master YĕHôVâH (יהוה).”

1 Melakim 8:54 And it came to be, when Shelomoh had ended praying all this prayer and supplication to YĕHôVâH (יהוה), that he rose up from before the altar of YĕHôVâH (יהוה), from kneeling on his knees with his hands spread up to the heavens.

1 Melakim 8:55 And he stood and blessed all the assembly of Yisra'el with a loud voice, saying,

1 Melakim 8:56 “Blessed be YĕHôVâH (יהוה), who has given rest to His people Yisra'el, according to all that He promised. There has not failed one word of all His good word, which He promised through His servant Mosheh.

1 Melakim 8:57 “YĕHôVâH (יהוה) our Elohim (אלהים) is with us as He was with our fathers – He does not leave us nor forsake us –

1 Melakim 8:58 to incline our hearts to Himself, to walk in all His ways, and to guard His commands and His laws and His right- rulings, which He commanded our fathers.

1 Melakim 8:59 “And let these words of mine, with which I have made supplication before YĕHôVâH (יהוה), be near YĕHôVâH (יהוה) our Elohim (אלהים) day and night, to maintain the cause of His servant and the cause of His people Yisra'el, the matter of each day in its day,

1 Melakim 8:60 so that all the peoples of the earth might know that YēHôVâH (יהוה) is Elohim (אלהים), there is no one else.

1 Melakim 8:61 "Let your heart therefore be perfect to YēHôVâH (יהוה) our Elohim (אלהים), to walk in His laws and guard His commands, as at this day."

1 Melakim 8:62 And the sovereign and all Yisra'el with him made slaughterings before YēHôVâH (יהוה).

1 Melakim 8:63 And Shelomoh brought peace offerings, which he slaughtered to YēHôVâH (יהוה), twenty-two thousand bulls and one hundred and twenty thousand sheep. Thus the sovereign and all the children of Yisra'el dedicated the House of YēHôVâH (יהוה).

1 Melakim 8:64 On that day the sovereign set apart the middle of the courtyard that was in front of the House of YēHôVâH (יהוה), for there he made burnt offerings, and the grain offerings, and the fat of the peace offerings, because the bronze altar that was before YēHôVâH (יהוה) was too small to contain the burnt offerings, and the grain offerings, and the fat of the peace offerings.

1 Melakim 8:65 And Shelomoh at that time observed the Festival, and all Yisra'el with him, a great assembly from the entrance of Ḥamath to the wadi of Mitsrayim, before YēHôVâH (יהוה) our Elohim (אלהים), seven days and seven days – fourteen days.

1 Melakim 8:66 On the eighth day he sent the people away. And they blessed the sovereign, and went to their tents rejoicing and glad of heart for all the goodness that YēHôVâH (יהוה) had done for His servant Dawid, and for Yisra'el His people.

1 Melakim 9:1 And it came to be, when Shelomoh had finished building the House of YēHôVâH (יהוה) and the house of the sovereign, and all the desire of Shelomoh which he was pleased to do,

1 Melakim 9:2 that YēHôVâH (יהוה) appeared to Shelomoh the second time, as He had appeared to him at Gib'on.

1 Melakim 9:3 And YēHôVâH (יהוה) said to him, "I have heard your prayer and your supplication that you have made before Me. I have set this house apart which you have built to put My Name there forever, and My eyes and My heart shall always be there.

1 Melakim 9:4 "And you, if you walk before Me as your father Dawid walked, in integrity of heart and in uprightness, to do according to all that I have commanded you, if you guard My laws and My right-rulings,

1 Melakim 9:5 then I shall establish the throne of your reign over Yisra'el forever, as I promised Dawid your father, saying, 'There is not to cease a man of yours on the throne of Yisra'el.'

1 Melakim 9:6 "If you at all turn back, you or your sons, from following Me, and do not guard My commands, My laws, which I have set before you, but shall go and serve other mighty ones and bow yourselves to them,

1 Melakim 9:7 then I shall cut off Yisra'el from the face of the soil which I have given them, and send away from My presence this house which I have set apart for My Name. And Yisra'el shall be a proverb and a mockery among all the peoples.

1 Melakim 9:8 "And this house, which has been exalted, everyone who passes by it shall be astonished, and hiss, and say, 'Why has YēHôVâH (יהוה) done thus to this land and to this house?'

1 Melakim 9:9 "Then they shall say, 'Because they have forsaken YēHôVâH (יהוה) their Elohim (אלהים), who brought their fathers out of the land of Mitsrayim, and they embraced other mighty ones, and bowed themselves to them and served them. That is why YēHôVâH (יהוה) has brought all this evil on them.' "

1 Melakim 9:10 And it came to be, at the end of twenty years, that Shelomoh had built the two houses, the House of YēHôVâH (יהוה) and the house of the sovereign.

1 Melakim 9:11 Hiram the King of Tsor had supplied Shelomoh with cedar and cypress and

gold, as much as he desired. Then King Shelomoh gave Hiram twenty cities in the land of Galil.

1 Melakim 9:12 And Hiram came from Tsor to see the cities which Shelomoh had given him, but they were not right in his eyes,

1 Melakim 9:13 and he said, “What are these cities you have given me, my brother?” And he called them the land of Kaḅul, as they are to this day.

1 Melakim 9:14 And Hiram sent the sovereign one hundred and twenty talents of gold.

1 Melakim 9:15 And this is the purpose of the compulsory labour which King Shelomoh raised, to build the House of YēHôVâH (יהוה), and his own house, and Millo, and the wall of Yerushalayim, and Ḥatsor, and Meḡiddo, and Gezer –

1 Melakim 9:16 Pharaoh King of Mitsrayim had gone up and taken Gezer and burned it with fire, and had slain the Kena'anites who dwelt in the city, and had given it as a payment for the bride to his daughter, Shelomoh's wife –

1 Melakim 9:17 and Shelomoh built Gezer, and Lower Bēyth Ḥoron,

1 Melakim 9:18 and Ba'alath, and Tamar in the wilderness, in the land of Yehudah,

1 Melakim 9:19 and all the storage cities that Shelomoh had, and cities for his chariots and cities for his cavalry, and whatever Shelomoh desired to build in Yerushalayim, and in Leḅanon, and in all the land of his rule.

1 Melakim 9:20 All the people who were left of the Amorites, the Hittites, the Perizzites, the Hiwwites, and the Yēbusites, who were not of the children of Yisra'el –

1 Melakim 9:21 their descendants who were left in the land after them, whom the children of Yisra'el had not been able to destroy completely – from these Shelomoh raised compulsory labour, as it is to this day.

1 Melakim 9:22 But Shelomoh did not make slaves of the children of Yisra'el, because they were men of battle, and his servants, and his rulers, and his

officers, and commanders of his chariots, and his cavalry.

1 Melakim 9:23 These were the chiefs of the officials who were over the work of Shelomoh: five hundred and fifty, who ruled over the people who did the work.

1 Melakim 9:24 But the daughter of Pharaoh came up from the City of Dawid to her house that he built for her. Then he built Millo.

1 Melakim 9:25 And three times a year Shelomoh brought burnt offerings and peace offerings on the altar which he had built for YēHôVâH (יהוה), and he burned incense with that which was before YēHôVâH (יהוה) – thus gave completeness to the House.

1 Melakim 9:26 And King Shelomoh built a fleet of ships at Etsyon Geḅer, which is near Ėyloth on the shore of the Sea of Reeds, in the land of Eḡom.

1 Melakim 9:27 And Hiram sent his servants with the fleet, seamen who knew the sea, to work with the servants of Shelomoh.

1 Melakim 9:28 And they went to Ophir, and took four hundred and twenty talents of gold from there, and brought it to King Shelomoh.

1 Melakim 10:1 And the sovereignty of Sheḅa heard of the report of Shelomoh concerning the Name of YēHôVâH (יהוה), and came to try him with hard questions.

1 Melakim 10:2 And she came to Yerushalayim with a very great company, with camels that bore spices, very much gold, and precious stones. And she came to Shelomoh, and she spoke with him about all that was in her heart.

1 Melakim 10:3 And Shelomoh answered all her questions. There was no matter hidden for the sovereign that he did not make known to her.

1 Melakim 10:4 And the sovereignty of Sheḅa saw all the wisdom of Shelomoh, and the house that he had built,

1 Melakim 10:5 and the food on his table, and the seating of his servants, and the service of his waiters and their attire, and his cupbearers, and his

burnt offerings which he offered in the House of YĕHôVâH (יְהוָה), and there was no more Spirit [Ruach רוח] in her.

1 Melakim 10:6 Then she said to the sovereign, “The word I heard in my own land about your words and your wisdom was true.

1 Melakim 10:7 “But I did not believe the words until I came and saw with my own eyes. And see, I have not been told the half! Your wisdom and prosperity exceed the report which I heard.

1 Melakim 10:8 “Blessed are your men and blessed are these your servants, who stand continually before you, who are hearing your wisdom!

1 Melakim 10:9 “Blessed be YĕHôVâH (יְהוָה) your Elohim (אֱלֹהִים), who delighted in you, to put you on the throne of Yisra'el! Because YĕHôVâH (יְהוָה) has loved Yisra'el forever, therefore He made you sovereign, to do right-ruling and righteousness.”

1 Melakim 10:10 And she gave the sovereign one hundred and twenty talents of gold, and very many spices, and precious stones. Never again did so many spices come as the sovereigness of Sheba gave to King Shelomoh.

1 Melakim 10:11 And also, the ships of Hiram, which brought gold from Ophir, brought almug wood, a great many, and precious stones from Ophir.

1 Melakim 10:12 And the sovereign made steps of the almug wood for the House of YĕHôVâH (יְהוָה) and for the sovereign's house, also lyres and harps for singers. No such almug wood has come or been seen to this day.

1 Melakim 10:13 And King Shelomoh gave the sovereigness of Sheba all she desired, whatever she asked, besides what he gave her according to the hand of King Shelomoh. And she turned and went to her land, she and her servants.

1 Melakim 10:14 And the weight of gold that came to Shelomoh yearly was six hundred and sixty-six talents of gold,

1 Melakim 10:15 besides that from men of travel, and the profit from traders, and from all the

sovereigns of Arabia, and from the governors of the land. 1 Melakim 10:16 And King Shelomoh made two hundred large shields of beaten gold – six hundred pieces of gold went into each shield; 1 Melakim 10:17 and three hundred shields of beaten gold – three minas of gold went into each shield. And the sovereign put them in the House of the Forest of Lebanon.

1 Melakim 10:18 And the sovereign made a great throne of ivory, and overlaid it with refined gold.

1 Melakim 10:19 The throne had six steps, and the top of the throne was round at the back, and there were armrests on either side of the place of the seat, and two lions stood beside the armrests.

1 Melakim 10:20 And twelve lions were standing there, one on each side of the six steps. The like of it was never made in any reign.

1 Melakim 10:21 And all the drinking vessels of King Shelomoh were of gold, and all the vessels of the House of the Forest of Lebanon were of refined gold – not of silver, for this was reckoned of little value in the days of Shelomoh.

1 Melakim 10:22 For the sovereign had ships of Tarshish at sea with the fleet of Hiram. Once every three years the ships of Tarshish came bringing gold, and silver, ivory, and apes, and baboons.

1 Melakim 10:23 And King Shelomoh was greater than any of the sovereigns of the earth in riches and wisdom.

1 Melakim 10:24 And all the earth sought the presence of Shelomoh to hear his wisdom, which Elohim (אֱלֹהִים) had put in his heart.

1 Melakim 10:25 And they were each bringing his present: objects of silver and objects of gold, and garments, and armour, and spices, horses, and mules, the matter of a year by year.

1 Melakim 10:26 And Shelomoh gathered chariots and horsemen, and he had one thousand four hundred chariots and twelve thousand horsemen, whom he stationed in the chariot cities and with the sovereign in Yerushalayim.

1 Melakim 10:27 And the sovereign made silver as common in Yerushalayim as stones, and he made cedars as plenty as the sycamores which are in the low country.

1 Melakim 10:28 And Shelomoh had horses brought out from Mitsrayim and Quëh; the sovereign's merchants bought them in Quëh at a price.

1 Melakim 10:29 And a chariot came up and went out from Mitsrayim for six hundred pieces of silver, and a horse one hundred and fifty. And so, by their hand, they brought them out to all the sovereigns of the Hittites and the sovereigns of Aram.

1 Melakim 11:1 And King Shelomoh loved many foreign women in addition to the daughter of Pharaoh: Mo'abite, Ammonite, Edomite, Tsidonian, and Hittite women;

1 Melakim 11:2 from the nations of whom YEHôVâH (יהוה) had said to the children of Yisra'el, "You do not go into them, and they do not go into you, for they shall certainly turn away your hearts after their mighty ones." Shelomoh clung to these in love.

1 Melakim 11:3 And he had seven hundred wives, princesses, and three hundred concubines. And his wives turned away his heart.

1 Melakim 11:4 And it came to be, when Shelomoh was old, that his wives turned away his heart after other mighty ones. And his heart was not perfect with YEHôVâH (יהוה) his Elohîm (אלהים), as was the heart of his father Dawid.

1 Melakim 11:5 And Shelomoh went after Ashtoreth the mighty one of the Tsidonians, and after Milkem the abomination of the Ammonites.

1 Melakim 11:6 Thus Shelomoh did evil in the eyes of YEHôVâH (יהוה), and did not follow YEHôVâH (יהוה) completely, like his father Dawid.

1 Melakim 11:7 Then Shelomoh built a high place for Kemosh the abomination of Mo'ab, on the hill that is east of Yerushalayim, and for Molek the abomination of the children of Ammon.

1 Melakim 11:8 And so he did for all his foreign wives, who burned incense and slaughtered to their mighty ones.

1 Melakim 11:9 Therefore YEHôVâH (יהוה) was enraged with Shelomoh, because his heart had turned away from YEHôVâH (יהוה) Elohîm (אלהים) of Yisra'el, who had appeared to him twice,

1 Melakim 11:10 and had commanded him concerning this word, not to go after other mighty ones. But he did not guard what YEHôVâH (יהוה) had commanded.

1 Melakim 11:11 And YEHôVâH (יהוה) said to Shelomoh, "Because you have done this, and have not guarded My covenant and My laws, which I have commanded you, I shall certainly tear the reign away from you and give it to your servant.

1 Melakim 11:12 "Only, I do not do it in your days, for the sake of your father Dawid. Out of the hand of your son I shall tear it.

1 Melakim 11:13 "Only, I shall not tear away all the reign but give one tribe to your son for the sake of my servant Dawid, and for the sake of Yerushalayim which I have chosen."

1 Melakim 11:14 And YEHôVâH (יהוה) raised up an adversary against Shelomoh, Haqad the Edomite. He was of the seed of the sovereign in Edom.

1 Melakim 11:15 And it came to be, when Dawid was in Edom, and Yo'ab the commander of the army had gone up to bury the slain, after he had smitten every male in Edom –

1 Melakim 11:16 Yo'ab remained there with all Yisra'el for six months, until every male in Edom was cut off –

1 Melakim 11:17 that Haqad fled to go to Mitsrayim, he and certain Edomites of his father's servants with him, while Haqad was still a little child.

1 Melakim 11:18 And they arose from Midyan and came to Paran, and took men with them from Paran and came to Mitsrayim, to Pharaoh King of Mitsrayim, who gave him a house, and ordered food for him, and gave him land.

1 Melakim 11:19 And Haqad found much favour in the eyes of Pharaoh, so that he gave him as wife the sister of his own wife, the sister of Queens Tahpenës.

1 Melakim 11:20 And the sister of Tahpenës bore him Genubath his son, whom Tahpenës weaned in Pharaoh's house. And Genubath was in the house of Pharaoh among the sons of Pharaoh.

1 Melakim 11:21 And Haqad heard in Mitsrayim that Dawid slept with his fathers, and that Yo'ab the commander of the army was dead, and Haqad said to Pharaoh, "Let me go to my land."

1 Melakim 11:22 And Pharaoh said to him, "But what have you lacked with me, that you are now seeking to go to your own land?" And he answered, "No, but please let me go."

1 Melakim 11:23 And Elohim (אלהים) raised up another adversary against him, Rezon son of Elyada who had fled from his master, Haqadezer King of Tsohah,

1 Melakim 11:24 and gathered men to him and became commander over a raiding band, when Dawid slew those of Tsohah. And they went to Damascus and dwelt there, and reigned in Damascus.

1 Melakim 11:25 And he was an adversary of Yisra'el all the days of Shelomoh – besides the trouble that Haqad caused – and he was hostile to Yisra'el and reigned over Aram.

1 Melakim 11:26 And a servant of Shelomoh, Yarob'am son of Nebat, an Ephrayimite from Tseredah, whose mother's name was Tseru'ah, a widow, also lifted up a hand against the sovereign.

1 Melakim 11:27 And this is what caused him to lift up a hand against the sovereign: Shelomoh had built Millo, repairing the breaks in the City of Dawid his father.

1 Melakim 11:28 And the man Yarob'am was a brave man. And Shelomoh, seeing that the young man was doing his work well, made him the officer over all the compulsory labour of the house of Yosëph.

1 Melakim 11:29 And it came to be at that time, when Yarob'am went out of Yerushalayim, that the prophet Ahiyah the Shilonite met him on the way. And he was wearing a new garment, and the two were alone in the field.

1 Melakim 11:30 And Ahiyah took hold of the new garment that was on him, and tore it into twelve pieces,

1 Melakim 11:31 and said to Yarob'am, "Take for yourself ten pieces, for thus said YEHÔVÂH (יהוה), the Elohim (אלהים) of Yisra'el, 'See, I am tearing the reign out of the hand of Shelomoh and shall give ten tribes to you,

1 Melakim 11:32 but he shall have one tribe for the sake of My servant Dawid, and for the sake of Yerushalayim, the city which I have chosen out of all the tribes of Yisra'el.

1 Melakim 11:33 'Because they have forsaken Me, and bow themselves to Ashtoreth the mighty one of the Tsidonians, to Kemosh the mighty one of the Mo'abites, and to Milkom the mighty one of the children of Ammon, and have not walked in My ways – to do what is right in My eyes, and My laws and My right-rulings, as did his father Dawid.

1 Melakim 11:34 'But I do not take all the reign out of his hand, because I have made him ruler all the days of his life for the sake of My servant Dawid, whom I chose because he guarded My commands and My laws.

1 Melakim 11:35 'And I shall take the reign out of his son's hand and give it to you, the ten tribes.

1 Melakim 11:36 'And to his son I give one tribe, so that My servant Dawid shall always have a lamp before Me in Yerushalayim, the city which I have chosen for Myself, to put My Name there.

1 Melakim 11:37 'So I take you, and you shall reign over all that your being desires, and you shall be sovereign over Yisra'el.

1 Melakim 11:38 'And it shall be, if you obey all that I command you, and shall walk in My ways, and do what is right in My eyes, to guard My laws and My commands, as My servant Dawid did, then

I shall be with you and build for you a steadfast house, as I built for Dawid, and shall give Yisra'el to you.

1 Melakim 11:39 'And because of this I humble the seed of Dawid, but not forever.' "

1 Melakim 11:40 And Shelomoh sought to kill Yarob'am, but Yarob'am rose up and fled to Mitsrayim, to Shishaq King of Mitsrayim, and was in Mitsrayim until the death of Shelomoh.

1 Melakim 11:41 And the rest of the acts of Shelomoh, all that he did, and his wisdom, are they not written in the book of the acts of Shelomoh?

1 Melakim 11:42 And the days that Shelomoh reigned in Yerushalayim over all Yisra'el was forty years.

1 Melakim 11:43 So Shelomoh slept with his fathers, and was buried in the City of Dawid his father, and Reḥab'am his son reigned in his place.

1 Melakim 12:1 And Reḥab'am went to Shekem, for all Yisra'el had gone to Shekem to set him up to reign.

1 Melakim 12:2 And it came to be, when Yarob'am son of Neḅat heard this – he was still in Mitsrayim, for he had fled from the presence of King Shelomoh and had been dwelling in Mitsrayim –

1 Melakim 12:3 that they sent and called him. And Yarob'am and all the assembly of Yisra'el came and spoke to Reḥab'am, saying,

1 Melakim 12:4 "Your father made our yoke hard, and now, lighten the hard service of your father, and his heavy yoke which he put on us, then we serve you."

1 Melakim 12:5 And he said to them, "Go away for three days, then come back to me." And the people went.

1 Melakim 12:6 Then King Reḥab'am consulted the elders who stood before his father Shelomoh while he still lived, and he said, "What do you advise me to answer these people?"

1 Melakim 12:7 And they spoke to him, saying, "If you are a servant to these people today, and shall serve them, and shall answer them and speak good

words to them, then they shall be your servants all the days."

1 Melakim 12:8 But he ignored the advice the elders gave him, and consulted the young men who had grown up with him, who stood before him.

1 Melakim 12:9 And he said to them, "What advice do you give? How should we answer this people who have spoken to me, saying, 'Lighten the yoke which your father put on us?'"

1 Melakim 12:10 And the young men who had grown up with him spoke to him, saying, "Say this to this people who have spoken to you, saying, 'Your father made our yoke heavy, but you make it lighter on us.' Say this to them, 'My little finger is thicker than my father's waist!'"

1 Melakim 12:11 'And now, my father laid a heavy yoke on you, but I add to your yoke; my father flogged you with whips, but I, I flog you with scourges!'"

1 Melakim 12:12 So Yarob'am and all the people came to Reḥab'am the third day, as the sovereign had spoken, saying, "Come back to me the third day."

1 Melakim 12:13 But the sovereign answered the people harshly, and ignored the advice which the elders had given him,

1 Melakim 12:14 and he spoke to them according to the advice of the young men, saying, "My father made your yoke heavy, but I add to your yoke; my father flogged you with whips, but I, I flog you with scourges!"

1 Melakim 12:15 So the sovereign did not listen to the people, for the turn of events was from YĒHÔVÂH (יְהוָה), in order to establish His word, which YĒHÔVÂH (יְהוָה) had spoken by Aḥiyah the Shilonite to Yarob'am son of Neḅat.

1 Melakim 12:16 And all Yisra'el saw that the sovereign did not listen to them. Then the people answered the sovereign, saying, "What portion do we have in Dawid? And there is no inheritance in the son of Yishai. To your mighty ones, O Yisra'el!

Now, see to your own house, O Dawid!" So Yisra'el went to their tents.

1 Melakim 12:17 But as for the children of Yisra'el who dwelt in the cities of Yehudah, Reḥab'am reigned over them.

1 Melakim 12:18 And when King Reḥab'am sent Adoram, who was over the compulsory labour, all Yisra'el stoned him with stones, and he died. And King Reḥab'am hastily mounted his chariot to flee to Yerushalayim.

1 Melakim 12:19 Thus Yisra'el revolted against the house of Dawid to this day.

1 Melakim 12:20 And it came to be when all Yisra'el heard that Yarob'am had come back, they sent for him and called him to the congregation, and set him up to reign over all Yisra'el. There was none who followed the house of Dawid, except the tribe of Yehudah only.

1 Melakim 12:21 And Reḥab'am came to Yerushalayim, and he assembled all the house of Yehudah with the tribe of Binyamin, one hundred and eighty thousand chosen brave men, to fight against the house of Yisra'el, to bring back the reign to Reḥab'am son of Shelomoh.

1 Melakim 12:22 But the word of Elohim (אֱלֹהִים) came to Shemayah the man of Elohim (אֱלֹהִים), saying,

1 Melakim 12:23 "Speak to Reḥab'am son of Shelomoh, King of Yehudah, and to all the house of Yehudah and Binyamin, and to the rest of the people, saying,

1 Melakim 12:24 'Thus said YēHôVâH (יְהוָה), "Do not go up or fight against your brothers the children of Yisra'el. Let every man return to his house, for this matter is from Me." ' " So they obeyed the word of YēHôVâH (יְהוָה), and turned back, according to the word of YēHôVâH (יְהוָה).

1 Melakim 12:25 And Yarob'am built Shekem in the mountains of Ephrayim, and dwelt there. And he went out from there and built Penu'el.

1 Melakim 12:26 And Yarob'am said in his heart, "Now the reign shall return to the house of Dawid.

1 Melakim 12:27 "If these people go up to do slaughterings in the House of YēHôVâH (יְהוָה) at Yerushalayim, then the heart of this people shall turn back to their master, Reḥab'am King of Yehudah, and they shall slay me and go back to Reḥab'am King of Yehudah."

1 Melakim 12:28 So the sovereign took counsel and made two calves of gold, and said to the people, "It is too much for you to go up to Yerushalayim. See, your mighty ones, O Yisra'el, which brought you up from the land of Mitsrayim!"

1 Melakim 12:29 And he set up one in Bēyth Ēl, and the other he put in Dan.

1 Melakim 12:30 And this matter became a sin, for the people went before the one as far as Dan.

1 Melakim 12:31 And he made the house of high places, and made priests from all sorts of people, who were not of the sons of Lēwi.

1 Melakim 12:32 And Yarob'am performed a festival on the fifteenth day of the eighth month, like the festival that was in Yehudah, and he offered on the altar. So he did at Bēyth Ēl, slaughtering to the calves that he had made. And at Bēyth Ēl he appointed the priests of the high places which he had made.

1 Melakim 12:33 And he made offerings on the altar which he had made at Bēyth Ēl on the fifteenth day of the eighth month, in the month which he had devised in his own heart. And he performed a festival for the children of Yisra'el, and offered on the altar and burned incense.

1 Melakim 13:1 And see, a man of Elohim (אֱלֹהִים) went from Yehudah to Bēyth Ēl by the word of YēHôVâH (יְהוָה), while Yarob'am was standing by the altar to burn incense.

1 Melakim 13:2 And he cried out against the altar by the word of YēHôVâH (יְהוָה), and said, "O altar, altar! Thus said YēHôVâH (יְהוָה), 'See, a son is to be born to the house of Dawid, Yoshiyahu is his name. And on you he shall offer the priests of the high places who burn incense on you, and men's bones be burned on you.' "

1 Melakim 13:3 And he gave a sign the same day, saying, "This is the sign which YĕHôVâH (יהוה) has spoken: See, the altar is split apart, and the ashes on it is poured out."

1 Melakim 13:4 And it came to be when King Yarob'am heard the saying of the man of Elohim (אלהים), who cried out against the altar in Bëyth Ēl, that he stretched out his hand from the altar, saying, "Seize him!" Then his hand, which he stretched out toward him, dried up, so that he was unable to bring it back to him.

1 Melakim 13:5 And the altar was split apart, and the ashes poured out from the altar, according to the sign which the man of Elohim (אלהים) had given by the word of YĕHôVâH (יהוה).

1 Melakim 13:6 And the sovereign answered and said to the man of Elohim (אלהים), "Please appease the face of YĕHôVâH (יהוה) your Elohim (אלהים), and pray for me, that my hand might be restored to me." And the man of Elohim (אלהים) appeased the face of YĕHôVâH (יהוה), and the sovereign's hand was restored to him, and became as it was before.

1 Melakim 13:7 The sovereign then said to the man of Elohim (אלהים), "Come home with me and refresh yourself, and I give you a gift."

1 Melakim 13:8 But the man of Elohim (אלהים) said to the sovereign, "If you were to give me half your house, I do not go in with you, nor do I eat bread nor drink water in this place.

1 Melakim 13:9 "For so He commanded me by the word of YĕHôVâH (יהוה), saying, 'Do not eat bread, nor drink water, nor return by the same way you came.' "

1 Melakim 13:10 So he went another way and did not return by the way he came to Bëyth Ēl.

1 Melakim 13:11 And a certain old prophet was dwelling in Bëyth Ēl, and his sons came and told him all the works that the man of Elohim (אלהים) had done that day in Bëyth Ēl, the words which he had spoken to the sovereign.

1 Melakim 13:12 And their father said to them, "Which way did he go?" And his sons had seen

which way the man of Elohim (אלהים) went who came from Yehudah.

1 Melakim 13:13 And he said to his sons, "Saddle the donkey for me." And they saddled the donkey for him, and he rode on it,

1 Melakim 13:14 and went after the man of Elohim (אלהים), and found him sitting under a terebinth. And he said to him, "Are you the man of Elohim (אלהים) who came from Yehudah?" And he said, "I am."

1 Melakim 13:15 And he said to him, "Come home with me and eat bread."

1 Melakim 13:16 And he said, "I am not able to return with you or to go in with you, nor am I to eat bread or drink water with you in this place.

1 Melakim 13:17 "For word came to me by the word of YĕHôVâH (יהוה), 'Do not eat bread nor drink water there, nor return by going the way you came.' "

1 Melakim 13:18 And he said to him, "I too am a prophet like you, and a messenger spoke to me by the word of YĕHôVâH (יהוה), saying, 'Bring him back with you to your house, and let him eat bread and drink water.' " But he lied to him.

1 Melakim 13:19 So he turned back with him, and ate bread in his house, and drank water.

1 Melakim 13:20 And it came to be, as they sat at the table, that the word of YĕHôVâH (יהוה) came to the prophet who had brought him back,

1 Melakim 13:21 and he cried out to the man of Elohim (אלהים) who came from Yehudah, saying, "Thus said YĕHôVâH (יהוה), 'Because you have rebelled against the mouth of YĕHôVâH (יהוה), and have not guarded the command which YĕHôVâH (יהוה) your Elohim (אלהים) commanded you,

1 Melakim 13:22 and turned back, and ate bread, and drank water in the place of which He said to you, "Do not eat bread nor drink water," your body shall not enter the burying-place of your fathers.' "

1 Melakim 13:23 And it came to be, after he had eaten bread and after he had drunk, that he

saddled the donkey for him, for the prophet whom he had brought back.

1 Melakim 13:24 And he went, and a lion met him on the way and killed him. And his body was thrown on the way. And the donkey was standing by it, and the lion was standing by the body.

1 Melakim 13:25 And see, men were passing by and saw the body thrown on the way, while the lion was standing by the body. And they went and reported it in the city where the old prophet dwelt.

1 Melakim 13:26 And the prophet who had brought him back from the way heard it, and said, "It is the man of Elohîm (אֱלֹהִים) who rebelled against the mouth of YĕHôVâH (יְהוָה), and YĕHôVâH (יְהוָה) gave him to the lion, and it tore him apart and killed him, according to the word of YĕHôVâH (יְהוָה) which He spoke to him."

1 Melakim 13:27 And he spoke to his sons, saying, "Saddle the donkey for me." And they saddled it.

1 Melakim 13:28 So he went and found his body thrown on the way, and the donkey and the lion standing by the body. The lion had not eaten the body nor mauled the donkey.

1 Melakim 13:29 And the prophet lifted up the body of the man of Elohîm (אֱלֹהִים), and placed it on the donkey, and brought it back. And the old prophet came to the city to mourn, and to bury him,

1 Melakim 13:30 and he placed his body in his own tomb. And they lamented over him, saying, "Oh, my brother!"

1 Melakim 13:31 And it came to be, after he had buried him, that he spoke to his sons, saying, "When I am dead, then you shall bury me in the tomb where the man of Elohîm (אֱלֹהִים) is buried. Lay my bones beside his bones.

1 Melakim 13:32 "For the word which he cried out, by the word of YĕHôVâH (יְהוָה), against the altar in Bëyth Ēl, and against all the houses of the high places which are in the cities of Shomeron, shall certainly come to be."

1 Melakim 13:33 After this event Yarob'am did not turn from his evil way, but again he made priests from all sorts of people for the high places.

Whoever wished, he ordained, to become one of the priests of the high places.

1 Melakim 13:34 And this matter was the sin of the house of Yarob'am, even to cut it off and destroy it from the face of the earth.

1 Melakim 14:1 At that time Ahiyah the son of Yarob'am became sick.

1 Melakim 14:2 And Yarob'am said to his wife, "Please arise, and disguise yourself, so they do not know that you are the wife of Yarob'am, and go to Shiloh. See, Ahiyah the prophet is there, who spoke to me of becoming sovereign over this people.

1 Melakim 14:3 "And you shall take with you ten loaves, and cakes, and a jar of honey, and go to him. Let him declare to you what becomes of the child."

1 Melakim 14:4 And Yarob'am's wife did so, and rose up and went to Shiloh, and came to the house of Ahiyah. But Ahiyah was unable to see, for his eyes had set because of his age.

1 Melakim 14:5 And YĕHôVâH (יְהוָה) had said to Ahiyah, "See, the wife of Yarob'am is coming to ask you a word about her son, for he is sick. Speak to her thus and thus. For it shall be, when she comes in, that she makes herself strange."

1 Melakim 14:6 And it came to be, when Ahiyah heard the sound of her footsteps as she came through the door, he said, "Come in, wife of Yarob'am. Why are you making yourself strange? And I have been sent to you with a hard word.

1 Melakim 14:7 Go, say to Yarob'am, 'Thus said YĕHôVâH (יְהוָה) Elohîm (אֱלֹהִים) of Yisra'el, "Because I exalted you from among the people, and made you ruler over My people Yisra'el,

1 Melakim 14:8 and tore the reign away from the house of Dawid, and gave it to you – and you have not been as My servant Dawid, who guarded My commands and who followed Me with all his heart, to do only what was right in My eyes,

1 Melakim 14:29 And the rest of the acts of Rehāb'am, and all that he did, are they not written in the book of the annals of the sovereigns of Yehuḏah?

1 Melakim 14:30 And there was fighting between Rehāb'am and Yarob'am all the days.

1 Melakim 14:31 So Rehāb'am slept with his fathers, and was buried with his fathers in the City of Dawid. And the name of his mother was Na'amah the Ammonitess. And Aḇiyam his son reigned in his place.

1 Melakim 15:1 And in the eighteenth year of King Yarob'am son of Neḇat, Aḇiyam became sovereign over Yehuḏah.

1 Melakim 15:2 He reigned three years in Yerushalayim, and his mother's name was Ma'aḳah the granddaughter of Aḇishalom.

1 Melakim 15:3 And he walked in all the sins of his father, which he had done before him, and his heart was not perfect to YĕHôVâH (יהוה) his Elohim (אלהים), as was the heart of his father Dawid.

1 Melakim 15:4 But for Dawid's sake YĕHôVâH (יהוה) his Elohim (אלהים) gave him a lamp in Yerushalayim, to raise up his son after him and by establishing Yerushalayim,

1 Melakim 15:5 for Dawid did what was right in the eyes of YĕHôVâH (יהוה), and did not turn aside from all that He commanded him all the days of his life, except in the matter of Uriyah the Hittite.

1 Melakim 15:6 And there was fighting between Rehāb'am and Yarob'am all the days of his life.

1 Melakim 15:7 And the rest of the acts of Aḇiyam, and all that he did, are they not written in the book of the annals of the sovereigns of Yehuḏah? And there was fighting between Aḇiyam and Yarob'am.

1 Melakim 15:8 So Aḇiyam slept with his fathers, and they buried him in the City of Dawid. And Asa his son reigned in his place.

1 Melakim 15:9 And in the twentieth year of Yarob'am King of Yisra'el, Asa became sovereign over Yehuḏah.

1 Melakim 15:10 And he reigned forty-one years in Yerushalayim, and his grandmother's name was Ma'aḳah the granddaughter of Aḇishalom.

1 Melakim 15:11 And Asa did what was right in the eyes of YĕHôVâH (יהוה), as his father Dawid had done,

1 Melakim 15:12 and put away the cult prostitutes from the land, and removed all the idols that his fathers had made.

1 Melakim 15:13 And he also removed Ma'aḳah his grandmother from being sovereigness mother, because she had made an abominable image for Ashërah. And Asa cut down her abominable image and burned it by the wadi Qidron.

1 Melakim 15:14 But the high places were not removed. However, Asa's heart was perfect with YĕHôVâH (יהוה) all his days.

1 Melakim 15:15 And he brought into the House of YĕHôVâH (יהוה) the Holy items of his father, and his own Holy items: silver and gold and utensils.

1 Melakim 15:16 And there was fighting between Asa and Ba'asha King of Yisra'el all their days.

1 Melakim 15:17 And Ba'asha King of Yisra'el came up against Yehuḏah, and built Ramah, to keep anyone from going out or coming in to Asa King of Yehuḏah.

1 Melakim 15:18 And Asa took all the silver and gold that was left in the treasuries of the House of YĕHôVâH (יהוה) and the treasuries of the sovereign's house, and gave them into the hand of his servants. And King Asa sent them to Ben-Haḏad son of Taḇrimmon, son of Ḥezyon, King of Aram, who dwelt in Damascus, saying,

1 Melakim 15:19 "Let there be a covenant between you and me, as there was between my father and your father. Look, I have sent you a present of silver and gold. Come, break your covenant with Ba'asha King of Yisra'el, so that he withdraws from me."

1 Melakim 15:20 And Ben-Haḏad listened to King Asa, and sent the commanders of his armies against the cities of Yisra'el, and smote Lyon, and

Dan, and Aḇel Bëyth Ma'aḳah, and all Kinneroth, with all the land of Naphtali.

1 Melāḳim 15:21 And it came to be, when Ba'asha heard it, that he stopped building Ramah, and remained in Tirtsah.

1 Melāḳim 15:22 Then King Asa summoned all Yehuḏah – none was exempted – and they took away the stones and timber of Ramah, which Ba'asha had used for building. And with them King Asa built Geḇa of Binyamin, and Mitspah.

1 Melāḳim 15:23 And the rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, are they not written in the book of the annals of the sovereigns of Yehuḏah? But in the time of his old age he was diseased in his feet.

1 Melāḳim 15:24 So Asa slept with his fathers, and was buried with his fathers in the City of Dawid his father. And Yehoshaphat his son reigned in his place.

1 Melāḳim 15:25 And Naḏab son of Yarob'am became sovereign over Yisra'el in the second year of Asa King of Yehuḏah, and he reigned over Yisra'el two years.

1 Melāḳim 15:26 And he did evil in the eyes of YĒHÔVÂH (יהוה), and walked in the way of his father, and in his sin by which he had made Yisra'el sin.

1 Melāḳim 15:27 Then Ba'asha son of Aḥiyah, of the house of Yissasḳar, conspired against him. And Ba'asha smote him at Gibbethon, which belonged to the Philistines, for Naḏab and all Yisra'el had laid siege to Gibbethon.

1 Melāḳim 15:28 And Ba'asha killed him in the third year of Asa King of Yehuḏah, and reigned in his place.

1 Melāḳim 15:29 And it came to be, when he became sovereign, that he smote all the house of Yarob'am. He did not leave to Yarob'am anyone breathing, until he had destroyed him, according to the word of YĒHÔVÂH (יהוה) which He had spoken by His servant Aḥiyah the Shilonite,

1 Melāḳim 15:30 because of the sins of Yarob'am, which he had sinned and by which he had made Yisra'el sin, because of his provocation with which he had provoked YĒHÔVÂH (יהוה) Elohim (אלהים) of Yisra'el.

1 Melāḳim 15:31 And the rest of the acts of Naḏab, and all that he did, are they not written in the book of the annals of the sovereigns of Yisra'el?

1 Melāḳim 15:32 And there was fighting between Asa and Ba'asha King of Yisra'el all their days.

1 Melāḳim 15:33 In the third year of Asa King of Yehuḏah, Ba'asha son of Aḥiyah became sovereign over all Yisra'el in Tirtsah, and reigned twenty-four years.

1 Melāḳim 15:34 And he did evil in the eyes of YĒHÔVÂH (יהוה), and walked in the way of Yarob'am, and in his sin by which he had made Yisra'el sin.

1 Melāḳim 16:1 Then the word of YĒHÔVÂH (יהוה) came to Yĕhu son of Ḥanani, against Ba'asha, saying,

1 Melāḳim 16:2 "Because I raised you up out of the dust and made you ruler over My people Yisra'el, but you walked in the way of Yarob'am, and made My people Yisra'el sin, to provoke Me with their sins,

1 Melāḳim 16:3 see, I am going to sweep away Ba'asha and his house, and shall make your house like the house of Yarob'am the son of Neḇat.

1 Melāḳim 16:4 "Anyone belonging to Ba'asha who dies in a city the dogs eat, and anyone belonging to him who dies in a field the birds of the heavens eat."

1 Melāḳim 16:5 And the rest of the acts of Ba'asha, what he did, and his might, are they not written in the book of the annals of the sovereigns of Yisra'el?

1 Melāḳim 16:6 So Ba'asha slept with his fathers and was buried in Tirtsah. And his son Ēlah reigned in his place.

1 Melāḳim 16:7 Moreover, the word of YĒHÔVÂH (יהוה) came by the prophet Yĕhu son of Ḥanani against Ba'asha and his house, because of all the

evil that he did in the eyes of **YĕHôVâH (יהוה)** in provoking Him with the work of his hands, in being like the house of Yarob'am, and because he smote them.

1 Melakim 16:8 In the twenty-sixth year of Asa King of Yehudah, Ėlah son of Ba'asha began to reign over Yisra'el in Tirtsah, two years.

1 Melakim 16:9 And his servant Zimri, commander of half his chariots, conspired against him as he was in Tirtsah drinking himself drunk in the house of Artsa, who was over his house in Tirtsah.

1 Melakim 16:10 Then Zimri came in and smote him and killed him in the twenty-seventh year of Asa King of Yehudah, and reigned in his place.

1 Melakim 16:11 And it came to be, when he began to reign, as soon as he was seated on his throne, that he smote all the household of Ba'asha. He did not leave him one male, neither of his relatives nor of his friends.

1 Melakim 16:12 So Zimri destroyed the entire house of Ba'asha, according to the word of **YĕHôVâH (יהוה)**, which He spoke against Ba'asha by Yĕhu the prophet,

1 Melakim 16:13 for all the sins of Ba'asha and the sins of Ėlah his son, by which they had sinned and by which they had made Yisra'el sin, in provoking **YĕHôVâH (יהוה) Elohim (אלהים)** of Yisra'el with their worthlessnesses.

1 Melakim 16:14 And the rest of the acts of Ėlah, and all that he did, are they not written in the book of the annals of the sovereigns of Yisra'el?

1 Melakim 16:15 In the twenty-seventh year of Asa King of Yehudah, Zimri reigned seven days in Tirtsah. And the people were encamped against Gibbethon, which belonged to the Philistines.

1 Melakim 16:16 And the people who were encamped heard it said, "Zimri has conspired and also smote the sovereign." So all Yisra'el set up Omri, the commander of the army, to reign over Yisra'el that day in the camp.

1 Melakim 16:17 And Omri went up, and all Yisra'el with him, from Gibbethon, and they besieged Tirtsah.

1 Melakim 16:18 And it came to be, when Zimri saw that the city was captured, that he went into a high place of the sovereign's house and burned the sovereign's house down upon himself with fire, and died,

1 Melakim 16:19 because of the sins which he had sinned in doing evil in the eyes of **YĕHôVâH (יהוה)**, in walking in the way of Yarob'am, and in his sin which he had committed to make Yisra'el sin.

1 Melakim 16:20 And the rest of the acts of Zimri, and the conspiracy he made, are they not written in the book of the annals of the sovereigns of Yisra'el?

1 Melakim 16:21 Then the people of Yisra'el were divided into two parts: half of the people followed Tiḡni son of Ginath, to make him reign, and half followed Omri.

1 Melakim 16:22 But the people who followed Omri were stronger than the people who followed Tiḡni son of Ginath. And Tiḡni died and Omri reigned.

1 Melakim 16:23 In the thirty-first year of Asa King of Yehudah, Omri became sovereign over Yisra'el, and reigned twelve years. He reigned six years in Tirtsah.

1 Melakim 16:24 And he bought the hill of Shomeron from Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, Shomeron, after the name of Shemer, owner of the hill.

1 Melakim 16:25 And Omri did evil in the eyes of **YĕHôVâH (יהוה)**, and did evil more than all those before him,

1 Melakim 16:26 and walked in all the ways of Yarob'am son of Neḡat, and in his sin by which he had made Yisra'el sin, provoking **YĕHôVâH (יהוה) Elohim (אלהים)** of Yisra'el with their worthlessnesses.

1 Melakim 16:27 And the rest of the acts of Omri which he did, and the might that he attained, are they not written in the book of the annals of the sovereigns of Yisra'el?

1 Melakim 16:28 So Omri slept with his fathers and was buried in Shomeron. And Aḥab his son reigned in his place.

1 Melakim 16:29 In the thirty-eighth year of Asa King of Yehudaḥ, Aḥab son of Omri became sovereign over Yisra'el. And Aḥab son of Omri reigned over Yisra'el in Shomeron twenty-two years.

1 Melakim 16:30 And Aḥab son of Omri did evil in the eyes of YēHôVâH (יהוה), more than all those before him.

1 Melakim 16:31 And it came to be, as though it had been a light matter for him to walk in the sins of Yarob'am son of Neḅat, that he took as wife Izeḅel the daughter of Ethba'al, King of the Tsidonians. And he went and served Ba'al and bowed himself to it,

1 Melakim 16:32 and raised up an altar for Ba'al in the house of Ba'al, which he had built in Shomeron.

1 Melakim 16:33 And Aḥab made an Asherah. And Aḥab did more to provoke YēHôVâH (יהוה) Elohim (אלהים) of Yisra'el than all the sovereigns of Yisra'el before him.

1 Melakim 16:34 In his days Hi'el of Bēyth Ēl built Yeriḥo. He laid its foundation at the cost of Aḅiram his first-born, and at the cost of his youngest son Seḡub he set up its gates, according to the word of YēHôVâH (יהוה), which He had spoken through Yehoshua son of Nun.

1 Melakim 17:1 And Ēliyahu the Tishbite, of the inhabitants of Gil'aḡ, said to Aḥab, "As YēHôVâH (יהוה) Elohim (אלהים) of Yisra'el lives, before whom I stand, there shall be no dew or rain these years, except at my word."

1 Melakim 17:2 And the word of YēHôVâH (יהוה) came to him, saying,

1 Melakim 17:3 "Go away from here and turn eastward, and hide by the wadi Kerith, which flows into the Yardēn.

1 Melakim 17:4 "And it shall be that you drink from the stream, and I shall command the ravens to feed you there."

1 Melakim 17:5 And he went and did according to the word of YēHôVâH (יהוה), for he went and dwelt by the wadi Kerith, which flows into the Yardēn.

1 Melakim 17:6 And the ravens brought him bread and meat in the morning, and bread and meat in the evening, and he drank from the stream.

1 Melakim 17:7 And it came to be after a while that the stream dried up, because there had been no rain in the land.

1 Melakim 17:8 Then the word of YēHôVâH (יהוה) came to him, saying,

1 Melakim 17:9 "Rise up, go to Tsarephath, which belongs to Tsidon, and dwell there. See, I have commanded a widow there to sustain you."

1 Melakim 17:10 And he rose up and went to Tsarephath, and came to the gate of the city and saw a widow there gathering sticks. And he called and said to her, "Please bring me a little water in a vessel to drink."

1 Melakim 17:11 And as she was going to get it, he called and said to her, "Please bring me a piece of bread in your hand."

1 Melakim 17:12 And she said, "As YēHôVâH (יהוה) your Elohim (אלהים) lives, I do not have bread, only a handful of flour in a bin, and a little oil in a jar. And see, I am gathering a couple of sticks and shall go in and prepare it for myself and my son, and we shall eat it, and die."

1 Melakim 17:13 And Ēliyah said to her, "Do not fear, go and do as you have said, but make me a small cake from it first, and bring it to me. And afterward make some for yourself and your son.

1 Melakim 17:14 "For thus said YēHôVâH (יהוה) Elohim (אלהים) of Yisra'el, 'The bin of flour shall not be used up, nor the jar of oil run dry, until the day YēHôVâH (יהוה) sends rain on the earth.' "

1 Melakim 17:15 So she went and did according to the word of Ēliyahu, and she and he and her household ate for many days.

1 Melakim 17:16 The bin of flour was not used up, nor did the jar of oil run dry, according to the word of YĕHôVâH (יהוה) which He spoke by Ēliyahu.

1 Melakim 17:17 And after these events it came to be that the son of the woman who owned the house became sick. And his sickness was very severe until there was no breath left in him.

1 Melakim 17:18 And she said to Ēliyahu, "What have I to do with you, O man of Elohim (אלהים)? Have you come to me to bring my crookedness to be remembered, and to kill my son?"

1 Melakim 17:19 And he said to her, "Give me your son." So he took him from her arms and took him to the upper room where he was dwelling, and laid him on his own bed,

1 Melakim 17:20 and cried out to YĕHôVâH (יהוה) and said, "O YĕHôVâH (יהוה) my Elohim (אלהים), have You also brought evil on the widow with whom I am sojourning, to kill her son?" 1 Melakim 17:21 And he stretched himself out on the child three times, and cried out to YĕHôVâH (יהוה) and said, "O YĕHôVâH (יהוה) my Elohim (אלהים), I pray, let the life of this child come back to him."

1 Melakim 17:22 And YĕHôVâH (יהוה) heard the voice of Ēliyahu, and the life of the child came back to him, and he lived.

1 Melakim 17:23 And Ēliyahu took the child and brought him down from the upper room into the house, and gave him to his mother. And Ēliyahu said, "See, your son lives!"

1 Melakim 17:24 And the woman said to Ēliyahu, "Now by this I know that you are a man of Elohim (אלהים), and that the word of YĕHôVâH (יהוה) in your mouth is truth."

1 Melakim 18:1 And after many days it came to be that the word of YĕHôVâH (יהוה) came to Ēliyahu, in the third year, saying, "Go, present yourself to Aḥab, and I give rain on the earth."

1 Melakim 18:2 Thereupon Ēliyahu went to present himself to Aḥab. And the scarcity of food in Shomeron was severe.

1 Melakim 18:3 And Aḥab had called Obadyahu, who was over his house. Now Obadyahu feared YĕHôVâH (יהוה) exceedingly.

1 Melakim 18:4 And it came to be, while Izeḇel cut down the prophets of YĕHôVâH (יהוה), that Obadyahu had taken one hundred prophets and hidden them, fifty to a cave, and had fed them with bread and water.

1 Melakim 18:5 And Aḥab had said to Obadyahu, "Go into the land to all the springs of water and to all the wadis, it could be that we find grass to keep the horses and mules alive, and not have any livestock cut off.

1 Melakim 18:6 And they divided the land between them to pass over it, Aḥab went one way by himself, and Obadyahu went another way by himself.

1 Melakim 18:7 And as Obadyahu was on his way, then see, Ēliyahu met him. And he recognised him, and fell on his face, and said, "Is that you, my master Ēliyahu?"

1 Melakim 18:8 And he answered him, "It is I. Go, say to your master, 'Ēliyahu is here.' "

1 Melakim 18:9 And he said, "What have I sinned, that you are giving your servant into the hand of Aḥab, to kill me?"

1 Melakim 18:10 "As YĕHôVâH (יהוה) your Elohim (אלהים) lives, there is no nation or reign where my master has not sent to look for you. And when they said, 'He is not here,' he made the reign or nation swear that they could not find you.

1 Melakim 18:11 "And now you say, 'Go, say to your master, 'Ēliyahu is here' '!

1 Melakim 18:12 "And it shall be, as soon as I am gone from you, that the Spirit [Ruach רוח] of YĕHôVâH (יהוה) takes you away to a place I do not know. And I shall come to report to Aḥab, and when he does not find you, he shall kill me. But I

your servant have feared YĕHôVâH (יהוה) from my youth.

1 Melakim 18:13 “Was it not reported to my master what I did when Izeḇel slew the prophets of YĕHôVâH (יהוה), how I hid one hundred men of the prophets of YĕHôVâH (יהוה), fifty to a cave, and fed them with bread and water?”

1 Melakim 18:14 “And now you say, ‘Go, say to your master, “Ēliyahu is here!” ’ Then he shall slay me.”

1 Melakim 18:15 And Ēliyahu said, “As YĕHôVâH (יהוה) of hosts lives, before whom I stand, I shall indeed show myself to him today.”

1 Melakim 18:16 Obaḏyahu then went to meet Aḥaḇ and informed him, and Aḥaḇ went to meet Ēliyahu.

1 Melakim 18:17 And it came to be, when Aḥaḇ saw Ēliyahu, that Aḥaḇ said to him, “Is that you, O disturber of Yisra’el?”

1 Melakim 18:18 And he answered, “I have not disturbed Yisra’el, but you and your father’s house, in that you have forsaken the commands of YĕHôVâH (יהוה), and you have followed the Ba’als.

1 Melakim 18:19 “And now, send and gather all Yisra’el to me on Mount Karmel, the four hundred and fifty prophets of Ba’al, and the four hundred prophets of Ashërah, who eat at Izeḇel’s table.”

1 Melakim 18:20 Aḥaḇ then sent for all the children of Yisra’el, and gathered the prophets on Mount Karmel.

1 Melakim 18:21 And Ēliyahu came to all the people, and said, “How long would you keep hopping between two opinions? If YĕHôVâH (יהוה) is Elohîm (אלהים), follow Him; and if Ba’al, follow him.” But the people answered him not a word.

1 Melakim 18:22 And Ēliyahu said to the people, “I alone am left a prophet of YĕHôVâH (יהוה), but the prophets of Ba’al are four hundred and fifty men.

1 Melakim 18:23 “Now let them give us two bulls. And let them choose one bull for themselves, and cut it in pieces, and lay it on the wood, but set no

fire. And I, I prepare the other bull, and shall lay it on the wood, but set no fire.

1 Melakim 18:24 “And you shall call on the name of your mighty one, and I, I call on the Name of YĕHôVâH (יהוה). And the Elohîm (אלהים) who answers by fire, He is Elohîm (אלהים).” So all the people answered and said, “The word is good.”

1 Melakim 18:25 And Ēliyahu said to the prophets of Ba’al, “Choose one bull for yourselves and prepare it first, for you are many. And call on the name of your mighty one, but set no fire.”

1 Melakim 18:26 So they took the bull which was given them, and prepared it, and called on the name of Ba’al from morning even until noon, saying, “O Ba’al, answer us!” But there was no voice and no one answered. And they leaped about the altar which they had made.

1 Melakim 18:27 And it came to be at noon, that Ēliyahu taunted them and said, “Cry aloud, for he is a mighty one; he is meditating, or he is busy, or he is on a journey, or it could be that he is asleep and has to be awakened!”

1 Melakim 18:28 And they cried aloud, and cut themselves, according to their ruling, with knives and spears, until the blood gushed out on them.

1 Melakim 18:29 And it came to be when midday was past, that they prophesied until the time of bringing the evening offering. But there was no voice and no one answered, and no one paying attention.

1 Melakim 18:30 Then Ēliyahu said to all the people, “Come closer to me.” And all the people came closer to him. And he repaired the altar of YĕHôVâH (יהוה) that was broken down.

1 Melakim 18:31 And Ēliyahu took twelve stones, according to the number of the tribes of the sons of Ya’aqob, to whom the word of YĕHôVâH (יהוה) had come, saying, “Yisra’el is your name.”

1 Melakim 18:32 And with the stones he built an altar in the Name of YĕHôVâH (יהוה). And he made a trench around the altar large enough to hold two seahs of seed.

1 Melakim 18:33 And he arranged the wood, and cut the bull in pieces, and laid it on the wood, and said, "Fill four jars with water, and pour it on the burnt offering and on the wood."

1 Melakim 18:34 Then he said, "Do it a second time," and they did it a second time. And he said, "Do it a third time," and they did it a third time.

1 Melakim 18:35 And the water flowed around the altar, and he filled the trench with water too.

1 Melakim 18:36 And it came to be, at the time of bringing the evening offering, that Ēliyahu the prophet came near and said, "YĒHÔVÂH (יְהוָה) Elohim (אלהים) of 'Ab·râ·hâm (אַבְרָהָם), Yiṣ·hâq, and Yisra'el, let it be known today: You are Elohim (אלהים) in Yisra'el, and I Your servant, have done all these matters by Your word.

1 Melakim 18:37 "Answer me, O YĒHÔVÂH (יְהוָה), answer me, and let this people know that You are YĒHÔVÂH (יְהוָה) Elohim (אלהים), and You shall turn their hearts back to You again."

1 Melakim 18:38 Then the fire of YĒHÔVÂH (יְהוָה) fell and consumed the burnt offering, and the wood and the stones and the dust, and it licked up the water that was in the trench.

1 Melakim 18:39 And all the people saw, and fell on their faces, and said, "YĒHÔVÂH (יְהוָה), He is the Elohim (אלהים)! YĒHÔVÂH (יְהוָה), He is the Elohim (אלהים)!"

1 Melakim 18:40 And Ēliyahu said to them, "Seize the prophets of Ba'al! Do not let one of them escape!" So they seized them, and Ēliyahu brought them down to the wadi Qishon and slaughtered them there.

1 Melakim 18:41 And Ēliyahu said to Aḥab, "Go up, eat and drink, because of the sound of the noise of rain."

1 Melakim 18:42 And Aḥab went up to eat and to drink. And Ēliyahu went up to the top of Karmel, and he bowed down on the ground, and put his face between his knees,

1 Melakim 18:43 and said to his servant, "Go up, please, look closely toward the sea." So he went up

and looked closely, and said, "Not a speck." And seven times he said, "Go again."

1 Melakim 18:44 And it came to be the seventh time, that he said, "See, a little cloud as small as a man's hand is coming out of the sea!" And he said, "Go up, say to Aḥab, 'Hitch up, and go down before the rain stops you.'"

1 Melakim 18:45 And in the meantime, it came to be that the heavens became black with clouds and wind, and there was a heavy rain, while Aḥab rode and went to Yizre'el.

1 Melakim 18:46 And the hand of YĒHÔVÂH (יְהוָה) was on Ēliyahu. And he girded up his loins and ran ahead of Aḥab to the entrance of Yizre'el.

1 Melakim 19:1 And when Aḥab reported to Izeḇel all that Ēliyahu had done, also how he slew all the prophets with the sword,

1 Melakim 19:2 Izeḇel sent a messenger to Ēliyahu, saying, "So let the mighty ones do to me, and more also, if I do not make your life as the life of one of them by tomorrow about this time."

1 Melakim 19:3 And he feared, and rose up and ran for his life, and went to Be'ërsheḇa, which belongs to Yehuḏah, and left his servant there.

1 Melakim 19:4 But he himself went a day's journey into the wilderness, and came and sat down under a broom tree, and prayed that he might die, and said, "It is enough! Now, YĒHÔVÂH (יְהוָה), take my life, for I am no better than my fathers!"

1 Melakim 19:5 And he lay and slept under a broom tree, and see, a messenger touched him, and said to him, "Rise, eat."

1 Melakim 19:6 And he looked and saw by his head a cake baked on coals, and a jar of water. So he ate and drank, and turned and lay down.

1 Melakim 19:7 And the messenger of YĒHÔVÂH (יְהוָה) came back the second time, and touched him, and said, "Rise, eat, for the journey is too much for you."

1 Melakim 19:8 And he rose up and ate and drank, and went in the strength of that food forty days

and forty nights as far as Ḥorëḇ, the mountain of Elohîm (אֱלֹהִים).

1 Melakîm 19:9 And there he went into a cave and spent the night there. And see, the word of YēHôVâH (יְהוָה) came to him, and said to him, “What are you doing here, Ēliyahu?”

1 Melakîm 19:10 And he said, “I have been very jealous for YēHôVâH (יְהוָה) Elohîm (אֱלֹהִים) of hosts, for the children of Yisra'el have forsaken Your covenant. They have thrown down Your altars, and they have slain Your prophets with the sword, and I am left, I alone, and they seek my life, to take it.”

1 Melakîm 19:11 And He said, “Go out, and stand on the mountain before YēHôVâH (יְהוָה).” And see, YēHôVâH (יְהוָה) passed by, and a great and strong wind tearing the mountains and breaking the rocks in pieces before YēHôVâH (יְהוָה) – YēHôVâH (יְהוָה) was not in the wind. And after the wind an earthquake – YēHôVâH (יְהוָה) was not in the earthquake,

1 Melakîm 19:12 and after the earthquake a fire – YēHôVâH (יְהוָה) was not in the fire, and after the fire a still small voice.

1 Melakîm 19:13 And it came to be, when Ēliyahu heard it, that he wrapped his face in his robe and went out and stood at the cave opening. And see, a voice came to him, and said, “What are you doing here, Ēliyahu?”

1 Melakîm 19:14 And he said, “I have been very jealous for YēHôVâH (יְהוָה) Elohîm (אֱלֹהִים) of hosts, for the children of Yisra'el have forsaken Your covenant. They have thrown down Your altars, and they have slain Your prophets with the sword, and I am left, I alone, and they seek my life, to take it.”

1 Melakîm 19:15 And YēHôVâH (יְהוָה) said to him, “Go, return on your way to the Wilderness of Damascus. And you shall go in and anoint Ḥaza'el as sovereign over Aram.

1 Melakîm 19:16 “And anoint Yēhu son of Nimshi as sovereign over Yisra'el. And anoint Elisha son of Shaphat of Aḇel Meḥolah as prophet in your place.

1 Melakîm 19:17 “And it shall be that whoever escapes the sword of Ḥaza'el, Yēhu does kill. And whoever escapes from the sword of Yēhu, Elisha does kill.

1 Melakîm 19:18 “And I shall leave seven thousand in Yisra'el, all whose knees have not bowed to Ba'al, and every mouth that has not kissed him.”

1 Melakîm 19:19 And he went from there, and found Elisha son of Shaphat, who was ploughing with twelve yoke of oxen before him, and he was with the twelfth. And Ēliyahu passed by him and threw his robe on him.

1 Melakîm 19:20 And he left the oxen and ran after Ēliyahu, and said, “Please let me kiss my father and my mother, and then I follow you.” And he said to him, “Go, turn back, for what have I done to you?”

1 Melakîm 19:21 And he turned back from him, and took a yoke of oxen and slaughtered them and cooked their flesh, using the implements of the oxen, and gave it to the people, and they ate. Then he rose up and followed Ēliyahu, and became his servant.

1 Melakîm 20:1 And Ben-Haḏaḏ the King of Aram gathered all his army, and there were thirty-two sovereigns with him, with horses and chariots. And he went up and besieged Shomeron, and fought against it.

1 Melakîm 20:2 And he sent messengers into the city to Aḥaḇ King of Yisra'el, and said to him, “Thus said Ben-Haḏaḏ,

1 Melakîm 20:3 ‘Your silver and your gold are mine, and your wives and children, the best, are mine.’ ”

1 Melakîm 20:4 And the King of Yisra'el answered and said, “As you say, my master, O sovereign, I am yours, and all that I have.”

1 Melakîm 20:5 And the messengers came back and said, “Thus speaks Ben- Haḏaḏ, saying, ‘Indeed I have sent to you, saying, “Give me your silver and your gold, your wives and your children,”

1 Melakîm 20:6 but about this time tomorrow I shall send my servants to you, and they shall search your house and the houses of your servants. And it

shall be, that whatever is pleasing in your eyes they shall lay hold of and take it.' ”

1 Melakim 20:7 And the King of Yisra'el called all the elders of the land, and said, “Please know and see the evil this one is seeking, for he sent to me for my wives, and for my children, and for my silver, and for my gold, and I did not refuse him.”

1 Melakim 20:8 And all the elders and all the people said to him, “Do not listen nor agree.”

1 Melakim 20:9 So he said to the messengers of Ben-Haḏaḏ, “Say to my master the sovereign, ‘All that you sent for to your servant the first time I shall do, but this I am unable to do.’ ” And the messengers went and brought back word to him.

1 Melakim 20:10 And Ben-Haḏaḏ sent to him and said, “The mighty ones do so to me, and more also, if enough dust is left of Shomeron for a handful for each of the people who follow me.”

1 Melakim 20:11 And the King of Yisra'el answered and said, “Speak, ‘Him who girds on his armour should not boast like him who lays it down.’ ”

1 Melakim 20:12 And it came to be when this word was heard, as he and the sovereigns were drinking in the booths, that he said to his servants, “Set yourselves.” So they set themselves against the city.

1 Melakim 20:13 And see, a prophet came near to Aḥaḇ King of Yisra'el, saying, “Thus said YĕHôVâH (יהוה), ‘Have you seen all this great company? See, I am giving it into your hand today, and you shall know that I am YĕHôVâH (יהוה).’ ”

1 Melakim 20:14 And Aḥaḇ said, “By whom?” And he said, “Thus said YĕHôVâH (יהוה), ‘By the young rulers of the provinces.’ ” And he said, “Who opens the attack?” Then he answered, “You.”

1 Melakim 20:15 And he mustered the young rulers of the provinces, and there were two hundred and thirty-two. And after them he mustered all the people, all the children of Yisra'el, seven thousand.

1 Melakim 20:16 And they went out at noon, while Ben-Haḏaḏ and the thirty- two sovereigns helping him were getting drunk in the booths.

1 Melakim 20:17 And the young rulers of the provinces went out first. And Ben- Haḏaḏ sent out, and they reported to him, saying, “Men have come out of Shomeron!”

1 Melakim 20:18 Then he said, “If they have come out for peace, seize them alive. And if they have come out for battle, seize them alive.”

1 Melakim 20:19 So these young rulers of the provinces went out of the city with the army which followed them.

1 Melakim 20:20 And each smote his man, so the Arameans fled, and Yisra'el pursued them. And Ben-Haḏaḏ the King of Aram escaped on a horse with the horsemen.

1 Melakim 20:21 And the King of Yisra'el went out and smote the horses and chariots, and smote the Arameans, a great smiting.

1 Melakim 20:22 And the prophet came to the King of Yisra'el and said to him, “Go, strengthen yourself. And know and see what you should do, for at the turn of the year the King of Aram is coming up against you.”

1 Melakim 20:23 And the servants of the King of Aram said to him, “Their mighty ones are mighty ones of the hills. That is why they were stronger than we. But let us fight against them in the plain – are we not stronger than they?”

1 Melakim 20:24 “Now do this: Take away the sovereigns, each from his position, and put officers in their places,

1 Melakim 20:25 and number an army like the army that you have lost, horse for horse and chariot for chariot, and let us fight against them in the plain – are we not stronger than they?” And he listened to their voice and did so.

1 Melakim 20:26 And it came to be, at the turn of the year, that Ben-Haḏaḏ mustered the Arameans and went up to Aphëq to fight against Yisra'el.

1 Melakim 20:27 And the children of Yisra'el were mustered and were fed, and they went against them. And the children of Yisra'el encamped

before them like two little flocks of goats, while the Arameans filled the land.

1 Melakim 20:28 And there came near a man of Elohīm (אֱלֹהִים) and spoke to the King of Yisra'el, and said, "Thus said YēHôVâH (יְהוָה), 'Because the Arameans have said, "YēHôVâH (יְהוָה) is Elohīm (אֱלֹהִים) of the hills, but He is not Elohīm (אֱלֹהִים) of the valleys," therefore I shall give all this great company into your hand, and you shall know that I am YēHôVâH (יְהוָה).' "

1 Melakim 20:29 And they encamped opposite each other for seven days. And it came to be that on the seventh day the battle was joined. And the children of Yisra'el smote one hundred thousand foot soldiers of the Arameans in one day.

1 Melakim 20:30 And those that were left fled to Aphëq, into the city, and a wall fell on twenty-seven thousand of the men who were left. And Ben- Haḏaḏ fled and went into the city, into an inner room.

1 Melakim 20:31 And his servants said to him, "See now, we have heard that the sovereigns of the house of Yisra'el are kind sovereigns. Please, let us put sackcloth around our waists and ropes around our heads, and go out to the King of Yisra'el. It could be that he spares your life."

1 Melakim 20:32 So they girded sackcloth on their loins and put ropes around their heads, and came to the King of Yisra'el and said, "Your servant Ben- Haḏaḏ said, 'Please let me live.' " And he said, "Is he still alive? He is my brother."

1 Melakim 20:33 And the men divined and they quickly grasped it and said, "Your brother Ben- Haḏaḏ." And he said, "Go, bring him." So Ben- Haḏaḏ came out to him, and he let him come up on the chariot.

1 Melakim 20:34 And Ben- Haḏaḏ said to him, "The cities which my father took from your father I return. And set up market-places for yourself in Damascus, as my father did in Shomeron." And Aḥaḇ said, "I send you away with this covenant."

And he made a covenant with him and sent him away.

1 Melakim 20:35 And a certain man of the sons of the prophets said to his neighbour by the word of YēHôVâH (יְהוָה), "Smite me, please." But the man refused to smite him.

1 Melakim 20:36 Then he said to him, "Because you have not obeyed the voice of YēHôVâH (יְהוָה), see, as soon as you leave me a lion shall smite you." And when he left him, a lion found him and smote him.

1 Melakim 20:37 And he found another man, and said, "Smite me, please." So the man smote him, smiting and wounding.

1 Melakim 20:38 Then the prophet went and waited for the sovereign by the way, and disguised himself with ashes on his eyes.

1 Melakim 20:39 And as the sovereign passed by, he cried out to the sovereign and said, "Your servant went out into the midst of the battle. And see, a man came over and brought a man to me, and said, 'Guard this man. If he should in any way be missing, your life shall be for his life, or else you shall pay a talent of silver.'

1 Melakim 20:40 "And it came to be, while your servant was busy here and there, he was gone." And the King of Yisra'el said to him, "Your judgment is right, you yourself have decided it."

1 Melakim 20:41 Then he quickly removed the ashes from his eyes. And the King of Yisra'el recognised him as one of the prophets.

1 Melakim 20:42 And he said to him, "Thus said YēHôVâH (יְהוָה), 'Because you have let slip out of your hand a man whom I put under the ban, therefore your life shall go for his life, and your people for his people.' "

1 Melakim 20:43 And the King of Yisra'el went to his house embittered and displeased, and came to Shomeron.

1 Melakim 21:1 And it came to be, after these events, that Naḇoth the Yizre'elite had a vineyard

which was in Yizre'el, near the palace of Aḥab the King of Shomeron.

1 Melakim 21:2 And Aḥab spoke to Naḇoth, saying, "Give me your vineyard, and it shall be a vegetable garden for me, since it adjoins my house. And let me give you a better vineyard for it. If it is good in your eyes, let me give you its worth in silver."

1 Melakim 21:3 And Naḇoth said to Aḥab, "Far be it from me, by YēHôVâH (יהוה), that I should give the inheritance of my fathers to you!"

1 Melakim 21:4 And Aḥab went into his house embittered and displeased because of the word which Naḇoth the Yizre'elite had spoken to him when he said, "I do not give you the inheritance of my fathers." And he lay down on his bed, and turned away his face, and did not eat food.

1 Melakim 21:5 And Izeḇel his wife came to him, and said to him, "Why is your Spirit [Ruach רוח] so embittered that you are not eating food?"

1 Melakim 21:6 And he said to her, "Because I spoke to Naḇoth the Yizre'elite, and said to him, 'Give me your vineyard for silver, or if you prefer, I give you another vineyard for it.' But he answered, 'I do not give you my vineyard.'"

1 Melakim 21:7 So Izeḇel his wife said to him, "Do you now rule over Yisra'el? Rise up, eat food, and let your heart be glad. Let me give you the vineyard of Naḇoth the Yizre'elite!"

1 Melakim 21:8 Then she wrote letters in Aḥab's name, and sealed them with his seal, and sent the letters to the elders and the nobles who were dwelling in the city with Naḇoth.

1 Melakim 21:9 And she wrote in the letters, saying, "Proclaim a fast, and seat Naḇoth at the head of the people,

1 Melakim 21:10 and seat two men, sons of Beliya'al before him to bear witness against him, saying, 'You have blasphemed Elohîm (אלהים) and the sovereign.' Then you shall take him out, and stone him to death."

1 Melakim 21:11 And the men of his city, the elders and nobles who were inhabitants of his city, did as

Izeḇel had sent to them, as it was written in the letters which she had sent to them.

1 Melakim 21:12 They proclaimed a fast, and seated Naḇoth at the head of the people.

1 Melakim 21:13 And the men, sons of Beliya'al, came in and sat before him. And the men of Beliya'al witnessed against him, against Naḇoth, in the presence of the people, saying, "Naḇoth has blasphemed Elohîm (אלהים) and the sovereign!" So they took him outside the city and stoned him with stones, and he died.

1 Melakim 21:14 And they sent to Izeḇel, saying, "Naḇoth has been stoned and is dead."

1 Melakim 21:15 And it came to be, when Izeḇel heard that Naḇoth had been stoned and was dead, that Izeḇel said to Aḥab, "Arise, take possession of the vineyard of Naḇoth the Yizre'elite, which he refused to give you for money, for Naḇoth is not alive but dead."

1 Melakim 21:16 And it came to be, when Aḥab heard that Naḇoth was dead, that Aḥab rose to go down to take possession of the vineyard of Naḇoth the Yizre'elite.

1 Melakim 21:17 And the word of YēHôVâH (יהוה) came to Ēliyahu the Tishbite, saying,

1 Melakim 21:18 "Rise up, go down to meet Aḥab King of Yisra'el, who lives in Shomeron. See, he is in the vineyard of Naḇoth, where he has gone down to take possession of it.

1 Melakim 21:19 "And you shall speak to him, saying, 'Thus said YēHôVâH (יהוה), "Have you murdered and also taken possession?" ' And you shall speak to him, saying, 'Thus said YēHôVâH (יהוה), "In the place where dogs licked the blood of Naḇoth, the dogs are going to lick your blood, even yours." ' "

1 Melakim 21:20 And Aḥab said to Ēliyahu, "Have you found me, O my enemy?" And he answered, "I have found you, because you have sold yourself to do evil in the eyes of YēHôVâH (יהוה) :

1 Melakim 21:21 'See, I am bringing evil on you, and shall consume your descendants, and cut off

from Aḥaḇ every male in Yisra'ël, both those shut up and those left at large,

1 Melakim 21:22 and make your house like the house of Yarob'am son of Neḇat, and like the house of Ba'asha son of Aḥiyah, because of the provocation with which you have provoked Me, and made Yisra'ël sin.'

1 Melakim 21:23 "And also of Izeḇel **YēHôVâH (יהוה)** has spoken, saying, 'The dogs are going to eat Izeḇel by the wall of Yizre'el.'

1 Melakim 21:24 "The dogs are going to eat whoever belongs to Aḥaḇ and dies in the city, and the birds of the heavens are going to eat whoever dies in the field."

1 Melakim 21:25 Indeed, there never was anyone like Aḥaḇ who sold himself to do evil in the eyes of **YēHôVâH (יהוה)**, because Izeḇel his wife stirred him up.

1 Melakim 21:26 And he acted very abominably in following idols, according to all that the Amorites had done, whom **YēHôVâH (יהוה)** dispossessed from before the children of Yisra'ël.

1 Melakim 21:27 And it came to be, when Aḥaḇ heard those words, that he tore his garments and put sackcloth on his body, and fasted and lay in sackcloth, and went softly.

1 Melakim 21:28 And the word of **YēHôVâH (יהוה)** came to Ēliyahu the Tishbite, saying,

1 Melakim 21:29 "See how Aḥaḇ has humbled himself before Me? Because he has humbled himself before Me, I do not bring the evil in his days, but in the days of his son I bring the evil on his house."

1 Melakim 22:1 And they continued three years without fighting between Aram and Yisra'ël.

1 Melakim 22:2 And it came to be, in the third year, that Yehoshaphat King of Yehuḏah came down to the King of Yisra'ël.

1 Melakim 22:3 And the King of Yisra'ël said to his servants, "Do you know that Ramoth in Gil'ad is ours, and we are keeping silent from taking it out of the hand of the King of Aram!"

1 Melakim 22:4 And he said to Yehoshaphat, "Do you go with me to battle at Ramoth Gil'ad?" And Yehoshaphat said to the King of Yisra'ël, "I am as you are, my people as your people, my horses as your horses."

1 Melakim 22:5 And Yehoshaphat said to the King of Yisra'ël, "Please, first inquire for the word of **YēHôVâH (יהוה)**."

1 Melakim 22:6 And the King of Yisra'ël gathered the prophets, about four hundred men, and said to them, "Do I go against Ramoth Gil'ad to battle, or do I refrain?" And they said, "Go up, for **YēHôVâH (יהוה)** does give it into the hand of the sovereign."

1 Melakim 22:7 And Yehoshaphat said, "Is there not here a prophet of **YēHôVâH (יהוה)** besides, that we might inquire of him?"

1 Melakim 22:8 And the King of Yisra'ël said to Yehoshaphat, "There is still one man, Miḳayehu son of Yimlah, to inquire of **YēHôVâH (יהוה)** by him. But I hate him, because he does not prophesy good concerning me, but evil." And Yehoshaphat said, "Let not the sovereign say so!"

1 Melakim 22:9 So the King of Yisra'ël called an officer and said, "Bring Miḳayehu son of Yimlah at once!"

1 Melakim 22:10 And the King of Yisra'ël and Yehoshaphat King of Yehuḏah were sitting, each on his throne, dressed in their robes, at a threshing-floor at the entrance of the gate of Shomeron. And all the prophets were prophesying before them.

1 Melakim 22:11 And Tsidqiyah son of Kena'anah had made horns of iron for himself, and said, "Thus said **YēHôVâH (יהוה)**, 'With these you push the Arameans until they are destroyed.'"

1 Melakim 22:12 And all the prophets were prophesying so, saying, "Go up to Ramoth Gil'ad and prosper, for **YēHôVâH (יהוה)** shall give it into the hand of the sovereign."

1 Melakim 22:13 And the messenger who had gone to call Miḳayehu spoke to him, saying, "See now, the words of the prophets with one mouth are good towards the sovereign. Please, let your word

be like the word of one of them, and you shall speak good."

1 Melakim 22:14 And Miqayehu said, "As YēHôVâH (יהוה) lives, whatever YēHôVâH (יהוה) says to me, that I speak."

1 Melakim 22:15 And he came to the sovereign, and the sovereign said to him, "Miqayehu, do we go against Ramoth Gil'ad to battle, or do we refrain?" And he answered him, "Go and prosper, for YēHôVâH (יהוה) shall give it into the hand of the sovereign!"

1 Melakim 22:16 And the sovereign said to him, "How many times have I made you swear that you do not speak to me, except the truth, in the Name of YēHôVâH (יהוה)?"

1 Melakim 22:17 So he said, "I saw all Yisra'el scattered on the mountains, as sheep that have no shepherd. And YēHôVâH (יהוה) said, 'These have no master. Let everyone return to his house in peace.'"

1 Melakim 22:18 And the King of Yisra'el said to Yehoshaphat, "Have I not said to you that he would not prophesy good concerning me, but evil?"

1 Melakim 22:19 Then he said, "Therefore hear the word of YēHôVâH (יהוה): I saw YēHôVâH (יהוה) sitting on His throne, and all the host of the heavens standing by Him, on His right and on His left.

1 Melakim 22:20 "And YēHôVâH (יהוה) said, 'Who shall entice Ahab to go up and fall at Ramoth Gil'ad?' And this one said this, and another said that.

1 Melakim 22:21 "And a Spirit [Ruach רוח] came forward and stood before YēHôVâH (יהוה), and said, 'Let me entice him.'

1 Melakim 22:22 "And YēHôVâH (יהוה) said to him, 'In what way?' And he said, 'I shall go out and be a Spirit [Ruach רוח] of falsehood in the mouth of all his prophets.' And He said, 'Entice him, and also prevail. Go out and do so.'

1 Melakim 22:23 "And now, see, YēHôVâH (יהוה) has put a Spirit [Ruach רוח] of falsehood in the

mouth of all these prophets of yours, and YēHôVâH (יהוה) has spoken evil concerning you."

1 Melakim 22:24 And Tsidqiyahu son of Kena'anah came near and smote Miqayehu on the cheek, and said, "Where did the Spirit [Ruach רוח] of YēHôVâH (יהוה) pass over from me to speak to you?"

1 Melakim 22:25 And Miqayehu said, "Look, you shall see on that day when you go into an inner room to hide!"

1 Melakim 22:26 And the King of Yisra'el said, "Take Miqayehu, and return him to Amon the governor of the city, and to Yo'ash son of the sovereign,

1 Melakim 22:27 and say, 'Thus said the sovereign, "Put this one in prison, and feed him with bread of affliction and water of affliction until I come in peace." ' "

1 Melakim 22:28 And Miqayehu said, "If you ever return in peace, YēHôVâH (יהוה) has not spoken by me." And he said, "Hear, all you people!"

1 Melakim 22:29 And the King of Yisra'el and Yehoshaphat the King of Yehudah went up to Ramoth Gil'ad.

1 Melakim 22:30 And the King of Yisra'el said to Yehoshaphat, "Let me disguise myself and go into battle, but you put on your robes." So the King of Yisra'el disguised himself and went into battle.

1 Melakim 22:31 And the King of Aram had commanded the thirty-two commanders of his chariots, saying, "Fight with no one small or great, but only with the King of Yisra'el."

1 Melakim 22:32 And it came to be, when the commanders of the chariots saw Yehoshaphat, that they said, "Indeed, it is the King of Yisra'el!" So they turned aside to fight against him, and Yehoshaphat cried out.

1 Melakim 22:33 And it came to be, when the commanders of the chariots saw that it was not the King of Yisra'el, that they turned back from pursuing him.

1 Melakim 22:34 And a man drew a bow in his simplicity, and smote the King of Yisra'el between

the joints of his armour. And he said to the driver of his chariot, "Turn around and take me out of the battle, for I am wounded."

1 Melakim 22:35 And the battle increased that day. And the sovereign was propped up in his chariot, facing the Arameans, and died at evening, and the blood ran out from the wound onto the floor of the chariot.

1 Melakim 22:36 And as the sun was going down, a shout passed through the camp, saying, "Each to his city, and each to his land!"

1 Melakim 22:37 So the sovereign died and was brought to Shomeron, and they buried the sovereign in Shomeron.

1 Melakim 22:38 And when the chariot was washed at a pool in Shomeron, the dogs licked up his blood, where the whores bathed, according to the word of YĕHôVâH (יהוה) which He had spoken.

1 Melakim 22:39 And the rest of the acts of Aḥab and all that he did, and the ivory house which he built and all the cities that he built, are they not written in the book of the annals of the sovereigns of Yisra'el?

1 Melakim 22:40 So Aḥab slept with his fathers, and Aḥazyahu his son reigned in his place.

1 Melakim 22:41 And Yehoshaphat son of Asa began to reign over Yehuḏah in the fourth year of Aḥab King of Yisra'el.

1 Melakim 22:42 Yehoshaphat was thirty-five years old when he became sovereign, and he reigned twenty-five years in Yerushalayim. And his mother's name was Azubah the daughter of Shilhi.

1 Melakim 22:43 And he walked in all the ways of his father Asa. He did not turn aside from them, doing what was right in the eyes of YĕHôVâH (יהוה). Only, the high places were not taken away, for the people slaughtered and burned incense on the high places.

1 Melakim 22:44 And Yehoshaphat made peace with the King of Yisra'el.

1 Melakim 22:45 And the rest of the acts of Yehoshaphat, and the might that he showed, and

how he fought, are they not written in the book of the annals of the sovereigns of Yehuḏah?

1 Melakim 22:46 And the rest of the cult prostitutes, who remained in the days of his father Asa, he cleared out from the land.

1 Melakim 22:47 And there was then no sovereign in Eḏom, a deputy was sovereign.

1 Melakim 22:48 Yehoshaphat made Tarshish ships to go to Ophir for gold. However, they did not go, for the ships were wrecked at Etsyon Geḇer.

1 Melakim 22:49 Then Aḥazyahu son of Aḥab said to Yehoshaphat, "Let my servants go with your servants in the ships." But Yehoshaphat would not.

1 Melakim 22:50 So Yehoshaphat slept with his fathers, and was buried with his fathers in the City of Dawid his father. And Yehoram his son reigned in his place.

1 Melakim 22:51 Aḥazyahu son of Aḥab began to reign over Yisra'el in Shomeron in the seventeenth year of Yehoshaphat King of Yehuḏah, and reigned two years over Yisra'el,

1 Melakim 22:52 and did evil in the eyes of YĕHôVâH (יהוה), and walked in the way of his father and in the way of his mother and in the way of Yarob'am son of Neḇat, who had made Yisra'el sin,

1 Melakim 22:53 and served Ba'al and bowed himself to it, and provoked YĕHôVâH (יהוה) Elohim (אלהים) of Yisra'el, according to all that his father had done.

2 Melakim Outline

1. Elijah the Prophet (1:1 - 2:14)
 - a. Ahaziah the Wicked King of Israel (1:1 - 18)
 - i. Ahaziah Inquires of Baal (1:1 - 2)
 - ii. Elijah Denounces Ahaziah (1:3 - 16)
 - iii. Jehoram Succeeds Ahaziah (1:17 - 18)

- b. Elijah Taken Up to Heaven (2:1 - 14)
- 2. Elisha the Prophet (2:15 - 13:25)
 - a. Elisha Succeeds Elijah (2:15 - 25)
 - i. The Spirit of Elijah Rests on Elisha (2:15 - 18)
 - ii. Elisha Heals the Waters of Jericho (2:19 - 22)
 - iii. Elisha Mocked (2:23 - 25)
 - b. Jehoram of Israel (3:1 - 8:15)
 - i. Moab's Rebellion (3:1 - 27)
 - ii. Elisha's Ministry (4:1 - 6:7)
 - 1. The Widows' Oil (4:1 - 7)
 - 2. The Shunammite Woman (4:8 - 37)
 - a. The Woman Provides for Elisha (4:8 - 17)
 - b. Elisha Raises the Shunammite's Son (4:19 - 37)
 - 3. Elisha Purifies the Poisonous Stew (4:38 - 41)
 - 4. Elisha Feeds a Hundred Men (4:42 - 44)
 - 5. Elisha and Naaman (5:1 - 27)
 - a. Naaman Cured of Leprosy (5:1 - 14)
 - b. Gehazi's Greed and Leprosy (5:15 - 27)
 - 6. The Axe Head Floats (6:1 - 7)
 - iii. Ben-hadad King of Aram (6:8 - 8:15)
 - 1. The Arameans Plot to Capture Elisha (6:8 - 23)
 - 2. Aram Sieges Samaria (6:24 - 7:20)
 - a. The Famine of Samaria (6:24 - 33)
 - b. Elisha Prophesies Plenty in Samaria (7:1 - 2)
 - c. The Four Lepers Relate Arameans' Flight (7:3 - 14)
 - d. The Prophecy Fulfilled (7:15 - 20)
 - 3. The Shunammite's Land Restored (8:1 - 6)
 - 4. Hazael Murders Ben-hadad (8:7 - 15)
 - c. Jehoram of Judah (8:16 - 24)
 - i. Jehoram the Evil King (8:16 - 19)
 - ii. Edom and Libnah Rebel (8:20 - 22)
 - iii. Ahaziah Succeeds Jehoram (8:23 - 24)
 - d. Ahaziah of Judah (8:25 - 29)
 - i. Ahaziah the Evil King (8:25 - 27)
 - ii. Ahaziah and Joram son of Ahab Fight Hazael (8:28 - 29)
 - e. Jehu of Israel (9:1 - 10:36)

- i. Elisha Anoints Jehu King of Israel (9:1 - 13)
- ii. Jehu Kills Joram and Ahaziah (9:14 - 29)
- iii. Jezebel's Violent Death (9:30 - 37)
- iv. Ahab's Seventy Sons Killed (10:1 - 17)
- v. Jehu Kills the Priests of Baal (10:18 - 27)
- vi. Jehu Repeats Jeroboam's Sins (10:28 - 33)
- vii. Jehoahaz Succeeds Jehu (10:34 - 36)
- f. Joash of Judah (11:1 - 12:21)
 - i. Athaliah and Joash (11:1 - 16)
 - 1. Joash Hidden from Athaliah (11:1 - 3)
 - 2. Joash Anointed King of Judah (11:4 - 12)
 - 3. The Death of Athaliah (11:13 - 16)
- ii. Jehoiada Restores the Worship of Y'hôvâh (11:17 - 21)
- iii. Joash Repairs the Temple (12:1 - 16)
- iv. The Death of Joash (12:17 - 20)
- v. Amaziah Succeeds Joash (12:21)
- g. Jehoahaz of Israel (13:1 - 9)
 - i. Jehoahaz the Evil King (13:1 - 8)
 - ii. Jehoash Succeeds Jehoahaz (13:9)
- h. Jehoash of Israel (13:10 - 25)
 - i. Jehoash the Evil King (13:10 - 12)
 - ii. Jeroboam Succeeds Jehoash (13:13)
 - iii. Elisha's Death and Final Prophecy (13:14 - 25)
- 3. The Path to Exile (14:1 - 17:41)
 - a. Amaziah of Judah and Jehoash of Israel (14:1 - 22)
 - i. Amaziah the Mostly Good King (14:1 - 7)
 - ii. Jehoash of Israel Defeats Amaziah of Judah (14:8 - 14)
 - iii. Jeroboam II Succeeds Jehoash of Israel (14:15 - 16)
 - iv. The Death of Amaziah of Judah (14:17 - 20)
 - v. Azariah Succeeds Amaziah of Judah (14:21 - 22)
- b. Jeroboam II of Israel (14:23 - 29)
 - i. Jeroboam II the Evil King (14:23 - 28)
 - ii. Zechariah Succeeds Jeroboam II (14:29)
- c. Azariah of Judah (15:1 - 7)
 - i. Azariah the Mostly Good King (15:1 - 6)

- ii. Jotham Succeeds Azariah (15:7)
- d. Zechariah of Israel (15:8 - 12)
- i. Zechariah the Evil King (15:8 - 9)
- ii. Shallum Kills and Succeeds Zechariah (15:10 - 12)
- e. Shallum of Israel (15:13 - 16)
- i. Shallum Reigns One Month (15:13)
- ii. Menahem Kills and Succeeds Shallum (15:14 - 16)
- f. Menahem of Israel (15:17 - 22)
- i. Menahem the Evil King (15:17 - 18)
- ii. Menahem Pays Pul King of Assyria (15:19 - 21)
- iii. Pekahiah Succeeds Menahem (15:22)
- g. Pekahiah of Israel (15:23 - 26)
- i. Pekahiah the Evil King (15:23 - 24)
- ii. Pekah Kills and Succeeds Pekahiah (15:25 - 26)
- h. Pekah of Israel (15:27 - 31)
- i. Pekah the Evil King (15:27 - 28)
- ii. Assyria Take Land from Israel (15:29)
- iii. Hoshea Kills and Succeeds Pekah (15:30 - 31)
- i. Jotham of Judah (15:32 - 38)
- i. Jotham the Mostly Good King (15:32 - 37)
- ii. Ahaz Succeeds Jotham (15:38)
- j. Ahaz of Judah (16:1 - 20)
- i. Ahaz the Evil King (16:1 - 9)
- ii. The Idolatry of Ahaz (16:10 - 19)
- iii. Hezekiah Succeeds Ahaz (16:20)
- k. Hoshea of Israel (17:1 - 41)
- i. Hoshea the Evil and Last King of Israel (17:1 - 2)
- ii. Israel Exiled to Assyria (17:3 - 23)
- iii. Israel Resettled by Foreigners (17:24 - 41)
- 4. Jerusalem's Demise and the Babylonian Exile (18:1 - 25:30)
- a. Hezekiah of Judah (18:1 - 20:21)
- i. Hezekiah Destroys Idolatry in Judah (18:1 - 8)
- ii. Sennacherib King of Assyria Threatens Jerusalem (18:9 - 19:37)
- 1. Assyria Invades Israel (8:9 - 12)
- 2. Assyria Invades Judah (18:13 - 16)

- 3. Assyria Sieges Jerusalem (18:17 - 37)
- 4. Yeshayahu's Prophecy and Jerusalem's Deliverance (19:1 - 37)
- iii. Hezekiah's Illness and Recovery (20:1 - 11)
- iv. Hezekiah Shows His Treasures to Babylon (20:12 - 19)
- v. Manasseh Succeeds Hezekiah (20:20 - 21)
- b. Manasseh of Judah (21:1 - 18)
- i. Manasseh the Evil King (21:1 - 9)
- ii. Manasseh's Idolatries Rebuked (21:10 - 17)
- iii. Amon Succeeds Manasseh (21:18)
- c. Amon of Judah (21:19 - 26)
- i. Amon the Evil King (21:19 - 22)
- ii. Amon's Murder and Avenging (21:23 - 24)
- iii. Josiah Succeeds Amon (21:25 - 26)
- d. Josiah of Judah (22:1 - 23:30)
- i. Josiah the Good King (22:1 - 2)
- ii. Funding the Temple Repairs (22:3 - 7)
- iii. Finding the Book of the Law (22:8 - 20)
- iv. Josiah Returns the People to Y'hôvâh (23:1 - 27)
- 1. Josiah Renews the Covenant (23:1 - 3)
- 2. Josiah Destroys Idolatry (23:4 - 20)
- 3. Josiah Restores the Passover (23:21 - 27)
- v. The Death of Josiah (23:28 - 29)
- vi. Jehoahaz Succeeds Josiah (23:30)
- e. Jehoahaz of Judah (23:31 - 35)
- i. Jehoahaz the Evil King (23:31 - 32)
- ii. Jehoahaz Exiled to Egypt (23:33)
- iii. Jehoiakim Succeeds Jehoahaz (23:34 - 35)
- f. Jehoiakim of Judah (23:36 - 24:7)
- i. Jehoiakim the Evil King (23:36 - 37)
- ii. Babylon Controls Jehoiakim (24:1 - 5)
- iii. Jehoiachin Succeeds Jehoiakim (24:6 - 7)
- g. Jehoiachin of Judah (24:8 - 17)
- i. Jehoiachin the Evil King (24:8 - 9)
- ii. The Captivity of Jerusalem (24:10 - 16)
- iii. The King of Babylon Makes Zedekiah King of Judah (24:17)

- h. Zedekiah of Judah (24:18 - 25:21)
- i. Zedekiah the Evil King (24:18 - 20)
- ii. Nebuchadnezzar Besieges Jerusalem (25:1 - 7)
- iii. The Temple Destroyed (25:8 - 17)
- iv. Captives Carried to Babylon (25:18 - 21)
- i. Gedaliah Governs in Judah (25:22 - 26)
- i. Gedaliah Appointed by Nebuchadnezzar (25:22 - 24)
- ii. The People Rebel and Flee to Egypt (25:25 - 26)
- j. Jehoiachin Released from Prison in Babylon (25:27 - 30)

Melaḳim Bēt/2 Kings

2 Melaḳim 1:1 And Mo'ab revolted against Yisra'el after the death of Aḥab.

2 Melaḳim 1:2 And Aḥazyah fell through the lattice of his upper room in Shomeron, and was injured, and sent messengers and said to them, "Go, inquire of Ba'al-Zebub, the mighty one of Ebron, if I shall recover from this injury."

2 Melaḳim 1:3 But a messenger of YēHōVâH (יהוה) spoke to Ēliyahu the Tishbite, "Rise up, go up to meet the messengers of the King of Shomeron, and say to them, 'Is it because there is no Elohim (אלהים) in Yisra'el that you are going to inquire of Ba'al-Zebub, the mighty one of Ebron?'"

2 Melaḳim 1:4 "So therefore, thus said YēHōVâH (יהוה), 'You are not going to get out of the bed to which you have gone up, for you shall certainly die.' " And Ēliyahu went.

2 Melaḳim 1:5 And the messengers returned to him, and he said to them, "Why have you come back?"

2 Melaḳim 1:6 And they said to him, "A man came up to meet us, and said to us, 'Go, return to the sovereign who sent you, and say to him, "Thus said YēHōVâH (יהוה), 'Is it because there is no Elohim (אלהים) in Yisra'el that you are sending to inquire of

Ba'al-Zebub, the mighty one of Ebron? Therefore you are not going to get out of the bed to which you have gone up, for you shall certainly die.' " " " " 2 Melaḳim 1:7 And he said to them, "What was the man like who came up to meet you and spoke to you these words?"

2 Melaḳim 1:8 And they answered him, "He was a hairy man, and wore a leather girdle around his waist." And he said, "It is Ēliyahu the Tishbite."

2 Melaḳim 1:9 He then sent to him a captain of fifty with his fifty men. And he went up to him, and see, he was sitting on the top of a hill. And he spoke to him, "Man of Elohim (אלהים), the sovereign has said, 'Come down!'"

2 Melaḳim 1:10 And Ēliyahu answered and said to the captain of fifty, "And if I am a man of Elohim (אלהים), let fire come down from the heavens and consume you and your fifty men." And fire came down from the heavens and consumed him and his fifty.

2 Melaḳim 1:11 He then sent another captain of fifty with his fifty men to him. And he answered and said to him, "Man of Elohim (אלהים), this is what the sovereign said, 'Come down at once!'"

2 Melaḳim 1:12 And Ēliyahu answered and said to them, "If I am a man of Elohim (אלהים), let fire come down from the heavens and consume you and your fifty men." And a fire of Elohim (אלהים) came down from the heavens and consumed him and his fifty.

2 Melaḳim 1:13 And again he sent a third captain of fifty with his fifty men. And the third captain of fifty went up, and came and fell on his knees before Ēliyahu, and pleaded with him, and said to him, "Man of Elohim (אלהים), please let my life and the life of these fifty servants of yours be precious in your eyes."

2 Melaḳim 1:14 "See, fire has come down from the heavens and burned up the first two captains of fifties with their fifties. But let my life be precious in your eyes."

2 Melakim 1:15 And the Messenger of YēHôVâH (יהוה) said to Ēliyahu, “Go down with him; do not be afraid of him.” So he rose up and went down with him to the sovereign,
2 Melakim 1:16 and spoke to him, “Thus said YēHôVâH (יהוה), ‘Because you have sent messengers to inquire of Ba'al-Zebub, the mighty one of Eqron, is it because there is no Elohim (אלהים) in Yisra'el to inquire of His word? Therefore you are not going to get out of the bed to which you have gone up, for you shall certainly die.’ ”
2 Melakim 1:17 And he died, according to the word of YēHôVâH (יהוה) which Ēliyahu had spoken. And Yehoram reigned in his place, in the second year of Yehoram son of Yehoshaphat King of Yehudah, for he had no son.
2 Melakim 1:18 And the rest of the acts of Aḥazyahu which he did, are they not written in the book of the annals of the sovereigns of Yisra'el?
2 Melakim 2:1 And it came to be, when YēHôVâH (יהוה) was to take up Ēliyahu to the heavens by a whirlwind, that Ēliyahu went with Elisha from Gilgal.
2 Melakim 2:2 And Ēliyahu said to Elisha, “Please remain here, for YēHôVâH (יהוה) has sent me on to Bēyth Ēl.” And Elisha said, “As YēHôVâH (יהוה) lives, and as your being lives, I do not leave you!” And they went down to Bēyth Ēl.
2 Melakim 2:3 And the sons of the prophets who were at Bēyth Ēl came out to Elisha, and said to him, “Do you know that YēHôVâH (יהוה) is taking away your master from your head?” And he said, “I also know, be silent!”
2 Melakim 2:4 And Ēliyahu said to him, “Elisha, please remain here, for YēHôVâH (יהוה) has sent me on to Yeriho.” And he said, “As YēHôVâH (יהוה) lives, and as your being lives, I do not leave you!” And they came into Yeriho.
2 Melakim 2:5 And the sons of the prophets who were at Yeriho came to Elisha and said to him, “Do you know that YēHôVâH (יהוה) is taking away your

master from over you today?” And he said, “I also know, be silent!”
2 Melakim 2:6 And Ēliyahu said to him, “Please remain here, for YēHôVâH (יהוה) has sent me on to the Yardēn.” And he said, “As YēHôVâH (יהוה) lives, and as your being lives, I do not leave you!” And the two of them went on.
2 Melakim 2:7 And fifty men of the sons of the prophets went and stood facing them at a distance, while the two of them stood by the Yardēn.
2 Melakim 2:8 And Ēliyahu took his mantle, and rolled it up, and struck the water. And it was divided this way and that, so that the two of them passed over on dry ground.
2 Melakim 2:9 And it came to be, when they had passed over, that Ēliyahu said to Elisha, “Ask what I am to do for you, before I am taken away from you!” And Elisha said, “Please let a double portion of your Spirit [Ruach רוח] be upon me.”
2 Melakim 2:10 And he said, “You have made it hard to ask, yet if you see me when I am taken from you, it is yours; but if not, it is not.”
2 Melakim 2:11 And it came to be, as they continued on and spoke, that see, a chariot of fire with horses of fire which separated the two of them. And Ēliyahu went up by a whirlwind into the heavens.
2 Melakim 2:12 And Elisha saw it, and he cried out, “My father, my father, the chariot of Yisra'el and its horsemen!” And he saw him no more. Then he took hold of his own garments and tore them into two pieces.
2 Melakim 2:13 And he took up the mantle of Ēliyahu that had fallen from him, and went back and stood by the bank of the Yardēn.
2 Melakim 2:14 And he took the mantle of Ēliyahu that had fallen from him, and struck the water, and said, “Where is YēHôVâH (יהוה) Elohim (אלהים) of Ēliyahu?” And he struck the water, and it was divided this way and that, and Elisha passed over.
2 Melakim 2:15 And when the sons of the prophets who were from Yeriho saw him, they said, “The

Spirit [Ruach רוח] of Ēliyahu rests on Elisha.” And they came to meet him, and bowed to the ground before him.

2 Melakim 2:16 And they said to him, “Look, there are fifty strong men with your servants. Please let them go and search for your master, lest the Spirit [Ruach רוח] of YēHôVâH (יהוה) has taken him up and cast him upon some mountain or into some valley.” And he said, “Send no one.”

2 Melakim 2:17 But they pressed upon him till he was ashamed, and he said, “Send.” So they sent fifty men, and they searched for three days but did not find him.

2 Melakim 2:18 And they returned to him, for he remained in Yeriḥo, and he said to them, “Did I not say to you, ‘Do not go’?”

2 Melakim 2:19 And the men of the city said to Elisha, “Look, the site of this city is good, as my master sees, but the waters are spoilt, and the soil barren.”

2 Melakim 2:20 And he said, “Bring me a new bowl, and put salt in it.” And they brought it to him.

2 Melakim 2:21 And he went out to the source of the water, and threw salt in there, and said, “Thus said YēHôVâH (יהוה), ‘I have healed this water – no longer shall death or barrenness come from it.’ ”

2 Melakim 2:22 And the waters were healed, to this day, according to the word of Elisha which he spoke.

2 Melakim 2:23 And he went up from there to Bēyth Ēl. And as he was going up the way, some youths came from the city and mocked him, and said to him, “Go up, baldhead! Go up, baldhead!”

2 Melakim 2:24 And he turned around and looked at them, and pronounced a curse on them in the Name of YēHôVâH (יהוה). And two female bears came out of the forest and tore to pieces forty-two of the youths.

2 Melakim 2:25 And from there he went to Mount Karmel, and from there he returned to Shomeron.

2 Melakim 3:1 And Yehoram son of Aḥaḇ began to reign over Yisra'el at Shomeron in the eighteenth

year of Yehoshaphat King of Yehuḏah, and reigned twelve years.

2 Melakim 3:2 And he did evil in the eyes of YēHôVâH (יהוה), but not like his father and mother; for he removed the statue of Ba'al which his father had made.

2 Melakim 3:3 But he clung to the sins of Yarob'am son of Neḇat, who had made Yisra'el sin. He did not turn away from them.

2 Melakim 3:4 And Mēysha King of Mo'ab was a sheep-breeder, and he paid the King of Yisra'el one hundred thousand lambs and the wool of one hundred thousand rams.

2 Melakim 3:5 And it came to be, when Aḥaḇ died, that the King of Mo'ab revolted against the King of Yisra'el.

2 Melakim 3:6 And King Yehoram went out of Shomeron at that time and mustered all Yisra'el.

2 Melakim 3:7 And he went and sent to Yehoshaphat King of Yehuḏah, saying, “The King of Mo'ab has revolted against me. Do you go with me to fight against Mo'ab?” And he said, “I go up. I am as you are, my people as your people, my horses as your horses.”

2 Melakim 3:8 And he said, “Which way do we go up?” And he said, “By way of the Wilderness of Eḏom.”

2 Melakim 3:9 And the King of Yisra'el went, and the King of Yehuḏah and the King of Eḏom, and went round a journey of seven days. And there was no water for the army, nor for the cattle that followed them.

2 Melakim 3:10 And the King of Yisra'el said, “What? Has YēHôVâH (יהוה) called these three sovereigns to give them into the hand of Mo'ab.”

2 Melakim 3:11 And Yehoshaphat said, “Is there no prophet of YēHôVâH (יהוה) here? Then let us inquire of YēHôVâH (יהוה) through him.” One of the servants of the King of Yisra'el then answered and said, “Elisha son of Shaphat is here, who poured water out on the hands of Ēliyahu.”

2 Melakim 3:12 And Yehoshaphat said, “The word of YĕHôVâH (יהוה) is with him.” And the King of Yisra’el and Yehoshaphat and the King of Edom went down to him.

2 Melakim 3:13 And Elisha said to the King of Yisra’el, “What have I to do with you? Go to the prophets of your father and the prophets of your mother.” And the King of Yisra’el said to him, “No, for YĕHôVâH (יהוה) has called these three sovereigns to give them into the hand of Mo’ab.”

2 Melakim 3:14 And Elisha said, “As YĕHôVâH (יהוה) of hosts lives, before whom I stand, if it were not that I regard the presence of Yehoshaphat King of Yehudah, I would not look at you nor see you.

2 Melakim 3:15 “And now, bring me a harpist.” And it came to be, when the harpist played, that the hand of YĕHôVâH (יהוה) came upon him.

2 Melakim 3:16 And he said, “Thus said YĕHôVâH (יהוה), ‘Make this wadi ditches – ditches.’

2 Melakim 3:17 “For thus said YĕHôVâH (יהוה), ‘You are not going to see wind, nor rain. Yet that wadi is to be filled with water, so that you, your cattle, and your beasts shall drink.’

2 Melakim 3:18 “And this shall be but a light matter in the eyes of YĕHôVâH (יהוה). And He shall give Mo’ab into your hand.

2 Melakim 3:19 “And you shall smite every walled city and every choice city, and shall cut down every good tree, and stop up every fountain of water, and ruin every good piece of land with stones.”

2 Melakim 3:20 And it came to be in the morning, when the grain offering was offered, that see, water came by way of Edom, and the land was filled with water.

2 Melakim 3:21 And when all Mo’ab heard that the sovereigns had come up to fight against them, all who were able to bear arms and older were gathered, and they stood at the border.

2 Melakim 3:22 And they rose up early in the morning, and the sun was shining on the water. And the Mo’abites saw the water on the other side as red as blood.

2 Melakim 3:23 And they said, “This is blood. The sovereigns have indeed struck swords and have killed one another. And now, Mo’ab, to the spoil!”

2 Melakim 3:24 And they came to the camp of Yisra’el, and Yisra’el rose up and smote the Mo’abites, so that they fled before them. And they entered their land, and smote the Mo’abites.

2 Melakim 3:25 And they broke down the cities, and each man threw a stone on every good piece of land and filled it. And they stopped up all the fountains of water and cut down all the good trees, until only the stones of Qir Hāraseth was left. And the slingers went round and smote it.

2 Melakim 3:26 And when the King of Mo’ab saw that the battle was too strong for him, he took with him seven hundred men who drew swords, to break through to the King of Edom, but they could not,

2 Melakim 3:27 then took his eldest son who would have reigned in his place, and offered him as a burnt offering upon the wall. And there was great wrath against Yisra’el. And they left him and returned to the land.

2 Melakim 4:1 And a certain woman of the wives of the sons of the prophets cried out to Elisha, saying, “Your servant my husband is dead, and you know that your servant feared YĕHôVâH (יהוה). And the lender has come to take my two sons to be his slaves.”

2 Melakim 4:2 And Elisha said to her, “What should I do for you? Inform me, what do you have in the house?” And she said, “Your female servant has none at all in the house except a pot of oil.”

2 Melakim 4:3 And he said, “Go, borrow vessels from everywhere, from all your neighbours, empty vessels, do not get a few.

2 Melakim 4:4 “And when you have come in, you shall shut the door behind you and your sons. Then pour it into all those vessels, and set aside the filled ones.”

2 Melakim 4:5 So she went from him and shut the door behind her and her sons, who brought the vessels to her, and she poured it out.

2 Melakim 4:6 And it came to be, when the vessels were filled, that she said to her son, "Bring me another vessel." But he said to her, "There is not another vessel." And the oil ceased.

2 Melakim 4:7 So she went and informed the man of Elohim (אלהים), and he said, "Go, sell the oil and pay your debt. And you and your sons live on the rest."

2 Melakim 4:8 And it came to be on a day that Elisha went to Shunëm, where there was a prominent woman, and she urged him to eat some food. And it came to be, as often as he passed by, that he turned in there to eat some food.

2 Melakim 4:9 And she said to her husband, "Look, I know that this is a set-apart man of Elohim (אלהים), who passes by us continually.

2 Melakim 4:10 "Please, let us make a small upper room on the wall, and let us put a bed for him there, and a table and a chair and a lampstand. And it shall be, whenever he comes to us, let him turn in there."

2 Melakim 4:11 And it came to be on a day that he came there, and he turned in to the upper room and lay down there.

2 Melakim 4:12 And he said to Gëhazi his servant, "Call this Shunammite woman." So he called her, and she stood before him.

2 Melakim 4:13 And he said to him, "Please say to her, 'Look, you have gone to all this trouble for us. What is there to be done for you? Should I speak on your behalf to the sovereign or to the commander of the army?' " And she answered, "I am dwelling among my own people."

2 Melakim 4:14 And he said, "What then is to be done for her?" And Gëhazi answered, "Well, she has no son, and her husband is old."

2 Melakim 4:15 And he said, "Call her." So he called her, and she stood in the doorway.

2 Melakim 4:16 And he said, "About this time next year you shall embrace a son." And she said, "No, my master, man of Elohim (אלהים), do not lie to your female servant!"

2 Melakim 4:17 And the woman conceived, and bore a son when the appointed time had come, of which Elisha had spoken to her.

2 Melakim 4:18 And the child grew. And it came to be on a day that he went out to his father, to the reapers,

2 Melakim 4:19 and he said to his father, "My head, my head!" And he said to a servant, "Take him to his mother."

2 Melakim 4:20 So he took him and brought him to his mother, and he sat on her knees till noon, and died.

2 Melakim 4:21 And she went up and laid him on the bed of the man of Elohim (אלהים), and shut the door on him, and went out.

2 Melakim 4:22 And she called to her husband, and said, "Please send me one of the young men and one of the donkeys, so that I hurry to the man of Elohim (אלהים) and return."

2 Melakim 4:23 And he said, "Why are you going to him today? It is neither the New Moon nor the Sabbath." And she said, "It is well!"

2 Melakim 4:24 And she saddled the donkey and said to her servant, "Drive and go, do not slow down, except I speak to you."

2 Melakim 4:25 And she went, and came to the man of Elohim (אלהים) at Mount Karmel. And it came to be, when the man of Elohim (אלהים) saw her at a distance, that he said to his servant Gëhazi, "See, the Shunammite woman.

2 Melakim 4:26 "Please run now to meet her, and say to her, 'Is it well with you? Is it well with your husband? Is it well with the child?' " And she answered, "It is well."

2 Melakim 4:27 And she came to the man of Elohim (אלהים) at the hill, and she caught him by the feet, but Gëhazi came near to push her away. But the man of Elohim (אלהים) said, "Leave her alone, for

her being is bitter in her, and YĕHôVâH (יהוה) has hidden it from me, and has not revealed it to me.”

2 Melakim 4:28 And she said, “Did I ask a son of my master? Did I not say, ‘Do not deceive me’?”

2 Melakim 4:29 And he said to Gĕhazi, “Gird up your loins, and take my staff in your hand, and go. When you meet anyone, do not greet him, and when anyone greets you, do not answer him. And you shall lay my staff on the face of the child.”

2 Melakim 4:30 And the mother of the child said, “As YĕHôVâH (יהוה) lives, and as your being lives, I do not leave you.” And he rose and followed her.

2 Melakim 4:31 And Gĕhazi went on ahead of them, and laid the staff on the face of the child. But there was no voice and there was no hearing, so he went back to meet him, and reported to him, saying, “The child has not awakened.”

2 Melakim 4:32 And Elisha came into the house and saw the child was dead, lying on his bed,

2 Melakim 4:33 and he went in, and shut the door behind the two of them, and prayed to YĕHôVâH (יהוה).

2 Melakim 4:34 And he went up and lay on the child, and put his mouth on his mouth, and his eyes on his eyes, and his hands on his hands, and stretched himself out on the child, and the flesh of the child became warm.

2 Melakim 4:35 And he returned and walked back and forth in the house, then went up and stretched himself out on him. And the child sneezed seven times, and the child opened his eyes.

2 Melakim 4:36 And he called Gĕhazi and said, “Call this Shunammite.” So he called her. And she came in to him, and he said, “Pick up your son.”

2 Melakim 4:37 Then she went in and fell at his feet, and bowed herself to the ground, and picked up her son and went out.

2 Melakim 4:38 And Elisha returned to Gilgal. And the scarcity of food was in the land, and the sons of the prophets were sitting before him. And he said to his servant, “Put on the large pot, and cook stew for the sons of the prophets.”

2 Melakim 4:39 And one went out to the field to gather plants, and found a wild vine, and gathered wild cucumbers from it, filling the skirt of his garment, and came and sliced them into the pot of stew, though they did not know what they were.

2 Melakim 4:40 They then served it to the men to eat. And it came to be, as they were eating the stew, that they cried out and said, “O man of Elohim (אלהים), there is death in the pot!” And they were unable to eat it.

2 Melakim 4:41 And he said, “Then bring some flour.” And he put it into the pot, and said, “Serve it to the people to eat.” And there was no evil matter in the pot.

2 Melakim 4:42 Now a man came from Ba'al Shalishah, and brought the man of Elohim (אלהים) bread of the first-fruits, twenty loaves of barley bread, and newly ripened grain in his knapsack. And he said, “Give it to the people to eat.”

2 Melakim 4:43 And his servant said, “What? Do I set this before one hundred men?” And he said, “Give it to the people to eat. For thus said YĕHôVâH (יהוה), ‘Eat and have some left over.’ ”

2 Melakim 4:44 And he set it before them, and they ate and had some left over, according to the word of YĕHôVâH (יהוה).

2 Melakim 5:1 And Na'aman, commander of the army of the King of Aram, was a great man in the eyes of his master, and highly respected, because by him YĕHôVâH (יהוה) had given deliverance to Aram. And he was a brave man, but leprous.

2 Melakim 5:2 And the Arameans had gone out on raids, and had brought back captive a young girl from the land of Yisra'el, and she served the wife of Na'aman.

2 Melakim 5:3 And she said to her mistress, “If only my master were with the prophet who is in Shomeron! Then he would recover him of his leprosy.”

2 Melakim 5:4 And Na'aman went in and reported to his master, saying, “Thus and thus spoke the girl who is from the land of Yisra'el.”

2 Melakim 5:5 And the King of Aram said, “Go, enter, and let me send a letter to the King of Yisra’el.” And he went and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of garments.

2 Melakim 5:6 And he brought the letter to the King of Yisra’el, which said, “And now, when this letter comes to you, see I have sent Na’aman my servant to you, so that you shall recover him of his leprosy.”

2 Melakim 5:7 And it came to be, when the King of Yisra’el read the letter, that he tore his garments and said, “Am I Elohim (אֱלֹהִים), to kill and keep alive, that this man sends a man to me to recover him of his leprosy? For consider now, and see how he is seeking an occasion with me!”

2 Melakim 5:8 And it came to be, when Elisha the man of Elohim (אֱלֹהִים) heard that the King of Yisra’el had torn his garments, that he sent to the sovereign, saying, “Why have you torn your garments? Please let him come to me, so that he knows that there is a prophet in Yisra’el.”

2 Melakim 5:9 So Na’aman came with his horses and chariot, and he stood at the entrance of the house of Elisha.

2 Melakim 5:10 And Elisha sent a messenger to him, saying, “Go, and you shall wash seven times in the Yardën, that your flesh might be restored to you, and be clean.”

2 Melakim 5:11 But Na’aman became wroth, and went away and said, “See, I said to myself, ‘He would certainly come out to me, and stand and call on the Name of YĕHôVâH (יְהוָה) his Elohim (אֱלֹהִים), and wave his hand over the place, and recover the leprosy.’

2 Melakim 5:12 “Are not the Aḅanah and the Pharpar, the rivers of Dammeseq, better than all the waters of Yisra’el? Could I not wash in them and be clean?” And he turned and went away in a rage.

2 Melakim 5:13 And his servants came near and spoke to him, and said, “My father, if the prophet

had spoken to you a great matter, would you not have done it? How much more then, when he says to you, ‘Wash, and be clean’?”

2 Melakim 5:14 Then he went down and dipped seven times in the Yardën, according to the word of the man of Elohim (אֱלֹהִים). And his flesh was restored like the flesh of a little child, and he was clean.

2 Melakim 5:15 And he returned to the man of Elohim (אֱלֹהִים), he and all his company, and came and stood before him and said, “See, now I know that there is no Elohim (אֱלֹהִים) in all the earth, except in Yisra’el. And now, please take a gift from your servant.”

2 Melakim 5:16 But he said, “As YĕHôVâH (יְהוָה) lives, before whom I stand, I do not accept it.” And he pressed on him to accept it, but he refused.

2 Melakim 5:17 Then Na’aman said, “If not, please let your servant be given two mule-loads of earth, for no longer is your servant going to make a burnt offering and slaughtering to other mighty ones, but to YĕHôVâH (יְהוָה).

2 Melakim 5:18 “YĕHôVâH (יְהוָה) grant forgiveness to your servant in this matter: when my master goes into the house of Rimmon to worship there, and he leans on my hand, and I bow down in the house of Rimmon; when I bow down in the house of Rimmon, YĕHôVâH (יְהוָה), please grant forgiveness to your servant in this matter.”

2 Melakim 5:19 Then he said to him, “Go in peace.” And when he had gone from him some distance,

2 Melakim 5:20 But Gĕḥazi, the servant of Elisha the man of Elohim (אֱלֹהִים), said to himself, “Look, my master has spared Na’aman this Aramean, while not receiving from his hands what he brought. But as YĕHôVâH (יְהוָה) lives, I shall run after him and take whatever from him.”

2 Melakim 5:21 And Gĕḥazi pursued Na’aman. And when Na’aman saw him running after him, he came down from the chariot to meet him, and said, “Is there peace?”

2 Melakim 5:22 And he said, "Peace. My master has sent me, saying, 'Look, even now two young men of the sons of the prophets have come to me from the mountains of Ephrayim. Please give them a talent of silver and two changes of garments.' "

2 Melakim 5:23 And Na'aman said, "Please accept two talents." And he urged him, and bound two talents of silver in two bags, with two changes of garments, and handed them to two of his servants. And they bare them ahead of him.

2 Melakim 5:24 And when he came to the high place, he took them from their hand, and stored them away in the house, and let the men go, and they went.

2 Melakim 5:25 And he went in and stood before his master, and Elisha said to him, "Where did you go, Gēhazi?" And he said, "Your servant did not go anywhere."

2 Melakim 5:26 But he said to him, "Did not my heart go with you when the man turned back from his chariot to meet you? Is it time to accept silver and to accept garments, and olive-trees and vineyards, and sheep and cattle, and male and female servants?"

2 Melakim 5:27 "So let the leprosy of Na'aman cling to you and your descendants forever." And he went out from him as leprous as snow.

2 Melakim 6:1 And the sons of the prophets said to Elisha, "See, the place where we dwell with you is too small for us.

2 Melakim 6:2 "Please, let us go to the Yardēn, and let every man take a log from there, and let us make there a place to dwell." And he answered, "Go."

2 Melakim 6:3 Then the one said, "Please undertake to go with your servants." And he answered, "I shall go."

2 Melakim 6:4 And he went with them, and they came to the Yardēn, and they cut down trees.

2 Melakim 6:5 And it came to be, as one was cutting down a tree, that the iron axe head fell into

the water. And he cried out and said, "Oh my master, for it was borrowed!"

2 Melakim 6:6 And the man of **Elohim (אֱלֹהִים)** said, "Where did it fall?" And he showed him the place. And he cut off a stick, and threw it in there, and made the iron float.

2 Melakim 6:7 And he said, "Pick it up." And he reached out his hand and took it.

2 Melakim 6:8 And the King of Aram was fighting against Yisra'el, and took counsel with his servants, saying, "My camp is in such and such a place."

2 Melakim 6:9 And the man of **Elohim (אֱלֹהִים)** sent to the King of Yisra'el, saying, "Be on guard, do not pass this place, for the Arameans are coming down there."

2 Melakim 6:10 The King of Yisra'el then sent to the place of which the man of **Elohim (אֱלֹהִים)** had spoken to him, and warned him, so that he was on his guard there, not once, and not twice.

2 Melakim 6:11 And this greatly troubled the heart of the King of Aram. And he called his servants and said to them, "Declare to me! Who of us is for the King of Yisra'el?"

2 Melakim 6:12 And one of his servants said, "None, my master, O sovereign, for Elisha, the prophet who is in Yisra'el, declares to the King of Yisra'el the words that you speak in your bedroom."

2 Melakim 6:13 And he said, "Go and see where he is, so that I send and get him." And it was reported to him, saying, "See, he is in Dothan."

2 Melakim 6:14 And he sent horses and chariots and a great army there, and they came by night and surrounded the city.

2 Melakim 6:15 And the servant of the man of **Elohim (אֱלֹהִים)** rose early and went out, and saw an army, surrounding the city with horses and chariots. And his servant said to him, "Oh, my master! What do we do?"

2 Melakim 6:16 And he answered, "Do not fear, for those who are with us are more than those who are with them."

2 Melakim 6:17 And Elisha prayed, and said, “**YēHôVâH (יהוה)**, I pray, open his eyes and let him see.” And **YēHôVâH (יהוה)** opened the eyes of the young man, and he looked and saw the mountain covered with horses and chariots of fire all around Elisha.

2 Melakim 6:18 And when they came down to him, Elisha prayed to **YēHôVâH (יהוה)**, and said, “Strike this nation with blindness, I pray.” And He struck them with blindness according to the word of Elisha.

2 Melakim 6:19 And Elisha said to them, “This is not the way, nor is this the city. Follow me, and let me bring you to the man whom you seek.” But he led them to Shomeron.

2 Melakim 6:20 And it came to be, when they had come to Shomeron, that Elisha said, “**YēHôVâH (יהוה)**, open the eyes of these men so that they see.” And **YēHôVâH (יהוה)** opened their eyes, and they looked and saw they were in the midst of Shomeron!

2 Melakim 6:21 And when the King of Yisra'el saw them, he said to Elisha, “My father, should I smite? Should I smite?”

2 Melakim 6:22 But he said, “Do not smite. Do you smite those whom you have taken captive with your sword and your bow? Set food and water before them and let them eat and drink and go to their master.”

2 Melakim 6:23 And he made a great feast for them. And after they ate and drank, he let them go, and they went to their master. And the bands of Aramean raiders came no more into the land of Yisra'el.

2 Melakim 6:24 And after this it came to be that Ben-Haḏaḏ the King of Aram mustered all his army, and went up and besieged Shomeron.

2 Melakim 6:25 And there was a great scarcity of food in Shomeron. And see, they besieged it until a donkey's head went at eighty pieces of silver, and one-fourth of a kab of dove droppings for five pieces of silver.

2 Melakim 6:26 And it came to be, as the King of Yisra'el was passing by on the wall, a woman cried out to him, saying, “Help, my master, O sovereign!”

2 Melakim 6:27 And he said, “If **YēHôVâH (יהוה)** does not help you, where do I find help for you? From the threshing floor or from the winepress?”

2 Melakim 6:28 And the sovereign said to her, “What is troubling you?” And she answered, “This woman said to me, ‘Give your son and let us eat him today, and tomorrow we eat my son.’

2 Melakim 6:29 “So we cooked my son, and ate him. And I said to her on the next day, ‘Give your son and let us eat him.’ But she has hidden her son.”

2 Melakim 6:30 And it came to be, when the sovereign heard the words of the woman, that he tore his garments. And as he passed by on the wall, the people looked and saw the sackcloth on his body, underneath.

2 Melakim 6:31 And he said, “**Elohim (אלהים)** do so to me and more also, if the head of Elisha son of Shaphat remains on him today.”

2 Melakim 6:32 And Elisha was sitting in his house, and the elders were sitting with him. And the sovereign sent a man ahead of him, but before the messenger came to him, he said to the elders, “Do you see how this son of a murderer has sent someone to take away my head? Look, when the messenger comes, shut the door, and hold him fast at the door. Is not the sound of his master's feet behind him?”

2 Melakim 6:33 While he was still speaking with them, then see, the messenger came down to him, and he said, “Look, this evil is from **YēHôVâH (יהוה)**, why should I wait for **YēHôVâH (יהוה)** any longer?”

2 Melakim 7:1 And Elisha said, “Hear the word of **YēHôVâH (יהוה)**. Thus said **YēHôVâH (יהוה)**, ‘About this time tomorrow a seah of fine flour for a sheqel, and two seahs of barley for a sheqel, at the gate of Shomeron.’ ”

2 Melakim 7:2 And an officer on whose hand the sovereign leaned answered the man of **Elohim**

(אֱלֹהִים) and said, “Look, if YĕHôVâH (יְהוָה) is making windows in the heavens, shall this word come true?” And he said, “Look, you are about to see it with your eyes, but not eat of it.”

2 Melakim 7:3 And there were four leprous men at the entrance of the gate. And they said to each other, “Why are we sitting here until we are dead? 2 Melakim 7:4 ‘If we shall say, ‘Let us go into the city,’ the scarcity of food is in the city, and we shall die there. And if we sit here, we shall die. And now, come, let us surrender to the army of the Arameans. If they keep us alive, we live. And if they kill us, we shall die.”

2 Melakim 7:5 So at twilight they rose up to go to the camp of the Arameans. And when they had come to the outskirts of the Aramean camp, look, no one was there.

2 Melakim 7:6 For YĕHôVâH (יְהוָה) had caused the army of the Arameans to hear the noise of chariots and the noise of horses, the noise of a great army, and they said to each other, “Look, the King of Yisra’el has hired against us the sovereigns of the Hittites and the sovereigns of the Mitsrians to come against us!”

2 Melakim 7:7 So they rose up and fled at twilight, and left the camp as it is – their tents, and their horses, and their donkeys – and they fled for their lives.

2 Melakim 7:8 And when these lepers came to the outskirts of the camp, they went into one tent and ate and drank, and took from there silver and gold and garments, and went and hid them. And they came back and went into another tent, and took from there and went and hid it.

2 Melakim 7:9 Then they said to each other, “We are not doing right. This day is a day of good news, and we are keeping silent. And if we wait until morning light, then evil shall come upon us. And now, come, let us go and inform the house of the sovereign.”

2 Melakim 7:10 And they came and called to the gatekeepers of the city, and informed them, saying,

“We went to the camp of Aram, and look, there is not a man or a voice of man, only horses tied and donkeys tied, and the tents as they were.”

2 Melakim 7:11 And the gatekeepers called, and they informed the house of the sovereign inside.

2 Melakim 7:12 So the sovereign rose up in the night and said to his servants, “Let me now inform you what the Arameans have done to us. They know that we are starving, so they have gone out of the camp to hide themselves in the field, saying, ‘When they come out of the city, we shall catch them alive, and enter into the city.’ ”

2 Melakim 7:13 And one of his servants answered and said, “Please, let some take five of the horses that are left in the city. Look, they are like the entire crowd of Yisra’el that are left in it, look, they are like the entire crowd of Yisra’el left from those who are consumed. So let us send and see.”

2 Melakim 7:14 They then took two chariots with horses. And the sovereign sent them in the direction of the camp of Aram, saying, “Go and see.”

2 Melakim 7:15 And they went after them to the Yardën. And look, all the way was littered with garments and weapons which the Arameans had thrown away in their haste. And the messengers returned and reported to the sovereign.

2 Melakim 7:16 Then the people went out and plundered the camp of Aram. So a seah of fine flour was for a sheqel, and two seahs of barley for a sheqel, according to the word of YĕHôVâH (יְהוָה).

2 Melakim 7:17 And the sovereign had appointed the officer on whose hand he leaned to be in charge of the gate. But the people trampled him in the gate, and he died, as the man of Elohim (אֱלֹהִים) had said, who spoke when the sovereign came down to him.

2 Melakim 7:18 And it came to be, as the man of Elohim (אֱלֹהִים) had spoken to the sovereign, saying, “Two seahs of barley for a sheqel, and a seah of fine flour for a sheqel, at this time tomorrow in the gate of Shomeron,”

2 Melakim 7:19 that officer answered the man of Elohîm (אֱלֹהִים), and said, “Now look, if YĕHôVâH (יְהוָה) is making windows in the heavens, is it according to this word?” And he had said, “Look, you are about to see it with your eyes, but not eat of it.”

2 Melakim 7:20 And so it came to be for him, for the people trampled him in the gate, and he died.

2 Melakim 8:1 And Elisha spoke to the woman whose son he had restored to life, saying, “Rise up and go, you and your household, and sojourn wherever you do sojourn, for YĕHôVâH (יְהוָה) has called for a scarcity of food, and also, it is coming upon the land for seven years.”

2 Melakim 8:2 And the woman rose up and did according to the word of the man of Elohîm (אֱלֹהִים), and she went with her household and sojourned in the land of the Philistines, seven years.

2 Melakim 8:3 And it came to be, at the end of seven years, that the woman returned from the land of the Philistines. And she went to cry out to the sovereign for her house and for her land.

2 Melakim 8:4 And the sovereign was speaking to Gëhazi, the servant of the man of Elohîm (אֱלֹהִים), saying, “Please relate to me all the great matters Elisha has done.”

2 Melakim 8:5 And it came to be, as he was relating to the sovereign how he had restored the dead to life, that see, the woman whose son he had restored to life, was crying out to the sovereign for her house and for her land. And Gëhazi said, “My master, O sovereign, this is the woman, and this is her son whom Elisha restored to life.”

2 Melakim 8:6 So the sovereign asked the woman, and she related to him. And the sovereign appointed a certain eunuch for her, saying, “Return all that was hers, and all the increase of the field from the day that she left the land until now.”

2 Melakim 8:7 And Elisha came to Dammeseq, and Ben-Haḏaḏ King of Aram was sick. And it was

reported to him, saying, “The man of Elohîm (אֱלֹהִים) has come here.”

2 Melakim 8:8 And the sovereign said to Ḥaza'el, “Take a present in your hand, and go to meet the man of Elohîm (אֱלֹהִים), and inquire of YĕHôVâH (יְהוָה) by him, saying, ‘Do I recover from this sickness?’ ”

2 Melakim 8:9 And Ḥaza'el went to meet him and took a present with him, of all the good wares of Dammeseq, forty camel-loads. And he came and stood before him, and said, “Your son Ben-Haḏaḏ King of Aram has sent me to you, saying, ‘Do I recover from this sickness?’ ”

2 Melakim 8:10 And Elisha said to him, “Go, say to him, ‘You shall certainly recover.’ But YĕHôVâH (יְהוָה) has shown me that he shall certainly die.”

2 Melakim 8:11 And he looked at him steadily until he was ashamed. Then the man of Elohîm (אֱלֹהִים) wept.

2 Melakim 8:12 And Ḥaza'el said, “Why is my master weeping?” And he answered, “Because I know the evil that you are going to do to the children of Yisra'el: Setting their strongholds on fire, and slaying their young men with the sword, and dashing their children, and ripping open their women with child.”

2 Melakim 8:13 And Ḥaza'el said, “But what is your servant – a dog, that he should perform this great matter?” And Elisha answered, “YĕHôVâH (יְהוָה) has shown that you are to be sovereign over Aram!”

2 Melakim 8:14 And he left Elisha, and came to his master, who said to him, “What did Elisha say to you?” And he answered, “He said to me that you shall certainly recover.”

2 Melakim 8:15 And on the next day it came to be that he took a thick cloth and dipped it in water, and spread it over his face so that he died. And Ḥaza'el reigned in his place.

2 Melakim 8:16 And in the fifth year of Yehoram son of Aḥaḅ King of Yisra'el – Yehoshaphat was

King of Yehuḏah – Yehoram son of Yehoshaphat began to reign as King of Yehuḏah.

2 Melakim 8:17 He was thirty-two years old when he began to reign, and he reigned eight years in Yerushalayim.

2 Melakim 8:18 And he walked in the way of the sovereigns of Yisra'el, as the house of Aḥab had done, for the daughter of Aḥab was his wife. And he did evil in the eyes of YĕHôVâH (יהוה).

2 Melakim 8:19 However, YĕHôVâH (יהוה) would not destroy Yehuḏah, for the sake of Dawid His servant, as He promised him to give a lamp to him and his sons forever.

2 Melakim 8:20 In his days Edom revolted from under the hand of Yehuḏah, and made a sovereign over themselves.

2 Melakim 8:21 And Yoram passed over to Tsa'ir, and all his chariots with him. And he rose by night and smote the Edomites who had surrounded him and the commanders of the chariots, but his people fled to their tents.

2 Melakim 8:22 Yet Edom has been in revolt from under the hand of Yehuḏah to this day. Then Liḇnah revolted at the same time.

2 Melakim 8:23 And the rest of the acts of Yoram, and all that he did, are they not written in the book of the annals of the sovereigns of Yehuḏah?

2 Melakim 8:24 So Yoram slept with his fathers, and was buried with his fathers in the City of Dawid. And Aḥazyahu his son reigned in his place.

2 Melakim 8:25 In the twelfth year of Yoram son of Aḥab King of Yisra'el, Aḥazyahu son of Yehoram King of Yehuḏah began to reign.

2 Melakim 8:26 Aḥazyahu was twenty-two years old when he began to reign, and he reigned one year in Yerushalayim. And the name of his mother was Athalyahu, the granddaughter of Omri, King of Yisra'el.

2 Melakim 8:27 And he walked in the way of the house of Aḥab, and did evil in the eyes of YĕHôVâH (יהוה), as the house of Aḥab had done, for he was the son-in-law of the house of Aḥab.

2 Melakim 8:28 And he went with Yoram son of Aḥab to battle against Ḥaza'el King of Aram at Ramoth Gil'aḏ, and the Arameans smote Yoram.

2 Melakim 8:29 And King Yoram went back to Yizre'el to recover from the wounds with which the Arameans had smitten him at Ramah, when he fought against Ḥaza'el King of Aram. Then Aḥazyahu son of Yehoram, the King of Yehuḏah, went down to see Yoram son of Aḥab in Yizre'el, for he was sick.

2 Melakim 9:1 And Elisha the prophet called one of the sons of the prophets, and said to him, "Gird your loins and take this flask of oil in your hand, and go to Ramoth Gil'aḏ.

2 Melakim 9:2 "And you shall go there and look there for Yĕhu son of Yehoshaphat, son of Nimshi, and go in and make him rise up from among his brothers, and take him to an inner room,

2 Melakim 9:3 "and take the flask of oil, and pour it on his head, and say, 'Thus said YĕHôVâH (יהוה), "I have anointed you sovereign over Yisra'el." ' Then you shall open the door and flee, and do not wait."

2 Melakim 9:4 So the young man – the young man the prophet – went to Ramoth Gil'aḏ,

2 Melakim 9:5 and came in and saw the commanders of the army sitting. And he said, "I have a message for you, O commander." And Yĕhu said, "For which one of us?" And he said, "For you, commander."

2 Melakim 9:6 And he rose up and went into the house. And he poured the oil on his head, and said to him, "Thus said YĕHôVâH (יהוה) Elohîm (אלהים) of Yisra'el, 'I have anointed you sovereign over the people of YĕHôVâH (יהוה), over Yisra'el.

2 Melakim 9:7 'And you shall smite the house of Aḥab your master, and I shall avenge the blood of My servants the prophets, and the blood of all the servants of YĕHôVâH (יהוה), at the hand of Izeḇel.

2 Melakim 9:8 'And all the house of Aḥab shall perish. And I shall cut off from Aḥab all the males in Yisra'el, both those shut up and those left at large.

2 Melakim 9:9 'And I shall give up the house of Aḥaḇ like the house of Yarob'am son of Neḇat, and like the house of Ba'asha son of Aḥiyah.

2 Melakim 9:10 'And the dogs are going to eat Izeḇel in the portion of Yizre'el, with none to bury her.' " Then he opened the door and fled.

2 Melakim 9:11 And Yēhu came out to the servants of his master, and one said to him, "Is there peace? Why did this madman come to you?" And he said to them, "You know the man and his talk."

2 Melakim 9:12 And they said, "A lie! Reveal it to us now." So he said, "Thus and thus he spoke to me, saying, 'Thus said YēHôVâH (יהוה)', "I have anointed you sovereign over Yisra'el." ' ' "

2 Melakim 9:13 And they hurried, and each one took his garment and put it under him on the top of the steps. And they blew a ram's horn, saying, "Yēhu reigns!"

2 Melakim 9:14 Thus Yēhu son of Yehoshaphat, son of Nimshi, conspired against Yoram – now Yoram had been guarding Ramoth Gil'aḏ, he and all Yisra'el, against Ḥaza'el King of Aram.

2 Melakim 9:15 But King Yehoram had returned to Yizre'el to recover from the wounds with which the Arameans had smitten him when he fought with Ḥaza'el King of Aram – Yēhu now said, "If this is your desire, let no one leave or escape from the city to go and make it known in Yizre'el!"

2 Melakim 9:16 And Yēhu rode in a chariot and went to Yizre'el, for Yoram was laid up there. And Aḥazyah King of Yehuḏah had come down to see Yoram.

2 Melakim 9:17 And a watchman stood on the tower in Yizre'el, and he saw the company of Yēhu as he came, and said, "I see a company of men."

And Yehoram said, "Get a horseman and send him to meet them, and let him say, 'Is there peace?' "

2 Melakim 9:18 And the horseman went to meet him, and said, "Thus said the sovereign, 'Is there peace?' " And Yēhu said, "What have you to do with peace? Turn around and follow me." And the

watchman spoke, saying, "The messenger went to them, but is not coming back."

2 Melakim 9:19 Then he sent out a second horseman who came to them, and said, "Thus said the sovereign, 'Is there peace?' " And Yēhu answered, "What have you to do with peace? Turn around and follow me."

2 Melakim 9:20 And the watchman spoke, saying, "He went up to them and is not coming back. And the driving is like the driving of Yēhu son of Nimshi, for he drives madly!"

2 Melakim 9:21 Then Yehoram said, "Hitch up." And his chariot was hitched up. And Yehoram King of Yisra'el and Aḥazyahu King of Yehuḏah went out, each in his chariot. And they went out to meet Yēhu, and met him on the portion of Naḇoth the Yizre'elite.

2 Melakim 9:22 And it came to be, when Yehoram saw Yēhu, that he said, "Is there peace, Yēhu?" But he answered, "What peace, as long as the whorings of your mother Izeḇel and her witchcraft are so many?"

2 Melakim 9:23 Thereupon Yehoram turned his hands around and fled, and said to Aḥazyahu, "Treachery, O Aḥazyah!"

2 Melakim 9:24 And Yēhu drew his bow and shot Yehoram between his arms. And the arrow came out at his heart, and he sank down in his chariot.

2 Melakim 9:25 And Yēhu said to Biḏqar his officer, "Take him up, and throw him into the portion of the field of Naḇoth the Yizre'elite. Remember how you and I were riding together behind Aḥaḇ his father, and YēHôVâH (יהוה) lifted up this pronouncement against him:

2 Melakim 9:26 'Have I not seen the blood of Naḇoth and the blood of his sons last night?' declares YēHôVâH (יהוה). 'And I shall repay you in this portion,' declares YēHôVâH (יהוה). And now, take up, throw him on the portion, according to the word of YēHôVâH (יהוה)."

2 Melakim 9:27 And Aḥazyah King of Yehuḏah saw this and fled up the way to Bēyth Haggan. And

Yëhu pursued him, and said, "Smite him, him too, in the chariot," at the ascent to Gur, which is by Yible'am. And he fled to Megiddo, and died there.

2 Melakim 9:28 Then his servants conveyed him in the chariot to Yerushalayim, and buried him in his tomb with his fathers in the City of Dawid.

2 Melakim 9:29 And in the eleventh year of Yoram son of Ahab, Ahazyah began to reign over Yehudah.

2 Melakim 9:30 And Yëhu came to Yizre'el, and Izebel heard of it. And she put paint on her eyes and adorned her head, and looked through a window.

2 Melakim 9:31 And as Yëhu came to the gate, she said, "Is it peace, Zimri, slayer of your master?"

2 Melakim 9:32 And he lifted up his face to the window and said, "Who is with me? Who?" And two, three eunuchs looked down to him.

2 Melakim 9:33 And he said, "Throw her down." And they threw her down, and some of her blood spattered on the wall and on the horses, and he trampled her under foot.

2 Melakim 9:34 And he went in, and he ate and drank, and said, "Go now, see to this cursed one, and bury her, for she was a sovereign's daughter."

2 Melakim 9:35 So they went to bury her, but all they found of her was the skull and the feet and the palms of the hands.

2 Melakim 9:36 And they came back and informed him. And he said, "This is the word of YêHôVâH (יהוה), which He spoke by His servant Ēliyahu the Tishbite, saying, 'In the portion of Yizre'el dogs are going to eat the flesh of Izebel,

2 Melakim 9:37 and the corpse of Izebel shall be as dung on the surface of the field, in the portion of Yizre'el, so that they do not say, "This is Izebel." ' ' "

2 Melakim 10:1 And Ahab had seventy sons in Shomeron. And Yëhu wrote letters and sent to Shomeron, to the rulers of Yizre'el, to the elders, and to the guardians of Ahab, saying,

2 Melakim 10:2 And now, when this letter comes to you, since your master's sons are with you, and

you have chariots and horses, and a walled city, and weapons,

2 Melakim 10:3 choose the best and most upright of your master's sons, and set him on his father's throne, and fight for your master's house.

2 Melakim 10:4 And they were greatly afraid, and said, "Look, two sovereigns have not stood before him, how do we stand, we?"

2 Melakim 10:5 And he who was over the house, and he who was over the city, the elders also, and the guardians, sent to Yëhu, saying, "We are your servants, and all that you say to us we do. We do not set up anyone to reign. Do what is good in your eyes."

2 Melakim 10:6 And he wrote a second letter to them, saying, If you are for me, and if you obey my voice, take the heads of the men, your master's sons, and come to me at Yizre'el by this time tomorrow. Now the sovereign's sons, seventy beings, were with the great men of the city, who brought them up.

2 Melakim 10:7 And it came to be, when the letter came to them, that they took the sovereign's sons and slaughtered them, seventy men, and put their heads in baskets and sent them to him at Yizre'el.

2 Melakim 10:8 Then a messenger came and informed him, saying, "They have brought the heads of the sovereign's sons." And he said, "Make them two heaps at the entrance of the gate until morning."

2 Melakim 10:9 And it came to be, in the morning, that he went out and stood, and said to all the people, "You are righteous. Look, I conspired against my master and slew him, but who smote all these?"

2 Melakim 10:10 "Know now that not one word of YêHôVâH (יהוה) which YêHôVâH (יהוה) spoke concerning the house of Ahab does fall to the ground, for YêHôVâH (יהוה) has done what He spoke by His servant Ēliyahu."

2 Melakim 10:11 And Yëhu smote all those left of the house of Ahab in Yizre'el, and all his great men

and his friends and his priests, until he left him without a survivor.

2 Melakim 10:12 And he rose up to go, and went to Shomeron. On the way, at Bëyth Ėqed of the Shepherds,

2 Melakim 10:13 Yëhu met the brothers of Aḥazyahu King of Yehuḏah, and said, "Who are you?" And they answered, "We are brothers of Aḥazyahu, and we have come down to greet the sons of the sovereign and the sons of the sovereigness mother."

2 Melakim 10:14 And he said, "Take them alive!" So they took them alive, and slew them at the well of Bëyth Ėqed, forty-two men, and he left none of them.

2 Melakim 10:15 And he left there and met Yehonaḏab son of Rëkab, coming to meet him, and blessed him and said to him, "Is your heart right, as my heart is toward your heart?" And Yehonaḏab answered, "It is." Yëhu said, "If it is, give me your hand." And he gave him his hand, and he took him up to him into the chariot.

2 Melakim 10:16 And he said, "Come with me, and see my ardour for YĖHÔVÂH (יהוה)." And they made him ride in his chariot.

2 Melakim 10:17 And he came to Shomeron, and smote all those left of Aḥab in Shomeron, till he had destroyed them, according to the word of YĖHÔVÂH (יהוה) which He spoke to Ėliyahu.

2 Melakim 10:18 And Yëhu gathered all the people and said to them, "Aḥab served Ba'al a little; Yëhu serves him much.

2 Melakim 10:19 "And now, call to me all the prophets of Ba'al, all his servants, and all his priests. Let no one be missing, for I have a great slaughtering to make to Ba'al. Anyone who is lacking shall not live!" But Yëhu did this deceptively, in order to destroy the servants of Ba'al.

2 Melakim 10:20 And Yëhu said, "Set apart an assembly for Ba'al." So they proclaimed it.

2 Melakim 10:21 And Yëhu sent throughout all Yisra'el, and all the servants of Ba'al came, so that there was not a man left who did not come. And they came into the house of Ba'al, and the house of Ba'al was filled from end to end.

2 Melakim 10:22 And he said to him who was over the wardrobe, "Bring out garments for all the servants of Ba'al." And he brought out garments for them.

2 Melakim 10:23 And Yëhu and Yehonaḏab son of Rëkab went into the house of Ba'al, and said to the servants of Ba'al, "Search and see that no servants of YĖHÔVÂH (יהוה) are here with you, but only the servants of Ba'al."

2 Melakim 10:24 So they went in to make offerings and burnt offerings. Now Yëhu had appointed for himself eighty men on the outside, and had said, "The man who lets escape any of the men whom I have brought into your hands – his life for his life!"

2 Melakim 10:25 And it came to be, when he had finished making the burnt offering, Yëhu said to the guard and to the officers, "Go in, smite them, let no one come out!" And they smote them with the edge of the sword, and the guards and the officers threw them out, and went into the inner room of the house of Ba'al,

2 Melakim 10:26 and brought out the pillars of the house of Ba'al and burned them,

2 Melakim 10:27 and broke down the statue of Ba'al, and broke down the house of Ba'al and made it a latrine to this day.

2 Melakim 10:28 Thus Yëhu destroyed Ba'al out of Yisra'el.

2 Melakim 10:29 However, Yëhu did not turn away from the sins of Yarob'am son of Nebat, who had made Yisra'el sin, from the golden calves that were at Bëyth Ėl and Dan.

2 Melakim 10:30 And YĖHÔVÂH (יהוה) said to Yëhu, "Because you have done well by doing what is right in My eyes, and have done to the house of Aḥab all that was in My heart, your sons are going to sit on the throne of Yisra'el to the fourth generation."

2 Melakim 10:31 But Yëhu did not guard to walk in the Law of YĕHôVâH (יהוה) Elohim (אלהים) of Yisra'ël with all his heart. For he did not turn away from the sins of Yarob'am, who had made Yisra'ël sin.

2 Melakim 10:32 In those days YĕHôVâH (יהוה) began to cut off some in Yisra'ël. And Ḥaza'ël smote them throughout all the border of Yisra'ël, from the Yardën to the sun-rising: all the land of Gil'ad – the Gaḏites, and the Re'uḇēnites, and the Menashshehites – from Aro'ër, which is by the wadi Arnon, including Gil'ad and Bashan.

2 Melakim 10:34 And the rest of the acts of Yëhu, and all that he did, and all his might, are they not written in the book of the annals of the sovereigns of Yisra'ël?

2 Melakim 10:35 So Yëhu slept with his fathers, and they buried him in Shomeron. And Yeho'aḥaz his son reigned in his place.

2 Melakim 10:36 And the days that Yëhu reigned over Yisra'ël in Shomeron were twenty-eight years.

2 Melakim 11:1 And Athalyah was the mother of Aḥazyahu. And when she saw that her son was dead, she arose and destroyed all the offspring of the reign.

2 Melakim 11:2 But Yehosheḇa, the daughter of King Yoram, sister of Aḥazyahu, took Yo'ash son of Aḥazyah, and stole him away from among the sons of the sovereign's sons who were put to death. So they hid him and his nurse in the bedroom, from Athalyahu, and he was not put to death.

2 Melakim 11:3 And he remained with her in hiding in the House of YĕHôVâH (יהוה) for six years, while Athalyah was reigning over the land.

2 Melakim 11:4 And in the seventh year Yehoyaḏa sent and brought the commanders of hundreds, with the Karites and the runners, and brought them into the House of YĕHôVâH (יהוה) to him. And he made a covenant with them and took an oath from them in the House of YĕHôVâH (יהוה), and showed them the son of the sovereign.

2 Melakim 11:5 And he commanded them, saying, "This is what you are to do: One-third of you who come in on the Sabbath to be on guard in the sovereign's house,

2 Melakim 11:6 and one-third at the gate of Sur, and one-third at the gate behind the runners. And you shall be on guard in the house, lest it be broken down.

2 Melakim 11:7 "And the two detachments of you who are going out on the Sabbath shall be on guard in the House of YĕHôVâH (יהוה) for the sovereign.

2 Melakim 11:8 "And you shall surround the sovereign on all sides, every man with his weapons in his hand. And whoever comes within the ranks, let him be put to death. And be with the sovereign as he goes out and as he comes in."

2 Melakim 11:9 So the commanders of the hundreds did according to all that Yehoyaḏa the priest commanded. And each of them took his men who were going in on the Sabbath, with those who were going out on the Sabbath, and came to Yehoyaḏa the priest.

2 Melakim 11:10 And the priest gave the commanders of hundreds the spears and shields which had belonged to King Dawiḏ, that were in the House of YĕHôVâH (יהוה).

2 Melakim 11:11 And the runners stood, every man with his weapons in his hand, all around the sovereign, from the right side of the House to the left side of the House, by the altar and the House.

2 Melakim 11:12 And he brought out the son of the sovereign and put on him the diadem and the Witness. And they set him up to reign and anointed him, and they clapped their hands and said, "Let the sovereign live!"

2 Melakim 11:13 And Athalyah heard the noise of the runners, the people, and she came to the people, into the House of YĕHôVâH (יהוה),

2 Melakim 11:14 and looked and saw the sovereign standing by a column, according to the ruling, and the chiefs and the trumpeters were beside the sovereign, and all the people of the land rejoicing

and blowing trumpets. And Athalyah tore her garments and cried out, "Treason! Treason!"

2 Melakim 11:15 And Yehoyaḏa the priest commanded the commanders of the hundreds, the officers of the army, and said to them, "Take her outside the ranks, and slay with the sword whoever follows her." For the priest had said, "Do not let her be killed in the House of YēHôVâH (יהוה)." 2 Melakim 11:16 So they took hold of her, and she went by way of the horses' entrance to the sovereign's house, and was put to death there.

2 Melakim 11:17 And Yehoyaḏa made a covenant between YēHôVâH (יהוה) and the sovereign and the people, to be the people of YēHôVâH (יהוה) – also between the sovereign and the people.

2 Melakim 11:18 And all the people of the land went to the house of Ba'al, and broke it down. They completely broke up its altars and images, and slew Mattan the priest of Ba'al before the altars. And the priest appointed inspectors over the House of YēHôVâH (יהוה),

2 Melakim 11:19 and took the commanders of hundreds, and the Karites, and the runners, and all the people of the land. And they brought the sovereign down from the House of YēHôVâH (יהוה), and went by way of the gate of the runners to the sovereign's house. And he sat on the throne of the sovereigns.

2 Melakim 11:20 And all the people of the land rejoiced. And the city had rest, for they had slain Athalyahu with the sword in the sovereign's house.

2 Melakim 11:21 Yeho'ash was seven years old when he began to reign.

2 Melakim 12:1 Yeho'ash began to reign in the seventh year of Yëhu, and he reigned forty years in Yerushalayim. And his mother's name was Tsibyah of Be'ërsheba.

2 Melakim 12:2 And Yeho'ash did what was right in the eyes of YēHôVâH (יהוה) all the days in which Yehoyaḏa the priest instructed him.

2 Melakim 12:3 However, the high places were not taken away; the people still slaughter and burned incense on the high places.

2 Melakim 12:4 And Yeho'ash said to the priests, "All the silver of the Holy gifts that are brought into the House of YēHôVâH (יהוה), the silver coming over, each man's assessment silver, all the silver that a man purposes in his heart to bring into the House of YēHôVâH (יהוה),

2 Melakim 12:5 let the priests take for themselves, each from his friend. And let them repair the damages of the House, wherever there is damage."

2 Melakim 12:6 And it came to be, by the twenty-third year of King Yeho'ash, that the priests had not repaired the damages of the House,

2 Melakim 12:7 and King Yeho'ash called Yehoyaḏa the priest and the other priests, and said to them, "Why have you not repaired the damages of the House? And now, do not take any more silver from your friends, but give it for repairing the damages of the House."

2 Melakim 12:8 And the priests agreed that they would neither receive any more silver from the people, nor repair the damages of the House.

2 Melakim 12:9 And Yehoyaḏa the priest took a chest, and bored a hole in its lid, and set it beside the altar, on the right side as one comes into the House of YēHôVâH (יהוה). And the priests who guarded the door put there all the silver that was brought into the House of YēHôVâH (יהוה).

2 Melakim 12:10 And it came to be, whenever they saw that there was much silver in the chest, that the sovereign's scribe and the high priest came up and put it in bags, and counted the silver that was found in the House of YēHôVâH (יהוה)

2 Melakim 12:11 and gave the silver, weighed out, into the hands of those who did the work, who had the oversight of the House of YēHôVâH (יהוה). And they paid it out to the carpenters and builders who worked on the House of YēHôVâH (יהוה),

2 Melakim 12:12 and to stonemasons and stonecutters, and for buying timber and hewn

stone to repair the damage of the House of YĕHôVâH (יהוה), and for all that was paid out to repair the House.

2 Melaḳim 12:13 However there were not made for the House of YĕHôVâH (יהוה) basins of silver, snuffers, sprinkling-bowls, trumpets, any objects of gold, or objects of silver, from the silver that was brought into the House of YĕHôVâH (יהוה),

2 Melaḳim 12:14 for they gave that to the workmen, and they repaired the House of YĕHôVâH (יהוה) with it.

2 Melaḳim 12:15 And they did not reckon with the men into whose hand they gave the silver to be paid to workmen, for they acted trustworthily.

2 Melaḳim 12:16 The silver from the trespass offerings and the silver from the sin offerings was not brought into the House of YĕHôVâH (יהוה). It belonged to the priests.

2 Melaḳim 12:17 And Ḥaza'el King of Aram went up and fought against Gath, and captured it. And Ḥaza'el set his face to go up to Yerushalayim.

2 Melaḳim 12:18 And Yeho'ash King of Yehuḏah took all the Holy gifts that his fathers, Yehoshaphat and Yehoram and Aḥazyahu, sovereigns of Yehuḏah, had set apart, and his own Holy gifts, and all the gold found in the treasuries of the House of YĕHôVâH (יהוה) and in the sovereign's house, and sent them to Ḥaza'el King of Aram. Then he went away from Yerushalayim.

2 Melaḳim 12:19 And the rest of the acts of Yo'ash, and all that he did, are they not written in the book of the annals of the sovereigns of Yehuḏah?

2 Melaḳim 12:20 And his servants rose up and made a conspiracy, and smote Yo'ash in the house of Millo, which goes down to Silla.

2 Melaḳim 12:21 For Yozaḳar son of Shim'ath and Yehozabab son of Shomër, his servants, smote him. So he died, and they buried him with his fathers in the City of Dawiḏ. And Amatsyah his son reigned in his place.

2 Melaḳim 13:1 In the twenty-third year of Yo'ash son of Aḥazyahu, King of Yehuḏah, Yeho'aḥaz son

of Yĕhu began to reign over Yisra'el in Shomeron, and reigned seventeen years.

2 Melaḳim 13:2 And he did evil in the eyes of YĕHôVâH (יהוה), and followed the sins of Yarob'am son of Neḅat, who had made Yisra'el sin. He did not turn away from them.

2 Melaḳim 13:3 And the displeasure of YĕHôVâH (יהוה) burned against Yisra'el, and He gave them into the hand of Ḥaza'el King of Aram, and into the hand of Ben-Haḏad son of Ḥaza'el, all the days.

2 Melaḳim 13:4 Then Yeho'aḥaz sought the face of YĕHôVâH (יהוה). And YĕHôVâH (יהוה) listened to him, for He saw the oppression of Yisra'el, because the King of Aram oppressed them.

2 Melaḳim 13:5 And YĕHôVâH (יהוה) gave Yisra'el a saviour, so that they came out from under the hand of Aram. And the children of Yisra'el dwelt in their tents as before.

2 Melaḳim 13:6 However, they did not turn away from the sins of the house of Yarob'am, who had made Yisra'el sin, but walked in them. Moreover, the Ashërah also remained in Shomeron.

2 Melaḳim 13:7 For He left of the army of Yeho'aḥaz only fifty horsemen, and ten chariots, and ten thousand footmen, for the King of Aram had destroyed them and made them like the dust at threshing.

2 Melaḳim 13:8 And the rest of the acts of Yeho'aḥaz, and all that he did, and his might, are they not written in the book of the annals of the sovereigns of Yisra'el?

2 Melaḳim 13:9 So Yeho'aḥaz slept with his fathers, and they buried him in Shomeron. And Yo'ash his son reigned in his place.

2 Melaḳim 13:10 In the thirty-seventh year of Yo'ash King of Yehuḏah, Yeho'ash son of Yeho'aḥaz began to reign over Yisra'el in Shomeron, sixteen years.

2 Melaḳim 13:11 And he did evil in the eyes of YĕHôVâH (יהוה). He did not turn away from all the sins of Yarob'am son of Neḅat, who had made Yisra'el sin – he walked in it.

2 Melakim 13:12 And the rest of the acts of Yo'ash, and all that he did, and his might with which he fought against Amatsyah King of Yehudah, are they not written in the book of the annals of the sovereigns of Yisra'el?

2 Melakim 13:13 So Yo'ash slept with his fathers. And Yarob'am sat on his throne. And Yo'ash was buried in Shomeron with the sovereigns of Yisra'el.

2 Melakim 13:14 And Elisha had become sick with the sickness in which he died. And Yo'ash the King of Yisra'el came down to him, and wept over his face, and said, "O my father, my father, the chariots of Yisra'el and their horsemen!"

2 Melakim 13:15 And Elisha said to him, "Take a bow and some arrows." And he took a bow and some arrows.

2 Melakim 13:16 And he said to the King of Yisra'el, "Place your hand on the bow." So he placed his hand, and Elisha placed his hands on the hands of the sovereign,

2 Melakim 13:17 and said, "Open the east window." And he had opened it and Elisha said, "Shoot." And he shot. Then he said, "The arrow of deliverance of YēHôVâH (יְהוָה) and the arrow of deliverance from Aram, for you shall smite Aram at Aphëq until it is finished."

2 Melakim 13:18 Then he said, "Take the arrows," and he took them. And he said to the King of Yisra'el, "Strike the ground," and he struck three times, and stopped.

2 Melakim 13:19 And the man of Elohim (אֱלֹהִים) was wroth with him and said, "You should have smitten five or six times, then you would have smitten Aram till its utter destruction. But now you shall smite Aram only three times."

2 Melakim 13:20 And Elisha died, and they buried him. And the raiding bands from Mo'ab came into the land in the spring of the year.

2 Melakim 13:21 And it came to be, they were burying a man, and there they saw a raiding band, and cast the man in the tomb of Elisha. And the

man fell and touched the bones of Elisha, and came to life and stood on his feet.

2 Melakim 13:22 And Haza'el King of Aram oppressed Yisra'el all the days of Yeho'aḥaz.

2 Melakim 13:23 But YēHôVâH (יְהוָה) showed favour to them, and had compassion on them, and turned toward them, for the sake of His covenant with 'Ab-râ-hâm (אַבְרָהָם), Yiṣ-ḥâq, and Ya'aqob, and would not destroy them or cast them from His presence as yet.

2 Melakim 13:24 And Haza'el King of Aram died. And Ben-Hadaḏ his son reigned in his place.

2 Melakim 13:25 And Yeho'ash son of Yeho'aḥaz recovered from the hand of Ben-Hadaḏ, son of Haza'el, the cities which he had taken out of the hand of Yeho'aḥaz his father in battle. Yo'ash smote him three times, and he recovered the cities of Yisra'el.

2 Melakim 14:1 In the second year of Yo'ash son of Yo'aḥaz, King of Yisra'el, Amatsyahu son of Yo'ash, King of Yehudah, began to reign.

2 Melakim 14:2 He was twenty-five years old when he began to reign, and he reigned twenty-nine years in Yerushalayim. And his mother's name was Yeho'addin of Yerushalayim.

2 Melakim 14:3 And he did what was right in the eyes of YēHôVâH (יְהוָה), but not like his father Dawiḏ. He did according to all his father Yo'ash did.

2 Melakim 14:4 However, the high places were not taken away. The people still slaughtered and burned incense on the high places.

2 Melakim 14:5 And it came to be, as soon as the reign was strong in his hand, that he smote his servants who had smitten his father the sovereign.

2 Melakim 14:6 But he did not put to death the children of the murderers, according to what is written in the Book of the Law of Mosheh, in which YēHôVâH (יְהוָה) commanded, saying, "Fathers are not put to death for the children, and children are not put to death for the fathers, but each one is put to death for his own sin."

2 Melakim 14:7 He smote Edom in the Valley of Salt, ten thousand, and took Sela in battle, and called its name Yothe'el to this day.

2 Melakim 14:8 Amasyah then sent messengers to Yeho'ash son of Yeho'ahaz, son of Yehu, King of Yisra'el, saying, "Come, let us look each other in the face!"

2 Melakim 14:9 And Yeho'ash King of Yisra'el sent to Amasyahu King of Yehudah, saying, "The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, 'Give your daughter to my son as wife.' And a wild beast that was in Lebanon passed by and trampled the thistle.

2 Melakim 14:10 "You have certainly smitten Edom, and your heart has lifted you up. Be esteemed and stay in your house. But why do you stir up yourself to evil, that you should fall – you and Yehudah with you?"

2 Melakim 14:11 But Amasyahu did not listen, so Yeho'ash King of Yisra'el went up, and he and Amasyahu King of Yehudah faced one another at Bëyth Shemesh, which belongs to Yehudah.

2 Melakim 14:12 And Yehudah was smitten before Yisra'el, and they each fled to his tent.

2 Melakim 14:13 And Yeho'ash King of Yisra'el caught Amasyahu King of Yehudah, son of Yeho'ash, son of Ahazyahu, at Bëyth Shemesh. And they came to Yerushalayim and he broke through the wall of Yerushalayim from the Gate of Ephrayim to the Corner Gate, four hundred cubits, 2 Melakim 14:14 and took all the gold and silver, and all the objects that were found in the House of YEHÔVÂH (יהוה) and in the treasuries of the sovereign's house, and hostages, and returned to Shomeron.

2 Melakim 14:15 And the rest of the acts of Yeho'ash which he did, and his might, and how he fought with Amasyahu King of Yehudah, are they not written in the book of the annals of the sovereigns of Yisra'el?

2 Melakim 14:16 So Yeho'ash slept with his fathers, and was buried in Shomeron with the sovereigns of Yisra'el. And Yarob'am his son reigned in his place.

2 Melakim 14:17 And Amasyahu son of Yo'ash, King of Yehudah, lived fifteen years after the death of Yeho'ash son of Yeho'ahaz, King of Yisra'el.

2 Melakim 14:18 And the rest of the acts of Amasyahu, are they not written in the book of the annals of the sovereigns of Yehudah?

2 Melakim 14:19 And they made a conspiracy against him in Yerushalayim, and he fled to Lakish. And they sent after him to Lakish and killed him there,

2 Melakim 14:20 and brought him on horses, and he was buried at Yerushalayim with his fathers in the City of Dawid.

2 Melakim 14:21 And all the people of Yehudah took Azaryah, who was sixteen years old, and set him up to reign instead of his father Amasyahu.

2 Melakim 14:22 He built Eylath and restored it to Yehudah, after the sovereign slept with his fathers.

2 Melakim 14:23 In the fifteenth year of Amasyahu son of Yo'ash, the King of Yehudah, Yarob'am son of Yo'ash, the King of Yisra'el, began to reign in Shomeron, and reigned forty-one years.

2 Melakim 14:24 And he did evil in the eyes of YEHÔVÂH (יהוה). He did not turn away from all the sins of Yarob'am son of Nebat, who had made Yisra'el sin.

2 Melakim 14:25 He restored the border of Yisra'el from the entrance of Hamath to the Sea of the Arabah, according to the word of YEHÔVÂH (יהוה) Elohim (אלהים) of Yisra'el, which He had spoken through His servant Yonah son of Amittai, the prophet who was from Gath Hëpher.

2 Melakim 14:26 For YEHÔVÂH (יהוה) saw that the affliction of Yisra'el was very bitter. And there was no one, neither shut up nor left at large, to help Yisra'el.

2 Melakim 14:27 And YEHÔVÂH (יהוה) had not said that He would blot out the name of Yisra'el from

under the heavens, but saved them by the hand of Yarob'am son of Yo'ash.

2 Melakim 14:28 And the rest of the acts of Yarob'am, and all that he did, and his might, how he fought, and how he recovered Dammeseq and Ḥamath for Yehuḏah in Yisra'el, are they not written in the book of the annals of the sovereigns of Yisra'el?

2 Melakim 14:29 So Yarob'am slept with his fathers, the sovereigns of Yisra'el. And Zeḳaryah his son reigned in his place.

2 Melakim 15:1 In the twenty-seventh year of Yarob'am King of Yisra'el, Azaryah son of Amatsyah, King of Yehuḏah, began to reign.

2 Melakim 15:2 He was sixteen years old when he began to reign, and he reigned fifty-two years in Yerushalayim. And his mother's name was Yeḳolyahu of Yerushalayim.

2 Melakim 15:3 And he did what was right in the eyes of YēHôVâH (יהוה), according to all that his father Amatsyahu did,

2 Melakim 15:4 however, the high places were not taken away. The people still slaughtered and burned incense on the high places.

2 Melakim 15:5 And YēHôVâH (יהוה) smote the sovereign, so that he was a leper until the day of his death, and he dwelt in a separate house. And Yotham son of the sovereign was over the house, ruling the people of the land.

2 Melakim 15:6 And the rest of the acts of Azaryahu, and all that he did, are they not written in the book of the annals of the sovereigns of Yehuḏah?

2 Melakim 15:7 So Azaryah slept with his fathers, and they buried him with his fathers in the City of Dawid. And Yotham his son reigned in his place.

2 Melakim 15:8 In the thirty-eighth year of Azaryahu King of Yehuḏah, Zeḳaryahu son of Yarob'am began to reign over Yisra'el in Shomeron, for six months.

2 Melakim 15:9 And he did evil in the eyes of YēHôVâH (יהוה), as his fathers had done. He did not

turn away from the sins of Yarob'am son of Neḅat, who had made Yisra'el sin.

2 Melakim 15:10 And Shallum son of Yaḅesh conspired against him, and smote him in front of the people, and killed him, and reigned in his place.

2 Melakim 15:11 And the rest of the acts of Zeḳaryah, see, they are written in the book of the annals of the sovereigns of Yisra'el.

2 Melakim 15:12 This was the word of YēHôVâH (יהוה) which He spoke to Yēhu, saying, "Your sons to the fourth generation are going to sit on the throne of Yisra'el." And it came to be so.

2 Melakim 15:13 Shallum son of Yaḅesh began to reign in the thirty-ninth year of Uzziyah, the King of Yehuḏah. And he reigned a month of days in Shomeron.

2 Melakim 15:14 And Menaḥēm son of Gaḏi went up from Tirtsah, and came to Shomeron, and smote Shallum son of Yaḅesh in Shomeron and killed him, and reigned in his place.

2 Melakim 15:15 And the rest of the acts of Shallum, and the conspiracy which he led, see, they are written in the book of the annals of the sovereigns of Yisra'el.

2 Melakim 15:16 And Menaḥēm smote Tiphseh, and all who were there, and its borders, from Tirtsah. Because they did not open it to him, therefore he smote it. And he ripped open all the pregnant women.

2 Melakim 15:17 In the thirty-ninth year of Azaryah King of Yehuḏah, Menaḥēm son of Gaḏi began to reign over Yisra'el, ten years in Shomeron.

2 Melakim 15:18 And he did evil in the eyes of YēHôVâH (יהוה). He did not turn away from the sins of Yarob'am son of Neḅat, who had made Yisra'el sin, all his days.

2 Melakim 15:19 Pul the King of Ashshur came against the land. And Menaḥēm gave Pul a thousand talents of silver, for his hand to be with him to strengthen the reign in his hand.

2 Melakim 15:20 And Menaḥēm exacted the silver of Yisra'el, of all the mighty men of wealth, of each

man fifty sheqels of silver, to give to the King of Ashshur. And the King of Ashshur turned back, and did not stay there in the land.

2 Melakim 15:21 And the rest of the acts of Menaḥëm, and all that he did, are they not written in the book of the annals of the sovereigns of Yisra'el?

2 Melakim 15:22 So Menaḥëm slept with his fathers. And Peqahyah his son reigned in his place.

2 Melakim 15:23 In the fiftieth year of Azaryah the King of Yehudah, Peqahyah the son of Menaḥëm began to reign over Yisra'el in Shomeron, for two years.

2 Melakim 15:24 And he did evil in the eyes of YĕHôVâH (יהוה). He did not turn away from the sins of Yarob'am son of Neḅat, who had made Yisra'el sin.

2 Melakim 15:25 And Peqah son of Remalyahu, a chief officer of his, conspired against him and smote him in Shomeron, in the high place of the sovereign's house, along with Argob and Aryeh, and with him were fifty men of Gil'ad. So he killed him and reigned in his place.

2 Melakim 15:26 And the rest of the acts of Peqahyah, and all that he did, see, they are written in the book of the annals of the sovereigns of Yisra'el.

2 Melakim 15:27 In the fifty-second year of Azaryah King of Yehudah, Peqah son of Remalyahu began to reign over Yisra'el in Shomeron, for twenty years.

2 Melakim 15:28 And he did evil in the eyes of YĕHôVâH (יהוה). He did not turn away from the sins of Yarob'am son of Neḅat, who had made Yisra'el sin.

2 Melakim 15:29 In the days of Peqah King of Yisra'el, Tiḡlath-Pileser King of Ashshur came and took Iyon, and Aḅel Bëyth Ma'akah, and Yanowah, and Qeḏesh, and Ḥatsor, and Gil'ad, and Galil, all the land of Naphtali, and took them into exile to Ashshur.

2 Melakim 15:30 And Hoshëa son of Ēlah led a conspiracy against Peqah son of Remalyahu, and

smote him, and killed him, and reigned in his place in the twentieth year of Yotham son of Uzziyah.

2 Melakim 15:31 And the rest of the acts of Peqah, and all that he did, see, they are written in the book of the annals of the sovereigns of Yisra'el.

2 Melakim 15:32 In the second year of Peqah son of Remalyahu, King of Yisra'el, Yotham son of Uzziyahu, King of Yehudah, began to reign.

2 Melakim 15:33 He was twenty-five years old when he began to reign, and he reigned sixteen years in Yerushalayim. And his mother's name was Yerusha the daughter of Tsadoq.

2 Melakim 15:34 And he did what was right in the eyes of YĕHôVâH (יהוה). He did according to all that his father Uzziyahu did.

2 Melakim 15:35 However, the high places were not taken away. The people still slaughtered and burned incense on the high places. He built the Upper Gate of the House of YĕHôVâH (יהוה).

2 Melakim 15:36 And the rest of the acts of Yotham, and all that he did, are they not written in the book of the annals of the sovereigns of Yehudah?

2 Melakim 15:37 In those days YĕHôVâH (יהוה) began to send Retsin King of Aram and Peqah son of Remalyahu against Yehudah.

2 Melakim 15:38 So Yotham slept with his fathers, and was buried with his fathers in the City of Dawid his father. And Aḥaz his son reigned in his place.

2 Melakim 16:1 In the seventeenth year of Peqah son of Remalyahu, Aḥaz son of Yotham, King of Yehudah, began to reign.

2 Melakim 16:2 Aḥaz was twenty years old when he began to reign, and he reigned sixteen years in Yerushalayim. And he did not do what was right in the eyes of YĕHôVâH (יהוה) his Elohim (אלהים), as his father Dawid had done.

2 Melakim 16:3 But he walked in the way of the sovereigns of Yisra'el, and he also made his son pass through the fire, according to the abominations of the gentiles whom YĕHôVâH (יהוה)

had dispossessed from before the children of Yisra'el.

2 Melaḳim 16:4 And he slaughtered and burned incense on the high places, and on the hills, and under every green tree.

2 Melaḳim 16:5 Then Retsin King of Aram and Peqaḥ son of Remalyahu, King of Yisra'el, came up to Yerushalayim, to battle. And they besieged Aḥaz but were unable to overcome him.

2 Melaḳim 16:6 At that time Retsin King of Aram recovered Ėylath for Aram, and drove the men of Yehuḏah from Ėylath. And the Edomites went to Ėylath, and have dwelt there to this day.

2 Melaḳim 16:7 And Aḥaz sent messengers to Tiḡlath-Pileser King of Ashshur, saying, "I am your servant and your son. Come up and save me from the hand of the King of Aram and from the hand of the King of Yisra'el, who are rising up against me."

2 Melaḳim 16:8 And Aḥaz took the silver and gold that was found in the House of YēHôVâH (יהוה), and in the treasuries of the house of the sovereign, and sent it as a present to the King of Ashshur.

2 Melaḳim 16:9 And the King of Ashshur listened to him. And the King of Ashshur went up against Dammeseq and captured it, and exiled it to Qir, and he killed Retsin.

2 Melaḳim 16:10 And King Aḥaz went to meet Tiḡlath-Pileser King of Ashshur at Dummeseq, and saw an altar that was at Dammeseq. And King Aḥaz sent to Uriyah the priest a sketch of the altar and its pattern, according to all its workmanship.

2 Melaḳim 16:11 And Uriyah the priest built an altar according to all that King Aḥaz had sent from Dammeseq. And Uriyah the priest made it before King Aḥaz came from Dammeseq.

2 Melaḳim 16:12 And when the sovereign came from Dammeseq, the sovereign saw the altar, and the sovereign approached the altar and made offerings on it.

2 Melaḳim 16:13 And he burned his burnt offering and his grain offering. And he poured his drink

offering and sprinkled the blood of his peace offerings on the altar.

2 Melaḳim 16:14 And the bronze altar which was before YēHôVâH (יהוה) he brought from the front of the House, from between the new altar and the House of YēHôVâH (יהוה), and put it on the north side of his altar.

2 Melaḳim 16:15 And King Aḥaz commanded Uriyah the priest, saying, "On the great altar burn the morning burnt offering, and the evening grain offering, and the sovereign's burnt offering, and his grain offering, with the burnt offering of all the people of the land, and their grain offering, and their drink offerings. And sprinkle on it all the blood of the burnt offering and all the blood of the slaughtering. And the bronze altar is for me to inquire by."

2 Melaḳim 16:16 And Uriyah the priest did according to all that King Aḥaz commanded.

2 Melaḳim 16:17 And King Aḥaz cut off the side panels of the stands, and removed the basins from them. And he took down the Sea from the bronze oxen that were under it, and put it on a pavement of stones.

2 Melaḳim 16:18 And the covered way which they had built in the House for the Sabbath, and the sovereign's outer entrance, he took from the House of YēHôVâH (יהוה), because of the King of Ashshur.

2 Melaḳim 16:19 And the rest of the acts of Aḥaz which he did, are they not written in the book of the annals of the sovereigns of Yehuḏah?

2 Melaḳim 16:20 So Aḥaz slept with his fathers, and was buried with his fathers in the City of Dawid. And Hizqiyahu his son reigned in his place.

2 Melaḳim 17:1 In the twelfth year of Aḥaz King of Yehuḏah, Hoshëa son of Ėlah began to reign over Yisra'el in Shomeron, for nine years.

2 Melaḳim 17:2 And he did evil in the eyes of YēHôVâH (יהוה), but not as the sovereigns of Yisra'el who were before him.

2 Melakim 17:3 Shalmaneser King of Ashshur came up against him. And Hoshëa became his servant, and rendered him a present.

2 Melakim 17:4 But the King of Ashshur found a conspiracy in Hoshëa, for he had sent messengers to So, King of Mitsrayim, and had not brought a present to the King of Ashshur, as year by year. And the King of Ashshur shut him up, and bound him in prison.

2 Melakim 17:5 And the King of Ashshur went through all the land, and went up to Shomeron and besieged it for three years.

2 Melakim 17:6 In the ninth year of Hoshëa, the King of Ashshur captured Shomeron and exiled Yisra'el to Ashshur, and settled them in Halah and Habor, the River of Gozan, and in the cities of the Medes.

2 Melakim 17:7 Now this came to be because the children of Yisra'el had sinned against YēHôVâH (יהוה) their Elohim (אלהים) – who had brought them up out of the land of Mitsrayim, from under the hand of Pharaoh King of Mitsrayim – and feared other mighty ones,

2 Melakim 17:8 and walked in the laws of the gentiles whom YēHôVâH (יהוה) had dispossessed from before the children of Yisra'el, and of the sovereigns of Yisra'el that they had made.

2 Melakim 17:9 And the children of Yisra'el secretly did against YēHôVâH (יהוה) their Elohim (אלהים) matters that were not right, and they built for themselves high places in all their cities, from watchtower unto the walled city,

2 Melakim 17:10 and set up for themselves pillars and Ashërim on every high hill and under every green tree,

2 Melakim 17:11 and burned incense there on all the high places, like the gentiles whom YēHôVâH (יהוה) had removed from their presence. And they did evil matters to provoke YēHôVâH (יהוה),

2 Melakim 17:12 and served the idols, of which YēHôVâH (יהוה) had said to them, “Do not do this.”

2 Melakim 17:13 And YēHôVâH (יהוה) warned Yisra'el and Yehudah, through all of His prophets, and every seer, saying, “Turn back from your evil ways, and guard My commands and My laws, according to all the Law which I commanded your fathers, and which I sent to you by My servants the prophets.”

2 Melakim 17:14 But they did not listen and hardened their necks, like the necks of their fathers, who did not put their trust in YēHôVâH (יהוה) their Elohim (אלהים),

2 Melakim 17:15 and rejected His laws and His covenant that He had made with their fathers, and His witnesses which He had witnessed against them, and went after worthlessness, and became worthless, and after the gentiles who were all around them, of whom YēHôVâH (יהוה) had commanded them not to do like them.

2 Melakim 17:16 And they left all the commands of YēHôVâH (יהוה) their Elohim (אלהים), and made for themselves a moulded image, two calves, and made an Ashërah and bowed themselves to all the host of the heavens, and served Ba'al,

2 Melakim 17:17 and caused their sons and daughters to pass through the fire, and practised divination and sorcery, and sold themselves to do evil in the eyes of YēHôVâH (יהוה), to provoke Him.

2 Melakim 17:18 So YēHôVâH (יהוה) was very enraged with Yisra'el, and removed them from His presence – none was left but the tribe of Yehudah alone.

2 Melakim 17:19 Yehudah, also, did not guard the commands of YēHôVâH (יהוה) their Elohim (אלהים), but walked in the laws of Yisra'el which they made.

2 Melakim 17:20 And YēHôVâH (יהוה) rejected all the seed of Yisra'el, and afflicted them, and gave them into the hand of plunderers, until He had cast them out from His presence.

2 Melakim 17:21 For He tore Yisra'el from the house of Dawid, and they made Yarob'am son of Nebat sovereign. And Yarob'am drove Yisra'el from

following YēHôVâH (יהוה), and made them commit a great sin.

2 Melakim 17:22 And the children of Yisra'el walked in all the sins of Yarob'am which he did. They did not turn away from them,

2 Melakim 17:23 until YēHôVâH (יהוה) removed Yisra'el from His presence, as He spoke by all His servants the prophets. So Yisra'el was exiled from their land to Ashshur, as it is to this day.

2 Melakim 17:24 And the King of Ashshur brought people from Babel, and from Kuthah, and from Awwa, and from Ḥamath, and Sepharwayim, and placed them in the cities of Shomeron instead of the children of Yisra'el. And they took possession of Shomeron and dwelt in its cities.

2 Melakim 17:25 And it came to be, at the beginning of their dwelling there, that they did not fear YēHôVâH (יהוה), and YēHôVâH (יהוה) sent lions among them, which kept on slaying among them.

2 Melakim 17:26 And they spoke to the King of Ashshur, saying, "The nations whom you have removed and placed in the cities of Shomeron do not know the right-ruling of the Elohim (אלהים) of the land. And He has sent lions among them, and see, they are slaying among them because they do not know the right-ruling of the Elohim (אלהים) of the land."

2 Melakim 17:27 And the King of Ashshur commanded, saying, "Send one of the priests whom you exiled from there, to go there. Let him go and dwell there, and let him teach them the right-ruling of the Elohim (אלהים) of the land."

2 Melakim 17:28 And one of the priests whom they had exiled from Shomeron came and dwelt in Bēyth Ėl, and taught them how to fear YēHôVâH (יהוה).

2 Melakim 17:29 But every nation was making mighty ones of its own, and put them in the houses of the high places which the Shomeronites had made, every nation in the cities where they dwelt.

2 Melakim 17:30 And the men of Baḇel made Sukkoth Benoth, and the men of Kuth made Nērgal, and the men of Ḥamath made Ashima,

2 Melakim 17:31 and the Awwites made Niḇḥaz and Tartaq. And the Sepharwites burned their children in fire to Adrammelek and Anammelek, the mighty ones of Sepharim.

2 Melakim 17:32 They also feared YēHôVâH (יהוה), and from every class they made for themselves priests of the high places, who offered for them in the house of the high places.

2 Melakim 17:33 They were fearing YēHôVâH (יהוה), and they were serving their own mighty ones, according to the ruling of the nations from among whom they had been exiled.

2 Melakim 17:34 To this day they are doing according to the former rulings: they are not fearing YēHôVâH (יהוה), nor do they follow their laws or their right-rulings, or the Law and command which YēHôVâH (יהוה) had commanded the children of Ya'aqob, whose name He made Yisra'el,

2 Melakim 17:35 with whom YēHôVâH (יהוה) had made a covenant and commanded them, saying, "Do not fear other mighty ones, nor bow down to them nor serve them nor slaughter to them;

2 Melakim 17:36 but YēHôVâH (יהוה), who brought you up from the land of Mitsrayim with great power and with an outstretched arm, Him you shall fear, and to Him you shall bow yourselves, and to Him you shall slaughter.

2 Melakim 17:37 "And guard to do forever the laws, and the right-rulings, and the Law, and the command which He wrote for you. And do not fear other mighty ones.

2 Melakim 17:38 "And do not forget the covenant that I have made with you, and do not fear other mighty ones.

2 Melakim 17:39 "But fear YēHôVâH (יהוה) your Elohim (אלהים), so that He delivers you from the hand of all your enemies."

2 Melakim 17:40 And they did not obey, but did according to their former ruling.

2 Melakim 17:41 So these nations were fearing YĕHôVâH (יהוה), and served their carved images, both their children and their children's children. As their fathers did, they are doing to this day.

2 Melakim 18:1 And it came to be in the third year of Hosh'ea son of Ēlah, King of Yisra'el, that Hizqiyah son of Aḥaz, King of Yehuḏah, began to reign.

2 Melakim 18:2 He was twenty-five years old when he began to reign, and he reigned twenty-nine years in Yerushalayim. And his mother's name was Abi, daughter of Zeḳaryah.

2 Melakim 18:3 And he did what was right in the eyes of YĕHôVâH (יהוה), according to all that his father Dawid did.

2 Melakim 18:4 He took away the high places and broke the pillars, and cut down the Asherah, and broke in pieces the bronze serpent which Mosheh had made, for until those days the children of Yisra'el burned incense to it, and called it Neḥushtan.

2 Melakim 18:5 He put his trust in YĕHôVâH (יהוה) Elohim (אלהים) of Yisra'el, and after him was none like him among all the sovereigns of Yehuḏah, nor who were before him,

2 Melakim 18:6 and he clung to YĕHôVâH (יהוה). He did not turn away from following Him, but guarded His commands, which YĕHôVâH (יהוה) had commanded Mosheh.

2 Melakim 18:7 And YĕHôVâH (יהוה) was with him – wherever he went he acted wisely. And he rebelled against the King of Ashshur and did not serve him.

2 Melakim 18:8 He smote the Philistines, as far as Azzah and its borders – from watchtower unto the walled city.

2 Melakim 18:9 And it came to be in the fourth year of King Hizqiyahu, which was the seventh year of Hosh'ea son of Ēlah, King of Yisra'el, that Shalmaneser King of Ashshur came up against Shomeron and besieged it,

2 Melakim 18:10 and they captured it at the end of three years. In the sixth year of Hizqiyah, that is the ninth year of Hosh'ea King of Yisra'el, Shomeron was captured.

2 Melakim 18:11 And the King of Ashshur exiled Yisra'el to Ashshur, and placed them in Ḥalah and Ḥabor, the River of Gozan, and in the cities of the Medes,

2 Melakim 18:12 because they did not obey the voice of YĕHôVâH (יהוה) their Elohim (אלהים), but transgressed His covenant – all that Mosheh the servant of YĕHôVâH (יהוה) had commanded. And they did not obey nor do them.

2 Melakim 18:13 And in the fourteenth year of King Hizqiyahu, Sanḥerib King of Ashshur came up against all the walled cities of Yehuḏah and captured them.

2 Melakim 18:14 And Hizqiyah King of Yehuḏah sent to the King of Ashshur at Lakish, saying, "I have done wrong, turn away from me. I shall bear whatever you impose on me." And the King of Ashshur imposed upon Hizqiyah, the King of Yehuḏah, three hundred talents of silver and thirty talents of gold.

2 Melakim 18:15 And Hizqiyah gave him all the silver that was found in the House of YĕHôVâH (יהוה) and in the treasuries of the sovereign's house.

2 Melakim 18:16 At that time Hizqiyah cut off the doors of the Hēkal of YĕHôVâH (יהוה), and the doorposts which Hizqiyah King of Yehuḏah had overlaid, and gave it to the King of Ashshur.

2 Melakim 18:17 And the King of Ashshur sent the Tartan, and the Raḥsaris, and the Raḥshaqēh from Lakish, with a great army against Yerushalayim, to King Hizqiyahu. And they went up and came to Yerushalayim. And when they had come up, they came and stood by the channel of the upper pool, which was on the highway to the Launderer's Field.

2 Melakim 18:18 And they called to the sovereign. And Elyaqim son of Ḥilqiyahu, who was over the

household, and Sheḇnah the scribe, and Yo'aḥ son of Asaph, the recorder, came out to them.

2 Melākim 18:19 And the Raḇshaqëh said to them, "Please say to Ḥizqiyahu, 'Thus said the great sovereign, the King of Ashshur, "What is this trust in which you have trusted?"

2 Melākim 18:20 "You have spoken of having counsel and strength for battle, but they are only words of the lips! And in whom do you trust, that you rebel against me?"

2 Melākim 18:21 "Now look! You have put your trust in the staff of this crushed reed, Mitsrayim, on which if a man leans, it shall go into his hand and pierce it. So is Pharaoh King of Mitsrayim to all who trust in him.

2 Melākim 18:22 "But when you say to me, 'We trust in YēHôVâH (יהוה) our Elohim (אלהים),' is it not He whose high places and whose altars Ḥizqiyahu has taken away, and said to Yehuḏah and Yerushalayim, 'Bow yourselves before this altar in Yerushalayim'?"

2 Melākim 18:23 "And now, I urge you, give a pledge to my master the King of Ashshur, then I give you two thousand horses, if you are able to put riders on them!

2 Melākim 18:24 "And how do you turn back the face of one commander of the least of my master's servants, and trust in Mitsrayim for chariots and horsemen?"

2 Melākim 18:25 "Have I now come up without YēHôVâH (יהוה) against this place to destroy it? YēHôVâH (יהוה) said to me, 'Go up against this land, and you shall destroy it.' "

2 Melākim 18:26 Then said Elyaqim son of Ḥilqiyahu, and Sheḇnah, and Yo'aḥ to the Raḇshaqëh, "Please speak to your servants in Aramaic, for we understand it. And do not speak to us in the language of Yehuḏah, in the ears of the people on the wall."

2 Melākim 18:27 And the Raḇshaqëh said to them, "Has my master sent me to your master and to you to speak these words, and not to the men sitting

on the wall to eat their own dung and drink their own urine, with you?"

2 Melākim 18:28 And the Raḇshaqëh stood and called out with a loud voice in the language of Yehuḏah, and spoke and said, "Hear the word of the great sovereign, the King of Ashshur!

2 Melākim 18:29 "Thus said the sovereign, 'Do not let Ḥizqiyahu deceive you, for he is unable to deliver you out of his hand,

2 Melākim 18:30 and do not let Ḥizqiyahu make you trust in YēHôVâH (יהוה), saying, "YēHôVâH (יהוה) shall certainly deliver us, and this city is not given into the hand of the King of Ashshur." "

2 Melākim 18:31 "Do not listen to Ḥizqiyahu, for thus said the King of Ashshur, 'Make peace with me by a present and come out to me, and let each of you eat from his own vine and each from his own fig tree, and each of you drink the waters of his own cistern,

2 Melākim 18:32 until I come. Then I shall take you away to a land like your own land, a land of grain and new wine, a land of bread and vineyards, a land of olive-trees and honey, and live, and not die. But do not listen to Ḥizqiyahu, when he misleads you, saying, "YēHôVâH (יהוה) shall deliver us."

2 Melākim 18:33 'Has any of the mighty ones of the nations at all delivered its land from the hand of the King of Ashshur?

2 Melākim 18:34 'Where are the mighty ones of Ḥamath and Arpaḏ? Where are the mighty ones of Sepharwayim and Hëna and Iwwah? Did they deliver Shomeron from my hand?

2 Melākim 18:35 'Who among all the mighty ones of the lands have delivered their land out of my hand, that YēHôVâH (יהוה) should deliver Yerushalayim from my hand?' "

2 Melākim 18:36 But the people were silent and did not answer him a word, for the command of the sovereign was, "Do not answer him."

2 Melākim 18:37 And Elyaqim son of Ḥilqiyah, who was over the household, and Sheḇnah the scribe, and Yo'aḥ son of Asaph, the recorder, came to

Ḥizqiyahu with their garments torn, and they reported to him the words of the Raḇshaqëh.
2 Melakim 19:1 And it came to be, when King Ḥizqiyahu heard it, that he tore his garments, and covered himself with sackcloth, and went into the House of YĕHôVâH (יהוה),

2 Melakim 19:2 and sent Elyaqim, who was over the household, and Sheḇnah the scribe, and the elders of the priests, covering themselves with sackcloth, to Yeshayahu the prophet, son of Amots.
2 Melakim 19:3 And they said to him, "Thus said Ḥizqiyahu, 'This day is a day of distress and rebuke and scorn, for the children have come to birth but there is no power to bring forth.

2 Melakim 19:4 'It could be that YĕHôVâH (יהוה) your Elohim (אלהים) does hear all the words of the Raḇshaqëh, whom his master the King of Ashshur has sent to reproach the living Elohim (אלהים), and shall rebuke the words which YĕHôVâH (יהוה) your Elohim (אלהים) has heard. Therefore lift up your prayer for the remnant that is left.' "

2 Melakim 19:5 And the servants of King Ḥizqiyahu came to Yeshayahu,

2 Melakim 19:6 and Yeshayahu said to them, "Say this to your master, 'Thus said YĕHôVâH (יהוה), "Do not be afraid of the words which you have heard, with which the servants of the King of Ashshur have reviled Me.

2 Melakim 19:7 "See, I am putting a Spirit [Ruach רוח] upon him, and he shall hear a report and return to his own land. And I shall cause him to fall by the sword in his land." ' "

2 Melakim 19:8 And the Raḇshaqëh returned and found the King of Ashshur fighting against Liḇnah, for he had heard that he had left Laḳish.

2 Melakim 19:9 And when the sovereign heard concerning Tirhaqah King of Kush, "See, he has come out to fight against you," he again sent messengers to Ḥizqiyahu, saying,

2 Melakim 19:10 "Speak to Ḥizqiyahu King of Yehuḏah, saying, 'Do not let your Elohim (אלהים) in

whom you trust deceive you, saying, "Yerushalayim is not given into the hand of the King of Ashshur."

2 Melakim 19:11 'See, you have heard what the sovereigns of Ashshur have done to all lands by putting them under the ban. And are you going to be delivered?

2 Melakim 19:12 'Have the mighty ones of the nations delivered those whom my fathers have destroyed: Gozan and Ḥaran and Retseph, and the sons of Ėḡen who were in Telassar?

2 Melakim 19:13 'Where is the King of Ḥamath, and the King of Arpaḏ, and the King of the city of Sepharwayim, Hëna, and Iwwah?' "

2 Melakim 19:14 And Ḥizqiyahu received the letters from the hand of the messengers, and read them, and went up to the House of YĕHôVâH (יהוה). And Ḥizqiyahu spread it before YĕHôVâH (יהוה).

2 Melakim 19:15 And Ḥizqiyahu prayed before YĕHôVâH (יהוה), and said, "O YĕHôVâH (יהוה) Elohim (אלהים) of Yisra'el, the One who dwells between the keruḇim, You are Elohim (אלהים), You alone, of all the reigns of the earth. You have made the heavens and earth.

2 Melakim 19:16 "Incline Your ear, O YĕHôVâH (יהוה), and hear. Open Your eyes, O YĕHôVâH (יהוה), and see. And hear the words of Sanḥërib, which he has sent to reproach the living Elohim (אלהים).

2 Melakim 19:17 "Truly, YĕHôVâH (יהוה), the sovereigns of Ashshur have laid waste the nations and their lands,

2 Melakim 19:18 and have put their mighty ones into the fire, for they were not mighty ones, but the work of men's hands, wood and stone, and destroyed them.

2 Melakim 19:19 "And now, O YĕHôVâH (יהוה) our Elohim (אלהים), I pray, save us from his hand, so that all the reigns of the earth know that You are YĕHôVâH (יהוה) Elohim (אלהים), You alone."

2 Melakim 19:20 Then Yeshayahu son of Amots sent to Ḥizqiyahu, saying, "Thus said YĕHôVâH (יהוה) Elohim (אלהים) of Yisra'el, 'I have heard that

which you have prayed to Me against Sanḥërib King of Ashshur.'

2 Melakim 19:21 "This is the word which YēHôVâH (יהוה) has spoken concerning him, 'The maiden, the daughter of Tsiyon, has despised you, mocked you; the daughter of Yerushalayim has shaken her head behind you!

2 Melakim 19:22 'Whom have you reproached and reviled? Against whom have you raised a voice, and lifted up your eyes on high? Against the Holy One of Yisra'el!

2 Melakim 19:23 'By the hand of your messengers you have reproached YēHôVâH (יהוה), and said, "With my many chariots I have come up to the height of the mountains, to the sides of Leḇanon. And I cut down its tall cedars, its choice cypress trees. And I enter its remotest parts, its thickest forest.

2 Melakim 19:24 'I have dug and drunk strange water, and with the soles of my feet I dry up all the streams of defence."

2 Melakim 19:25 'Have you not heard long ago, I made it; from days of old I formed it? Now I have brought it to be, that you should make walled cities ruinous heaps.

2 Melakim 19:26 'And their inhabitants were powerless, they were overthrown and put to shame, they were as the grass of the field and the green plants, as the grass on the house-tops and withered before it came up.

2 Melakim 19:27 'But I know your sitting down, and your going out and your coming in, and your rage against Me.

2 Melakim 19:28 'Because your rage against Me and your pride have come up to My ears, I shall put My hook in your nose and My bridle in your lips, and I shall turn you back by the way which you came.

2 Melakim 19:29 'And this is the sign for you: This year you eat what grows of itself, and in the second year what springs from that, and in the third year

sow and reap and plant vineyards and eat their fruit.

2 Melakim 19:30 'And the remnant who have escaped of the house of Yehuḏah shall again take root downward, and bear fruit upward.

2 Melakim 19:31 'For out of Yerushalayim comes forth a remnant, and those who escape from Mount Tsiyon – the ardour of YēHôVâH (יהוה) does this.'

2 Melakim 19:32 "Therefore thus said YēHôVâH (יהוה) concerning the King of Ashshur, 'He does not come into this city, nor does he shoot an arrow there, nor does he come before it with shield, nor does he build a siege mound against it.

2 Melakim 19:33 'By the way that he came, by the same he turns back. And he does not come into this city,' declares YēHôVâH (יהוה).

2 Melakim 19:34 'And I shall defend this city, to save it for My own sake and for the sake of Dawiḏ My servant.' "

2 Melakim 19:35 And it came to be in that night that the messenger of YēHôVâH (יהוה) went out, and smote in the camp of Ashshur one hundred and eighty-five thousand. And they rose up early in the morning and saw all of them dead bodies.

2 Melakim 19:36 And Sanḥërib King of Ashshur broke camp and went away, and turned back, and remained in Ninewěh.

2 Melakim 19:37 And it came to be, as he was bowing himself in the house of Nisroḵ his mighty one, that his sons Aḏrammeleḵ and Shar'etser smote him with the sword, and they escaped into the land of Ararat. And his son Ėsarḥaddon reigned in his place.

2 Melakim 20:1 In those days Ḥizqiyahu was sick unto death. And Yeshayahu the prophet, son of Amots, went to him and said to him, "Thus said YēHôVâH (יהוה), 'Set your house in order, for you are going to die, and not live.' "

2 Melakim 20:2 And he turned his face toward the wall, and prayed to YēHôVâH (יהוה), saying,

2 Melakim 20:3 "I pray to You, O YĕHôVâH (יהוה), remember how I have walked before You in truth and with a perfect heart, and have done what was good in Your eyes." And Hizqiyahu wept bitterly.

2 Melakim 20:4 And it came to be, before Yeshayahu had gone out into the middle court, that the word of YĕHôVâH (יהוה) came to him, saying,

2 Melakim 20:5 "Return and say to Hizqiyahu the leader of My people, 'Thus said YĕHôVâH (יהוה), the Elohim (אלהים) of Dawid your father, 'I have heard your prayer, I have seen your tears. See, I am going to heal you. On the third day go up to the House of YĕHôVâH (יהוה).

2 Melakim 20:6 "And I shall add to your days fifteen years, and deliver you and this city from the hand of the King of Ashshur, and shall defend this city for My own sake, and for the sake of Dawid My servant." "

2 Melakim 20:7 And Yeshayahu said, "Take a cake of figs." And they took and laid it on the boil, and he recovered.

2 Melakim 20:8 And Hizqiyahu said to Yeshayahu, "What is the sign that YĕHôVâH (יהוה) does heal me, and that I shall go up to the House of YĕHôVâH (יהוה) the third day?" 2 Melakim 20:9 And Yeshayahu said, "This is the sign for you from YĕHôVâH (יהוה), that YĕHôVâH (יהוה) does the word which He has spoken: shall the shadow go forward ten degrees or go backward ten degrees?"

2 Melakim 20:10 And Hizqiyahu said, "It would be easy for the shadow to go down ten degrees; no, but let the shadow go backward ten degrees."

2 Melakim 20:11 And Yeshayahu the prophet cried out to YĕHôVâH (יהוה), and He brought the shadow ten degrees backward, by which it had gone down on the sundial of Aḥaz.

2 Melakim 20:12 At that time Beroḏaḳ-Balaḏan son of Balaḏan, King of Baḇel, sent letters and a present to Hizqiyahu, for he heard that Hizqiyahu had been sick.

2 Melakim 20:13 And Hizqiyahu listened to them, and showed them all his treasure house, the silver

and the gold, and the spices and the precious ointment, and all his armoury, and all that was found among his treasures. There was not an object in his house or in all his rule that Hizqiyahu did not show them.

2 Melakim 20:14 And Yeshayahu the prophet came to King Hizqiyahu, and said to him, "What did these men say, and from where did they come to you?" And Hizqiyahu said, "They came from a distant land, from Baḇel."

2 Melakim 20:15 And he said, "What have they seen in your house?" And Hizqiyahu answered, "They saw all that is in my house; there is not an object among my treasures that I did not show them."

2 Melakim 20:16 And Yeshayahu said to Hizqiyahu, "Hear the word of YĕHôVâH (יהוה) : 2 Melakim 20:17 'See, the days are coming when all that is in your house, and what your fathers have treasured up until this day, shall be brought to Baḇel – no object is to be left,' said YĕHôVâH (יהוה).

2 Melakim 20:18 'And they are going to take away some of your sons who are to be born to you, whom you bring forth, and they shall be eunuchs in the palace of the King of Baḇel.' "

2 Melakim 20:19 And Hizqiyahu said to Yeshayahu, "The word of YĕHôVâH (יהוה) which you have spoken is good!" And he said, "Is it not so, if peace and truth are to be in my days?"

2 Melakim 20:20 And the rest of the acts of Hizqiyahu, and all his might and how he made a pool and a channel and brought water into the city, are they not written in the book of the annals of the sovereigns of Yehuḏah?

2 Melakim 20:21 So Hizqiyahu slept with his fathers. And Menashsheh his son reigned in his place.

2 Melakim 21:1 Menashsheh was twelve years old when he began to reign, and he reigned fifty-five years in Yerushalayim. And his mother's name was Ḥephtsibah.

2 Melakim 21:2 And he did evil in the eyes of YĕHôVâH (יהוה), according to the abominations of the gentiles whom YĕHôVâH (יהוה) dispossessed before the children of Yisra'el.

2 Melakim 21:3 For he turned and built the high places which Hizqiyahu his father had destroyed, and raised up altars for Ba'al, and made an Asherah, as Ahab King of Yisra'el had done, and he bowed himself to all the host of the heavens and served them.

2 Melakim 21:4 And he built altars in the House of YĕHôVâH (יהוה), of which YĕHôVâH (יהוה) had said, "In Yerushalayim I put My Name."

2 Melakim 21:5 And he built altars for all the host of the heavens in the two courtyards of the House of YĕHôVâH (יהוה).

2 Melakim 21:6 And he made his son pass through the fire, and practised magic, and used divination, and consulted Spirit [Ruach רוח]ists and mediums. He did much evil in the eyes of YĕHôVâH (יהוה), to provoke Him.

2 Melakim 21:7 And he placed a carved image of Asherah that he had made in the House of which YĕHôVâH (יהוה) had said to Dawid and to Shelomoh his son, "In this house and in Yerushalayim, which I have chosen out of all the tribes of Yisra'el, I put My Name forever,

2 Melakim 21:8 and no more shall I cause the feet of Yisra'el to move from the soil which I gave their fathers – only if they guard to do according to all that I have commanded them, and according to all the Law that My servant Mosheh commanded them."

2 Melakim 21:9 But they did not obey, and Menashsheh led them astray to do more evil than the gentiles whom YĕHôVâH (יהוה) had destroyed before the children of Yisra'el.

2 Melakim 21:10 And YĕHôVâH (יהוה) spoke by His servants the prophets, saying,

2 Melakim 21:11 "Because Menashsheh King of Yehudah has done these abominations, having done more evil than all the Amorites who were

before him, and also made Yehudah sin with his idols,

2 Melakim 21:12 therefore thus said YĕHôVâH (יהוה) Elohim (אלהים) of Yisra'el, 'See, I am bringing such evil upon Yerushalayim and Yehudah that both ears of those who hear of it shall tingle.

2 Melakim 21:13 'And I shall stretch over Yerushalayim the measuring line of Shomeron and the plummet of the house of Ahab, and shall wipe Yerushalayim as one wipes a dish, wiping it and turning it upside down.

2 Melakim 21:14 'And I shall forsake the remnant of My inheritance and give them into the hand of their enemies. And they shall be for a prey and for a plunder to all their enemies,

2 Melakim 21:15 because they have done evil in My eyes, and have provoked Me since the day their fathers came out of Mitsrayim, even to this day.' "

2 Melakim 21:16 And also, Menashsheh shed very much innocent blood, until he had filled Yerushalayim from one end to another, besides his sin with which he made Yehudah sin, in doing evil in the eyes of YĕHôVâH (יהוה).

2 Melakim 21:17 And the rest of the acts of Menashsheh, and all that he did, and the sin that he committed, are they not written in the book of the annals of the sovereigns of Yehudah?

2 Melakim 21:18 So Menashsheh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza. And his son Amon reigned in his place.

2 Melakim 21:19 Amon was twenty-two years old when he began to reign, and he reigned two years in Yerushalayim. And the name of his mother was Meshullemeth the daughter of Haruts of Yotebah.

2 Melakim 21:20 And he did evil in the eyes of YĕHôVâH (יהוה), as his father Menashsheh had done,

2 Melakim 21:21 and walked in all the ways that his father had walked, and served the idols that his father had served, and bowed himself to them,

2 Melakim 21:22 and forsook YĕHôVâH (יהוה) Elohim (אלהים) of his fathers, and did not walk in the way of YĕHôVâH (יהוה).

2 Melakim 21:23 And the servants of Amon conspired against him, and killed the sovereign in his own house.

2 Melakim 21:24 But the people of the land smote all those who had conspired against King Amon, and the people of the land set up his son Yoshiyahu to reign in his place.

2 Melakim 21:25 And the rest of the acts of Amon which he did, are they not written in the book of the annals of the sovereigns of Yehudah?

2 Melakim 21:26 And he was buried in his tomb in the garden of Uzza. And his son Yoshiyahu reigned in his place.

2 Melakim 22:1 Yoshiyahu was eight years old when he began to reign, and he reigned thirty-one years in Yerushalayim. And his mother's name was Yedidah the daughter of Adayah of Botsqath.

2 Melakim 22:2 And he did what was right in the eyes of YĕHôVâH (יהוה), and walked in all the ways of his father Dawid, and did not turn aside, right or left.

2 Melakim 22:3 And it came to be, in the eighteenth year of King Yoshiyahu, that the sovereign sent Shaphan the scribe, son of Atsalyahu, son of Meshullam, to the House of YĕHôVâH (יהוה), saying,

2 Melakim 22:4 "Go up to Hilkiah the high priest, and let him weigh the silver which has been brought into the House of YĕHôVâH (יהוה), which the doorkeepers have gathered from the people.

2 Melakim 22:5 "And let them give it into the hand of those doing the work, who are the overseers in the House of YĕHôVâH (יהוה). And let them give it to those who are in the House of YĕHôVâH (יהוה) doing the work, to repair the damages of the house,

2 Melakim 22:6 to carpenters and to builders and to stonemasons, and to buy timber and hewn stone to repair the house.

2 Melakim 22:7 "However, let not the silver given into their hand be reckoned with them, for they are acting trustworthily."

2 Melakim 22:8 And Hilkiah the high priest said to Shaphan the scribe, "I have found the Book of the Law in the House of YĕHôVâH (יהוה)." And Hilkiah gave the book to Shaphan, and he read it.

2 Melakim 22:9 And Shaphan the scribe came to the sovereign, and brought word to the sovereign again, saying, "Your servants have gathered the silver that was found in the house, and have given it into the hand of those who do the work, who oversee the House of YĕHôVâH (יהוה)."

2 Melakim 22:10 And Shaphan the scribe informed the sovereign, saying, "Hilkiah the priest has given me a book." And Shaphan read it before the sovereign.

2 Melakim 22:11 And it came to be, when the sovereign heard the words of the Book of the Law, that he tore his garments,

2 Melakim 22:12 and the sovereign commanded Hilkiah the priest, and Ahiqam son of Shaphan, and Akbor son of Mikayah, and Shaphan the scribe, and Asayah a servant of the sovereign, saying,

2 Melakim 22:13 "Go, inquire of YĕHôVâH (יהוה) for me, for the people and for all Yehudah, concerning the words of this book that has been found. For great is the wrath of YĕHôVâH (יהוה) that is kindled against us, because our fathers have not obeyed the words of this book, to do according to all that is written concerning us."

2 Melakim 22:14 Then Hilkiah the priest, and Ahiqam, and Akbor, and Shaphan, and Asayah went to Huldah the prophetess, the wife of Shallum son of Tiqwah, son of Harhas, keeper of the wardrobe. Now she was dwelling in Yerushalayim in the Second Quarter. And they spoke with her.

2 Melakim 22:15 And she said to them, "Thus said YĕHôVâH (יהוה) Elohim (אלהים) of Yisra'el, 'Say to the man who sent you to Me,

2 Melakim 22:16 "Thus said YĕHôVâH (יהוה), 'See, I am bringing evil on this place and on its

inhabitants, all the words of the book which the King of Yehuḏah has read,

2 Melakim 22:17 because they have forsaken Me and burned incense to other mighty ones to provoke Me with all the works of their hands. And so My wrath shall be kindled against this place and not be quenched.' " "

2 Melakim 22:18 "And to the King of Yehuḏah, who sent you to inquire of YĕHôVâH (יהוה), say this to him, 'Thus said YĕHôVâH (יהוה) Elohim (אלהים) of Yisra'el, "As for the words which you have heard, 2 Melakim 22:19 because your heart was tender, and you humbled yourself before YĕHôVâH (יהוה) when you heard what I spoke against this place and against its inhabitants, that they would become a ruin and a curse, and did tore your garments and wept before Me, I also have heard," declares YĕHôVâH (יהוה).

2 Melakim 22:20 "Therefore, see, I am gathering you to your fathers, and you shall be gathered to your grave in peace, so that your eyes do not see all the evil I am bringing on this place." " " And they brought word to the sovereign.

2 Melakim 23:1 And the sovereign sent, and they gathered all the elders of Yehuḏah and Yerushalayim to him.

2 Melakim 23:2 And the sovereign went up to the House of YĕHôVâH (יהוה) with all the men of Yehuḏah, and all the inhabitants of Yerushalayim with him, and the priests and the prophets and all the people, both small and great. And he read in their hearing all the words of the Book of the Covenant which had been found in the House of YĕHôVâH (יהוה).

2 Melakim 23:3 And the sovereign stood by the column and made a covenant before YĕHôVâH (יהוה), to follow YĕHôVâH (יהוה) and to guard His commands and His witnesses and His laws, with all his heart and all his being, to establish the words of this covenant that were written in this book. And all the people stood to the covenant.

2 Melakim 23:4 Then the sovereign commanded Hilkiah the high priest, and the priests of the second order, and the doorkeepers, to bring out of the Hēkal of YĕHôVâH (יהוה) all the objects that were made for Ba'al, and for Asherah, and for all the host of the heavens. And he burned them outside Yerushalayim in the fields of Qidron, and took their ashes to Bēyth Ēl.

2 Melakim 23:5 And he put down the black-robed priests whom the sovereigns of Yehuḏah had appointed to burn incense on the high places in the cities of Yehuḏah and in the places all around Yerushalayim, and those who burned incense to Ba'al, to the sun, and to the moon, and to the constellations, and to all the host of the heavens.

2 Melakim 23:6 And he brought out the Asherah from the House of YĕHôVâH (יהוה), to the wadi Qidron outside Yerushalayim, and burned it at the wadi Qidron and ground it to ashes, and threw its ashes on the graves of the sons of the people.

2 Melakim 23:7 And he broke down the houses of the male cult prostitutes that were in the House of YĕHôVâH (יהוה), where the women wove tapestries for the Asherah.

2 Melakim 23:8 And he brought all the priests from the cities of Yehuḏah, and defiled the high places where the priests had burned incense, from Geḇa to Be'ērsheḇa, and broke down the high places at the gates which were at the entrance of the Gate of Yehoshua the governor of the city, which were to the left of the city gate.

2 Melakim 23:9 However, the priests of the high places did not come up to the altar of YĕHôVâH (יהוה) in Yerushalayim, but they ate unleavened bread among their brothers.

2 Melakim 23:10 And he defiled Topheth, which is in the Valley of the Son of Hinnom, so that no man could make his son or his daughter pass through the fire to Moleḵ.

2 Melakim 23:11 And he did away with the horses that the sovereigns of Yehuḏah had given to the sun, at the entrance to the House of YĕHôVâH

(יְהוֹנָתָן), by the room of Nathan-Meleḵ the eunuch, that were in the court. And he burned the chariots of the sun with fire.

2 Melāḳim 23:12 And the altars that were on the roof of the upper room of Aḥaz, which the sovereigns of Yehuḏah had made, and the altars which Menashsheh had made in the two courtyards of the House of YēHôVâH (יְהוָה), the sovereign broke down, and rushed from there, and threw their dust into the wadi Qidron.

2 Melāḳim 23:13 And the sovereign defiled the high places that were before Yerushalayim, which were on the right hand of the Mountain of Destruction, which Shelomoh King of Yisra'el built for Ashtoreth the abomination of the Tsidonians, and for Kemosh the abomination of the Mo'abites, and for Milkom the abomination of the children of Ammon.

2 Melāḳim 23:14 And he broke in pieces the pillars and cut down the Ashërim, and filled their places with the bones of men.

2 Melāḳim 23:15 And also the altar that was at Bëyth Ėl, and the high place which Yarob'am son of Neḅat made, by which he made Yisra'el sin, both that altar and the high place he broke down. And he burned the high place and ground it to dust, and burned the Ashërah.

2 Melāḳim 23:16 Then Yoshiyahu turned, and saw the tombs that were there on the mountain. And he sent and took the bones out of the tombs and burned them on the altar, and defiled it according to the word of YēHôVâH (יְהוָה) which the man of Elohim (אֱלֹהִים) proclaimed, who proclaimed these words.

2 Melāḳim 23:17 And he said, "What tombstone is this that I see?" And the men of the city said to him, "It is the tomb of the man of Elohim (אֱלֹהִים) who came from Yehuḏah and proclaimed these matters which you have done against the altar of Bëyth Ėl."

2 Melāḳim 23:18 And he said, "Let him alone, let no one move his bones." So they left his bones alone,

with the bones of the prophet who came from Shomeron.

2 Melāḳim 23:19 And Yoshiyahu also took away all the houses of the high places that were in the cities of Shomeron, which the sovereigns of Yisra'el had made to provoke. And he did to them according to all the deeds he did in Bëyth Ėl.

2 Melāḳim 23:20 And he slaughtered all the priests of the high places who were there, on the altars, and burned men's bones on them, and went back to Yerushalayim.

2 Melāḳim 23:21 And the sovereign commanded all the people, saying, "Prepare the Passover to YēHôVâH (יְהוָה) your Elohim (אֱלֹהִים), as it is written in this Book of the Covenant."

2 Melāḳim 23:22 For such a Passover had not been prepared since the days of the rulers who ruled Yisra'el, nor in all the days of the sovereigns of Yisra'el and the sovereigns of Yehuḏah,

2 Melāḳim 23:23 but in the eighteenth year of King Yoshiyahu this Passover was prepared before YēHôVâH (יְהוָה) in Yerushalayim.

2 Melāḳim 23:24 And also, Yoshiyahu put away those who consulted mediums and Spirit [Ruach רוח]ists, and the household mighty ones and idols, and all the abominations that were seen in the land of Yehuḏah and in Yerushalayim, in order to establish the words of the Law which were written in the book that Hilqiyahu the priest found in the House of YēHôVâH (יְהוָה).

2 Melāḳim 23:25 And before him there was no sovereign like him, who turned back to YēHôVâH (יְהוָה) with all his heart, and with all his being, and with all his might, according to all the Law of Mosheh; and after him none rose up like him.

2 Melāḳim 23:26 However, YēHôVâH (יְהוָה) did not turn from the fierceness of His great wrath, with which His wrath burned against Yehuḏah, because of all the provocations with which Menashsheh had provoked Him.

2 Melāḳim 23:27 And YēHôVâH (יְהוָה) said, "Even Yehuḏah I shall remove from My presence, as I

have removed Yisra'el, and I shall reject this city Yerushalayim which I have chosen, and the House of which I said, 'My Name is there.' "

2 Melaḳim 23:28 And the rest of the acts of Yoshiyahu, and all that he did, are they not written in the book of the annals of the sovereigns of Yehuḏah?

2 Melaḳim 23:29 In his days Pharaoh Neḳo King of Mitsrayim went up against the King of Ashshur, to the River Euphrates. And King Yoshiyahu went out to him, and he killed him at Meḡiddo when he saw him.

2 Melaḳim 23:30 And his servants conveyed his body in a chariot from Meḡiddo, and brought him to Yerushalayim, and buried him in his own tomb. And the people of the land took Yeho'aḥaz son of Yoshiyahu, and anointed him, and set him up to reign in his father's place.

2 Melaḳim 23:31 Yeho'aḥaz was twenty-three years old when he began to reign, and he reigned three months in Yerushalayim. And his mother's name was Ḥamutal the daughter of Yirmeyahu of Liḇnah.

2 Melaḳim 23:32 And he did evil in the eyes of YēHôVâH (יהוה), according to all that his fathers did.

2 Melaḳim 23:33 And Pharaoh Neḳo imprisoned him at Riblah in the land of Ḥamath, to keep him from reigning in Yerushalayim. And he imposed on the land a fine of one hundred talents of silver and a talent of gold.

2 Melaḳim 23:34 And Pharaoh Neḳo set up Elyaqim son of Yoshiyahu to reign in place of his father Yoshiyahu, and changed his name to Yehoyaqim. And Pharaoh took Yeho'aḥaz and went to Mitsrayim, and he died there.

2 Melaḳim 23:35 And Yehoyaqim gave the silver and gold to Pharaoh. Only, he taxed the land to give silver according to the command of Pharaoh. He exacted the silver and gold from the people of the land, from every one according to his assessment, to give it to Pharaoh Neḳo.

2 Melaḳim 23:36 Yehoyaqim was twenty-five years old when he began to reign, and he reigned eleven

years in Yerushalayim. And his mother's name was Zeḇiḏah the daughter of Peḏayah of Rumah.

2 Melaḳim 23:37 And he did evil in the eyes of YēHôVâH (יהוה), according to all that his fathers did.

2 Melaḳim 24:1 In his days Neḅuḳadnettsar King of Baḇel came up, and Yehoyaqim became his servant for three years. And he turned and rebelled against him.

2 Melaḳim 24:2 And YēHôVâH (יהוה) sent against him raiding bands of Chaldeans, and raiding bands of Aram, and raiding bands of Mo'ab, and raiding bands of the children of Ammon. And He sent them against Yehuḏah to destroy it, according to the word of YēHôVâH (יהוה) which He had spoken by His servants the prophets.

2 Melaḳim 24:3 Only at the command of YēHôVâH (יהוה) this came upon Yehuḏah, to remove them from His presence, because of the sins of Menashsheh, according to all that he did,

2 Melaḳim 24:4 and also because of the innocent blood that he shed. For he filled Yerushalayim with innocent blood, which YēHôVâH (יהוה) would not forgive.

2 Melaḳim 24:5 And the rest of the acts of Yehoyaqim, and all that he did, are they not written in the book of the annals of the sovereigns of Yehuḏah?

2 Melaḳim 24:6 So Yehoyaqim slept with his fathers. And Yehoyāḳin his son reigned in his place.

2 Melaḳim 24:7 And the King of Mitsrayim did not come out of his land again, for the King of Baḇel had taken all that belonged to the King of Mitsrayim from the wadi of Mitsrayim to the River Euphrates.

2 Melaḳim 24:8 Yehoyāḳin was eighteen years old when he began to reign, and he reigned in Yerushalayim three months. And his mother's name was Neḥushta the daughter of Elnathan of Yerushalayim.

2 Melaḳim 24:9 And he did evil in the eyes of YēHôVâH (יהוה), according to all that his father did.

2 Melakim 24:10 At that time the servants of Neḅuḱadnetstsar King of Baḅel came up against Yerushalayim, and the city was besieged.

2 Melakim 24:11 And Neḅuḱadnetstsar King of Baḅel came against the city, as his servants were besieging it.

2 Melakim 24:12 And Yehoyakin King of Yehuḁah, and his mother, and his servants, and his heads, and his eunuchs went out to the King of Baḅel. And the King of Baḅel, in the eighth year of his reign, took him prisoner.

2 Melakim 24:13 And he took from there all the treasures of the House of YēHôVâH (יהוה) and the treasures of the sovereign's house, and he cut in pieces all the objects of gold which Shelomoh King of Yisra'el had made in the Hēkal of YēHôVâH (יהוה), as YēHôVâH (יהוה) had said.

2 Melakim 24:14 And he exiled all Yerushalayim, and all the officers and all the mighty brave men – ten thousand exiles – and all the craftsmen and smiths. None remained except the poorest people of the land.

2 Melakim 24:15 And he exiled Yehoyakin to Baḅel. And the sovereign's mother, and the sovereign's wives, and his eunuchs, and the leading men of the land he exiled from Yerushalayim to Baḅel.

2 Melakim 24:16 And all the mighty brave men, seven thousand, and craftsmen and smiths, one thousand, all who were strong and fit for battle, these the King of Baḅel brought to Baḅel into exile.

2 Melakim 24:17 And the King of Baḅel set up Mattanyah, Yehoyakin's uncle, to reign in his place, and changed his name to Tsidqiyahu.

2 Melakim 24:18 Tsidqiyahu was twenty-one years old when he began to reign, and he reigned eleven years in Yerushalayim. And his mother's name was Ḥamutal the daughter of Yirmeyahu of Liḅnah.

2 Melakim 24:19 And he did evil in the eyes of YēHôVâH (יהוה), according to all that Yehoyaqim did.

2 Melakim 24:20 For this took place in Yerushalayim and Yehuḁah because of the

displeasure of YēHôVâH (יהוה), until He had cast them out from His presence. And Tsidqiyahu rebelled against the King of Baḅel.

2 Melakim 25:1 And it came to be in the ninth year of his reign, in the tenth month, on the tenth of the month, that Neḅuḱadnetstsar King of Baḅel and all his army came against Yerushalayim and encamped against it, and they built a siege wall against it all around.

2 Melakim 25:2 And the city was besieged until the eleventh year of King Tsidqiyahu.

2 Melakim 25:3 By the ninth of the month the scarcity of food had become so severe in the city that there was no food for the people of the land.

2 Melakim 25:4 Then the city wall was breached, and all the men of battle fled at night by way of the gate between two walls, which was by the sovereign's garden, even though the Chaldeans were still encamped all around against the city. And the sovereign went by way of the desert plain.

2 Melakim 25:5 And the army of the Chaldeans pursued the sovereign, and overtook him in the desert plains of Yeriḥo, and all his army was scattered from him.

2 Melakim 25:6 And they seized the sovereign and brought him up to the King of Baḅel at Riblah, and they pronounced sentence on him.

2 Melakim 25:7 And they slaughtered the sons of Tsidqiyahu before his eyes, and put out the eyes of Tsidqiyahu, and bound him with bronze shackles, and took him to Baḅel.

2 Melakim 25:8 And in the fifth month, on the seventh of the month, which was the nineteenth year of King Neḅuḱadnetstsar King of Baḅel, Neḅuzaraḁan the chief of the guard, a servant of the King of Baḅel, came to Yerushalayim.

2 Melakim 25:9 And he burned the House of YēHôVâH (יהוה) and the house of the sovereign, and all the houses of Yerushalayim – even every great house he burned with fire.

2 Melakim 25:10 And all the army of the Chaldeans who were with the chief of the guard broke down the walls of Yerushalayim all around.

2 Melakim 25:11 And Neḅuzaraḁan the chief of the guard took into exile the rest of the people who were left in the city and the deserters who deserted to the King of Baḅel, with the rest of the multitude.

2 Melakim 25:12 But the chief of the guard left some of the poor of the land as vinedressers and farmers.

2 Melakim 25:13 And the bronze columns that were in the House of YēHôVâH (יהוה), and the stands and the bronze Sea that were in the House of YēHôVâH (יהוה), the Chaldeans broke in pieces, and took their bronze away to Baḅel.

2 Melakim 25:14 And they took the pots, and the shovels, and the snuffers, and the ladles, and all the bronze utensils the priests used in the service.

2 Melakim 25:15 And the chief of the guard took the fire holders and the basins which were of solid gold and solid silver.

2 Melakim 25:16 The bronze of all these utensils was beyond measure – the two columns, the one Sea, and the stands, which Shelomoh had made for the House of YēHôVâH (יהוה).

2 Melakim 25:17 The height of one column was eighteen cubits, and the capital on it was of bronze. And the height of the capital was three cubits, and the network and pomegranates all around the capital were all of bronze. And the second column was the same, with a network.

2 Melakim 25:18 And the chief of the guard took Serayah the chief priest, and Tsephanyahu the second priest, and the three doorkeepers.

2 Melakim 25:19 And out of the city he took a certain eunuch who was appointed over the men of battle, and five men of those who saw the sovereign's face, who were found in the city, and the chief scribe of the army who mustered the people of the land, and sixty men of the people of the land who were found in the city.

2 Melakim 25:20 And Neḅuzaraḁan, chief of the guard, took them and made them go to the King of Baḅel at Riblah.

2 Melakim 25:21 And the King of Baḅel smote them and put them to death at Riblah in the land of Ḥamath. So he exiled Yehuḁah from its own land.

2 Melakim 25:22 And he appointed Gedalyahu son of Aḥiqam, son of Shaphan, over the people who were left in the land of Yehuḁah, whom Neḅukaḁnetstsar King of Baḅel had left.

2 Melakim 25:23 And all the commanders of the armies, they and their men, heard that the King of Baḅel had appointed Gedalyahu. And they came to Gedalyahu at Mitspah, even Yiš-mā-ʿel (ישמעיאל) son of Nethanyah, and Yoḥanan son of Qarëah, and Serayah son of Tanḥumeth the Netophathite, and Yaʿazanyahu the son of a Maʿakathite, they and their men.

2 Melakim 25:24 And Gedalyahu swore to them and their men, and said to them, “Do not be afraid of the servants of the Chaldeans. Dwell in the land and serve the King of Baḅel, and let it be well with you.”

2 Melakim 25:25 And in the seventh month it came to be that Yiš-mā-ʿel (ישמעיאל) son of Nethanyah, son of Elishama, of the seed of the reign, came with ten men and smote Gedalyahu that he died, and the Yehuḁim (Jews), and the Chaldeans who were with him at Mitspah.

2 Melakim 25:26 And all the people rose up, small and great, and the commanders of the armies, and went to Mitsrayim, for they were afraid of the Chaldeans.

2 Melakim 25:27 And it came to be in the thirty-seventh year of the exile of Yehoyaḁin King of Yehuḁah, in the twelfth month, on the twenty-seventh of the month, that Ewil-Meroḁaḁ King of Baḅel, in the year that he began to reign, released Yehoyaḁin King of Yehuḁah from prison,

2 Melakim 25:28 and spoke kindly to him, and set his throne above the throne of the sovereigns who were with him in Baḅel,

2 Melakim 25:29 and changed his prison garments.
And he ate bread continually before the sovereign
all the days of his life.

2 Melakim 25:30 And as his allowance, a continual
allowance was given to him from the sovereign, a
quota for each day, all the days of his life.

1 Chronicles Outline

1. Genealogies (1:1 - 9:44)
 - a. The Patriarchs (1:1 - 54)
 - i. From Hā'ā-dām (אָדָם) to Abraham (1:1 - 27)
 - ii. The Descendants of Abraham (1:28 - 54)
 1. Sons of Abraham (1:28 - 42)
 2. The Rulers of Edom (1:43 - 54)
 - b. The Sons of Israel (2:1 - 7:40)
 - i. The Twelve Sons of Israel (2:1 - 2)
 - ii. The Sons of Judah (2:3 - 4:23)
 1. From Judah to David (2:3 - 55)
 2. From David to the Babylonian Exile (3:1 - 24)
 3. Other Descendants of Judah (4:1 - 23)
 - iii. The Sons of Simeon (4:24 - 43)
 - iv. The Descendants of the Trans-Jordan Tribes (5:1 - 26)
 1. The Sons of Reuben (5:1 - 10)
 2. The Sons of Gad (5:11 - 22)
 3. The Sons of the Half-Tribe of Manasseh (5:23 - 26)
 - v. The Sons of Levi (6:1 - 81)
 1. The Descendants of Levi (6:1 - 30)
 2. The Temple Musicians (6:31 - 47)
 3. The Descendants of Aaron (6:48 - 52)
 4. The Territory of the Levites (6:53 - 81)
 - vi. The Sons of Issachar (7:1 - 5)
 - vii. The Sons of Benjamin (7:6 - 12)
 - viii. The Sons of Naphtali (7:13)
 - ix. The Sons of Joseph (7:14 - 29)

1. The Sons of Manasseh (7:14 - 19)
2. The Sons of Ephraim (7:20 - 29)
- x. The Sons of Asher (7:30 - 40)
- c. Saul the First King of Israel (8:1 - 40)
 - i. From Benjamin to Saul (8:1 - 32)
 - ii. The Family of Saul (8:33 - 40)
- d. The People of Jerusalem (9:1 - 44)
2. The Reign of David (10:1 - 29:30)
 - a. The Overthrow and Death of Saul (10:1 - 14)
 - b. Transition to King David (11:1 - 9)
 - i. David Anointed King of Israel (11:1 - 3)
 - ii. David Conquers Jerusalem (11:4 - 9)
 - c. David's Mighty Men (11:10 - 12:40)
 - i. The Mighty Men (11:10 - 47)
 - ii. The Mighty Men Join David at Ziklag (12:1 - 22)
 - iii. David's Army Grows at Hebron (12:23 - 40)
 - d. The Ark of the Covenant (13:1 - 16:43)
 - i. David Fetches the Ark (13:1 - 7)
 - ii. Uzzah Touches the Ark (13:8 - 14)
 - iii. David's Family Grows (14:1 - 7)
 - iv. Two Victories over the Philistines (14:8 - 17)
 - v. Transporting the Ark to Jerusalem (15:1 - 16:43)
 1. Procedure for Moving the Ark (15:1 - 28)
 2. Michal's Contempt for David (15:29)
 3. A Tent for the Ark (16:1 - 6)
 4. David's Psalm of Thanksgiving (16:7 - 36)
 5. Worship Before the Ark (16:37 - 43)
 - e. The Davidic Covenant (17:1 - 27)
 - f. David's Military Conquests (18:1 - 20:8)
 - i. David's Triumphs (18:1 - 17)
 - ii. David and the Ammonites (19:1 - 20:3)
 - iii. Battles Against the Philistines (20:4 - 8)
 - g. The Sin of the Census (21:1 - 30)
 - i. David Takes a Census (21:1 - 6)
 - ii. Judgement for David's Sin (21:7 - 13)
 - iii. A Plague on Israel (21:14 - 17)

- iv. David Purchases the Threshing Floor (21:18 - 30)
- h. The Temple (22:1 - 29:20)
- i. Preparations for the Temple (22:1 - 19)
- ii. The Temple Service (23:1 - 26:32)
 - 1. The Levites (23:1 - 32)
 - a. The Division of the Levites (23:1 - 6)
 - b. The Gershonites (23:7 - 11)
 - c. The Kohathites (23:12 - 20)
 - d. The Merarites (23:21 - 23)
 - e. Levites Duties Revised (23:24 - 32)
 - 2. The Divisions of the Priests (24:1 - 31)
 - 3. The Divisions of the Musicians (25:1 - 31)
 - 4. The Division on the Gatekeepers (26:1 - 19)
 - 5. The Treasurers, Officers, and Judges (26:20 - 32)
- iii. Leadership Structure of the Kingdom (27:1 - 34)
- iv. Solomon and the Temple (28:1 - 29:20)
 - 1. David Commissions Solomon (28:1 - 10)
 - 2. The Plans for the Temple (28:11 - 21)
 - 3. Offerings for the Temple (29:1 - 9)
 - 4. David's Prayer of Blessing (29:10 - 20)
 - i. Solomon Succeeds David (29:21 - 30)
 - i. Solomon Anointed King (29:21 - 25)
 - ii. David's Reign and Death (29:26 - 30)

Dibre haYamim Aleph/1 Chronicles

1Chron 1:1 Hā'ā-dām (אָדָם), Shēth, Enosh,
 1Chron 1:2 Qēnan, Mahalal'el, Yered,
 1Chron 1:3 Ḥanok, Methushelah, Lemek,
 1Chron 1:4 Nō-ah (נֹחַ), Shēm, Ḥam, and Yepheth.
 1Chron 1:5 The sons of Yepheth: Gomer, and
 Maḡoḡ, and Maḡai, and Yawan, and Tuḡal, and
 Meshek, and Tiras.

1Chron 1:6 And the sons of Gomer: Ashkenaz, and
 Diphath, and Toḡarmah.
 1Chron 1:7 And the sons of Yawan: Elishah and
 Tarshishah, Kittim and Roḡanim.
 1Chron 1:8 The sons of Ḥam: Kush and Mitsrayim,
 Put and Kena'an.
 1Chron 1:9 And the sons of Kush: Seḡa, and
 Ḥawilah, and Saḡta, and Ra'mah, and Saḡteḡa. And
 the sons of Ra'mah: Sheḡa and Deḡan.
 1Chron 1:10 And Kush brought forth Nimroḡ; he
 began to be a mighty one on the earth.
 1Chron 1:11 And Mitsrayim brought forth the
 Luḡim, and the Anamim, and the Leḡim, and the
 Naphtuḡim,
 1Chron 1:12 and the Pathrusim, and the Kasluḡim
 from whom came the Philistines, and the
 Kaphtorim.
 1Chron 1:13 And Kena'an brought forth Tsiḡon, his
 first-born, and Ḥēth,
 1Chron 1:14 and the Yeḡusite, and the Amorite,
 and the Gīrgashite,
 1Chron 1:15 and the Ḥiwwite, and the Arḡite, and
 the Sinite,
 1Chron 1:16 and the Arwaḡite, and the Tsemarite,
 and the Ḥamathite.
 1Chron 1:17 The sons of Shēm: Ėylam, and Asshur,
 and Arpaḡshaḡ, and Luḡ, and Aram, and Uts, Ḥul,
 and Gether, and Meshek.
 1Chron 1:18 And Arpaḡshaḡ brought forth Shelaḡ,
 and Shelaḡ brought forth Ėḡer.
 1Chron 1:19 To Ėḡer were born two sons: the name
 of one was Peleḡ, for in his days the earth was
 divided, and his brother's name was Yoḡtan.
 1Chron 1:20 And Yoḡtan brought forth Almoḡaḡ,
 and Sheleph, and Ḥatsarmaweth, and Yeraḡ,
 1Chron 1:21 and Ḥaḡoram, and Uzal, and Diḡlah,
 1Chron 1:22 and Ėyḡal, and Aḡima'el, and Sheḡa,
 1Chron 1:23 and Ophir, and Ḥawilah, and Yoḡaḡ.
 All these were the sons of Yoḡtan.
 1Chron 1:24 Shēm, Arpaḡshaḡ, Shēlah,
 1Chron 1:25 Ėḡer, Peleḡ, Re'u,
 1Chron 1:26 Seruḡ, Naḡor, Terah,

1Chron 1:27 and 'Ab·rām (אַבְרָם), that is 'Ab·rā·hām (אַבְרָהָם).

1Chron 1:28 The sons of 'Ab·rā·hām (אַבְרָהָם): Yiş·ḥāq and Yiş·mā·'el (יִשְׁמָעֵאל).

1Chron 1:29 These are their genealogies: The first-born of Yiş·mā·'el (יִשְׁמָעֵאל) was Neḇayoth, and Qēḏar, and Aḏbe'el, and Miḇsam,

1Chron 1:30 Mishma, and Dumah, and Massa, Haḏaḏ, and Tēma,

1Chron 1:31 Yetur, Naphish, and Qēḏemah. These were the sons of Yiş·mā·'el (יִשְׁמָעֵאל).

1Chron 1:32 And the sons born to Qeturah, 'Ab·rā·hām (אַבְרָהָם)'s concubine: Zimran, and Yoqshan, and Meḏan, and Miḏyan, and Yishbaq, and Shuwaḥ. The sons of Yoqshan: Sheḇa and Deḡan.

1Chron 1:33 And the sons of Miḏyan: Ėphah, and Ėpher, and Ḥanoḵ, and Abiḏa, and Elda'ah. All these were the children of Qeturah.

1Chron 1:34 And 'Ab·rā·hām (אַבְרָהָם) brought forth Yiş·ḥāq. The sons of Yiş·ḥāq: Ėsaw and Yisra'el.

1Chron 1:35 The sons of Ėsaw: Eliphaz, Re'uw'el, and Ye'ush, and Ya'lam, and Qoraḥ.

1Chron 1:36 And the sons of Eliphaz: Tēman, and Omar, Tsephi, and Gatam, and Qenaz, and Timna, and Amalēq.

1Chron 1:37 The sons of Re'uw'el: Naḥath, Zerah, Shammah, and Mizzah.

1Chron 1:38 And the sons of Sē'ir: Lotan, and Shoḇal, and Tsiḇ'on, and Anah, and Dishon, and Ėtser, and Dishan.

1Chron 1:39 And the sons of Lotan: Ḥori and Homam; Lotan's sister was Timna.

1Chron 1:40 The sons of Shoḇal: Alyan, and Manaḥath, and Ėyḇal, Shephi, and Onam. The sons of Tsiḇ'on: Ayah and Anah.

1Chron 1:41 The son of Anah was Dishon. The sons of Dishon: Ḥamran, and Eshban, and Yithran, and Keran.

1Chron 1:42 The sons of Ėtser: Bilhan, and Za'awan, and Ya'aqan. The sons of Dishan: Uts and Aran.

1Chron 1:43 And these were the sovereigns who reigned in the land of Eḏom before any sovereign reigned over the children of Yisra'el: Bela son of Be'or, and the name of his city was Dinḥaḇah.

1Chron 1:44 And when Bela died, Yoḇaḇ son of Zerah of Botsrah reigned in his place.

1Chron 1:45 And Yoḇaḇ died, and Ḥusham of the land of the Tēmanites reigned in his place.

1Chron 1:46 And when Ḥusham died, Haḏaḏ son of Beḏaḏ, who smote Miḏyan in the field of Mo'ab, reigned in his place. The name of his city was Awith.

1Chron 1:47 And Haḏaḏ died, and Samlah of Masrēqah reigned in his place.

1Chron 1:48 And Samlah died, and Sha'ul of Reḥoḇoth-by-the-River reigned in his place.

1Chron 1:49 And Sha'ul died, and Ba'al-Ḥanan son of Aḵbor reigned in his place.

1Chron 1:50 And Ba'al-Ḥanan died, and Haḏaḏ reigned in his place. And the name of his city was Pai. And his wife's name was Mehētab'el the daughter of Matrēḏ, the daughter of Mēyzahaḇ.

1Chron 1:51 And Haḏaḏ died. And the chiefs of Eḏom were Chief Timnah, Chief Alyah, Chief Yethēth,

1Chron 1:52 Chief Oholiḇamah, Chief Ėlah, Chief Pinon,

1Chron 1:53 Chief Qenaz, Chief Tēman, Chief Miḇsar,

1Chron 1:54 Chief Maḡdi'el, and Chief Iram. These were the chiefs of Eḏom.

1Chron 2:1 These were the sons of Yisra'el: Re'uḇēn, Shim'on, Lēwi and Yehuḏah, Yissaskar and Zeḇulun,

1Chron 2:2 Dan, Yosēph and Binyamin, Naphtali, Gaḏ and Ashēr.

1Chron 2:3 The sons of Yehuḏah: Ėr, and Onan, and Shēlah, the three born to him by the daughter of Shuwa, the Kena'anitess. And Ėr, the first-born of Yehuḏah, was evil in the eyes of YēHôVâH (יְהוָה), and He slew him.

1Chron 2:4 And Tamar, his daughter-in-law, bore him Perets and Zerah. All the sons of Yehudah were five.

1Chron 2:5 The sons of Perets: Hetsron and Hamul.

1Chron 2:6 And the sons of Zerah: Zimri, and Eytan, and Heman, and Kalkol, and Dara, five of them in all.

1Chron 2:7 And the son of Karmi was Akar, the troubler of Yisra'el, who trespassed in that which was under the ban.

1Chron 2:8 And the son of Eytan was Azaryah.

1Chron 2:9 And the sons of Hetsron who were born to him: Yerahme'el, and Ram, and Kelubai.

1Chron 2:10 Ram brought forth Amminadab, and Amminadab brought forth Nahshon, leader of the children of Yehudah;

1Chron 2:11 Nahshon brought forth Salma, and Salma brought forth Bo'az;

1Chron 2:12 Bo'az brought forth Obed, and Obed brought forth Yishai;

1Chron 2:13 Yishai brought forth Eliab his first-born, and Abinadab the second, and Shim'a the third,

1Chron 2:14 Nathan'el the fourth, Raddai the fifth,

1Chron 2:15 Otsem the sixth, Dawid the seventh.

1Chron 2:16 And their sisters: Tseruyah and Abigail. And the sons of Tseruyah: Abishai, and Yo'ab, and Asah'el, three.

1Chron 2:17 And Abigail bore Amasa. And the father of Amasa was Yether the Yiš-mā'el (יֶתֶר בִּנְיָמִן)ite.

1Chron 2:18 And Kalēb son of Hetsron brought forth children by Azubah, his wife, and by Yeriyoṯ. Now these were her sons: Yešher, and Shobab, and Ardon.

1Chron 2:19 And Azubah died, and Kalēb took Ephrath as his wife, who bore him Hur.

1Chron 2:20 And Hur brought forth Uri, and Uri brought forth Betsal'el.

1Chron 2:21 And afterward Hetsron went in to the daughter of Makir the father of Gil'ad, whom he

took when he was sixty years old. And she bore him Seḡub.

1Chron 2:22 And Seḡub brought forth Ya'ir, who had twenty-three cities in the land of Gil'ad.

1Chron 2:23 And he took from them Geshur and Aram, with the towns of Ya'ir, with Qenath and its towns, sixty towns. All these belonged to the sons of Makir the father of Gil'ad.

1Chron 2:24 And after the death of Hetsron in Kalēb Ephrathah, Hetsron's wife Abiyah bore him Ashhur the father of Teqowa.

1Chron 2:25 And the sons of Yerahme'el the first-born of Hetsron were: Ram the first-born, and Bunah, and Oren, and Otsem, and Ahiyah.

1Chron 2:26 And Yerahme'el had another wife, whose name was Atarah; she was the mother of Onam.

1Chron 2:27 And the sons of Ram, the first-born of Yerahme'el, were Ma'ats, and Yamin, and Eger.

1Chron 2:28 And the sons of Onam were Shammai and Yaḡa. And the sons of Shammai: Naḡab and Abishur.

1Chron 2:29 And the name of the wife of Abishur was Abihayil, and she bore him Aḡban and Moliḡ.

1Chron 2:30 And the sons of Naḡab: Seled and Appayim, and Seled died without children.

1Chron 2:31 And the son of Appayim was Yishi, and the son of Yishi was Shēshan, and the son of Shēshan was Aḡlai.

1Chron 2:32 And the sons of Yaḡa, the brother of Shammai: Yether and Yonathan, and Yether died without children.

1Chron 2:33 And the sons of Yonathan: Peleth and Zaza. These were the sons of Yerahme'el.

1Chron 2:34 And Shēshan had no sons, only daughters. And Shēshan had a Mitsrian servant whose name was Yarḡa.

1Chron 2:35 And Shēshan gave his daughter to Yarḡa his servant as wife, and she bore him Attai.

1Chron 2:36 And Attai brought forth Nathan, and Nathan brought forth Zabab,

1Chron 2:37 and Zabād brought forth Ephlal, and Ephlal brought forth Obēd, 1Chron 2:38 and Obēd brought forth Yēhu, and Yēhu brought forth Azaryah,
 1Chron 2:39 and Azaryah brought forth Ḥeleṯ, and Ḥeleṯ brought forth El'asah,
 1Chron 2:40 and El'asah brought forth Sismai, and Sismai brought forth Shallum,
 1Chron 2:41 and Shallum brought forth Yeqamyah, and Yeqamyah brought forth Elishama.
 1Chron 2:42 And the sons of Kalēb the brother of Yerahme'el: Mēysha his first-born, who was the father of Ziph, and the sons of Marēshah the father of Ḥebron.
 1Chron 2:43 And the sons of Ḥebron: Qorah, and Tappuah, and Reqem, and Shema.
 1Chron 2:44 And Shema brought forth Raḥam the father of Yorqe'am, and Reqem brought forth Shammai.
 1Chron 2:45 And the son of Shammai was Ma'on, and Ma'on was the father of Bēyth Tsur.
 1Chron 2:46 And Ḥephah, Kalēb's concubine, bore Ḥaran, and Motsa, and Gazēz. And Ḥaran brought forth Gazēz.
 1Chron 2:47 And the sons of Yahdai: Reḡem, and Yotham, and Gēyshan, and Pelet, and Ḥephah, and Sha'aph.
 1Chron 2:48 Ma'aḳah, Kalēb's concubine, bore Sheḇer and Tirḥanah.
 1Chron 2:49 And she bore Sha'aph the father of Maḏmannah, Shewa the father of Maḳbēna and the father of Giḇ'a. And the daughter of Kalēb was Aḳsah.
 1Chron 2:50 These were the descendants of Kalēb: The sons of Ḥur, the first-born of Ephrathah: Shoḇal the father of Qiryath Ye'arim,
 1Chron 2:51 Salma the father of Bēyth Leḥem, Ḥarēph the father of Bēyth Gaḏer.
 1Chron 2:52 And Shoḇal the father of Qiryath Ye'arim had descendants: Haro'eh, half of the Menuḥothites.

1Chron 2:53 And the clans of Qiryath Ye'arim: the Yithrites, and the Puthites, and the Shumathites, and the Mishraites. From these came the Tsor'athites and the Eshta'olites.
 1Chron 2:54 The sons of Salma: Bēyth Leḥem, the Netophathites, Atroth Bēyth Yo'aḇ, and half of the Menaḥṯites, and the Tsor'ites.
 1Chron 2:55 And the clans of the scribes who dwelt at Yaḇṣets: the Tirathites, the Shim'athites, the Suḳathites. These were the Qēynites who came from Ḥammath, the father of the house of Rēḳaḇ.
 1Chron 3:1 And these were the sons of Dawiḏ who were born to him in Ḥebron: The first-born was Amnon, by Aḥino'am the Yizre'elitess; the second, Dani'el, by Aḇiḡayil the Karmelitess;
 1Chron 3:2 the third, Aḇshalom son of Ma'aḳah, the daughter of Talmai, King of Geshur; the fourth, Aḏoniyah son of Ḥaggith;
 1Chron 3:3 the fifth, Shephatyah, by Aḇital; the sixth, Yithre'am, by his wife Eḡlah.
 1Chron 3:4 Six were born to him in Ḥebron. And he reigned there seven years and six months, and in Yerushalayim he reigned thirty-three years.
 1Chron 3:5 And these were born to him in Yerushalayim: Shim'a, and Shoḇaḇ, and Nathan, and Shelomoh – four by Bathshua the daughter of Ammi'el.
 1Chron 3:6 Yiḇḥar also, and Elishama, and Eliphelet,
 1Chron 3:7 and Noḡah, and Nepheḡ, and Yaphiya,
 1Chron 3:8 and Elishama, and Elyaḏa, and Eliphelet, nine,
 1Chron 3:9 all the sons of Dawiḏ, besides the sons of the concubines, and Tamar their sister.
 1Chron 3:10 And Shelomoh's son was Reḥaḇ'am, Aḇiyah his son, Asa his son, Yehoshaphat his son,
 1Chron 3:11 Yoram his son, Aḥazyahu his son, Yo'ash his son,
 1Chron 3:12 Amatsyahu his son, Azaryah his son, Yotham his son,
 1Chron 3:13 Aḥaz his son, Ḥizqiyahu his son, Menashsheh his son,

1Chron 3:14 Amon his son, Yoshiyahu his son.

1Chron 3:15 And the sons of Yoshiyahu: Yoḥanan the first-born, the second Yehoyaqim, the third Tsidqiyahu, the fourth Shallum.

1Chron 3:16 And the sons of Yehoyaqim: Yeḳonyah his son and Tsidqiyah his son.

1Chron 3:17 And the sons of Yeḳonyah the captive: She'alti'el his son, 1Chron 3:18 and Malkiram, and Peḏayah, and Shenatstsar, Yeqamyah, Hoshama, and Neḏabyah.

1Chron 3:19 And the sons of Peḏayah: Zerubbabel and Shim'i. The sons of Zerubbabel: Meshullam, and Ḥananyah, and Shelomith their sister,

1Chron 3:20 and Ḥashuḇah, and Ohel, and Bereḳyah, and Ḥasaḏyah, Yushab-Ḥesed, five.

1Chron 3:21 And the sons of Ḥananyah: Pelatyah and Yeshayah, the sons of Rephayah, the sons of Arnan, the sons of Obadyah, the sons of Sheḳanyah.

1Chron 3:22 And the son of Sheḳanyah: Shemayah. The sons of Shemayah: Ḥattush, and Yiḡ'al, and Bariyah, and Ne'aryah, and Shaphat, six.

1Chron 3:23 And the sons of Ne'aryah: Elyo'eṣnai, and Ḥizqiyah, and Azriqam, three.

1Chron 3:24 And the sons of Elyo'eṣnai: Hoḏawyah, and Elyashiḇ, and Pelayah, and Aqqub, and Yoḥanan, and Delayah, and Anani, seven.

1Chron 4:1 The sons of Yehuḏah: Perets, Ḥetsron, and Karmi, and Ḥur, and Shoḇal.

1Chron 4:2 And Re'ayah son of Shoḇal brought forth Yaḥath, and Yaḥath brought forth Aḥumai and Lahaḡ. These were the clans of the Tsor'athites.

1Chron 4:3 And these were of the father of Ėytam: Yizre'el, and Yishma, and Yidḇash. And the name of their sister was Hatselelponi;

1Chron 4:4 and Penu'el was the father of Geḡor, and Ėzer was the father of Ḥushah. These were the sons of Ḥur, the first-born of Ephrathah the father of Bēyth Leḥem.

1Chron 4:5 And Ashḥur the father of Teqowa had two wives, Ḥelah and Na'arah.

1Chron 4:6 And Na'arah bore him Ahuzzam, and Ḥēpher, and Tēmeni, and Ha'aḥashtari. These were the sons of Na'arah.

1Chron 4:7 And the sons of Ḥelah: Tsereth, and Tsoḥar, and Ethnan;

1Chron 4:8 and Qots brought forth Anuḇ, and Tsoḇēḇah, and the clans of Aḥarḥel son of Harum.

1Chron 4:9 And Yaḇēts was more esteemed than his brothers, and his mother called his name Yaḇēts, saying, "Because I bore him in pain."

1Chron 4:10 And Yaḇēts called on the **Elohim (אֱלֹהִים)** of Yisra'el saying, "Oh, that You would bless me indeed, and enlarge my border, and that Your hand would be with me, and that You would keep me from evil, not to be my pain!" And **Elohim (אֱלֹהִים)** gave him what he asked.

1Chron 4:11 And Keluḇ the brother of Shuḥah brought forth Meḥir, who was the father of Eshton.

1Chron 4:12 And Eshton brought forth Bēyth-Rapha, and Pasēah, and Teḥinnah the father of Ir-Naḥash. These were the men of Rēḳah.

1Chron 4:13 And the sons of Qenaz: Othni'el and Serayah. And sons of Othni'el: Ḥathath,

1Chron 4:14 and Me'onothai, who brought forth Ophrah. And Serayah brought forth Yo'aḇ the father of Gē-Ḥarashim, for they were craftsmen.

1Chron 4:15 And the sons of Kalēḇ the son of Yephunneh: Iru, Ėlah, and Na'am. And the son of Ėlah was Qenaz.

1Chron 4:16 And the sons of Yehallel'el: Ziph, and Ziphah, Tireya, and Asar'el.

1Chron 4:17 And the sons of Ezrah: Yether, and Mered, and Ėpher, and Yalon. And she bore Miryam, and Shammai, and Yishbaḥ the father of Eshtemoa.

1Chron 4:18 And his wife Yehuḏiyah bore Yered the father of Geḡor, and Ḥeḇer the father of Soḳo, and Yequthi'el the father of Zanoḡah. And these were the sons of Bithyah the daughter of Pharaoh, whom Mered took.

1Chron 4:19 And the sons of Hodiyah's wife, the sister of Naḥam, were the fathers of Qe'ilah the Garmite and of Eshtemoa the Ma'akathite.
 1Chron 4:20 And the sons of Shimon: Amnon, and Rinnah, Ben-Ḥanan, and Tulon. And the sons of Yishi: Zohëth and Ben-Zohëth.
 1Chron 4:21 The sons of Shëlah the son of Yehuḏah: Ēr the father of Lëkah, and La'dah the father of Marëshah, and the clans of the house of the linen workers of the house of Ashbëa;
 1Chron 4:22 and Yoqim, and the men of Kozëba, and Yo'ash, and Saraph who ruled in Mo'ab, and Yashubi-Lehem. But the records were ancient.
 1Chron 4:23 These were the potters and those who dwell at Neta'im and Geḏërah; there they dwelt with the sovereign for his work.
 1Chron 4:24 The sons of Shim'on: Nemu'el, and Yamin, Yariḇ, Zerah, Sha'ul,
 1Chron 4:25 Shallum his son, Miḇsam his son, Mishma his son.
 1Chron 4:26 And the sons of Mishma: Ḥammu'el his son, Zakkur his son, Shim'i his son.
 1Chron 4:27 And Shim'i had sixteen sons and six daughters, but his brothers did not have many children, nor did any of their clans increase as much as the children of Yehuḏah.
 1Chron 4:28 And they dwelt at Be'ërsheba, and Molaḏah, and Ḥatsar Shu'al,
 1Chron 4:29 and at Bilhah, and at Etsem, and at Tolaḏ, 1Chron 4:30 and at Bethu'el, and at Ḥormah, and at Tsiqlaḡ,
 1Chron 4:31 and at Bëyth Markaḇoth, and at Ḥatsar Susim, and at Bëyth Bir'i, and at Sha'arayim. These were their cities until the reign of Dawiḏ.
 1Chron 4:32 And their villages were Ēytam, and Ayin, and Rimmon, and Token, and Ashan, five cities,
 1Chron 4:33 and all the villages that were around these cities as far as Ba'al. These were their dwelling places, and they kept their genealogy.
 1Chron 4:34 And Meshoḇaḇ, and Yamlēḡ, and Yoshah son of Amatsyah; 1Chron 4:35 and Yo'el,

and Yëhu son of Yoshiḇyah, son of Serayah, son of Asi'el;
 1Chron 4:36 and Elyo'ëynai, and Ya'aqoḇah, and Yeshoḥayah, and Asayah, and Adi'el, and Yesimi'el, and Benayah;
 1Chron 4:37 and Ziza son of Shiphi, son of Allon, son of Yeḏayah, son of Shimri, son of Shemayah.
 1Chron 4:38 These mentioned by name were leaders in their clans, and their father's house increased greatly.
 1Chron 4:39 And they went to the entrance of Geḏor, as far as the east side of the valley, to look for pasture for their flocks,
 1Chron 4:40 and they found rich, good pasture, and the land was broad, undisturbed and safe, for some Ḥamites had dwelt there formerly.
 1Chron 4:41 And these written by name came in the days of Ḥizqiyahu King of Yehuḏah, and smote their tents, and the homes that were found there, and put them under the ban, as it is to this day, and dwelt in their place, because there was pasture for their flocks there.
 1Chron 4:42 And some of them, five hundred men of the sons of Shim'on, went to Mount Së'ir, having as their chiefs Pelatyah, and Ne'aryah, and Rephayah, and Uzzi'el, the sons of Yishi.
 1Chron 4:43 And they smote the rest of the Amalëqites who had escaped, and dwelt there to this day.
 1Chron 5:1 As for the sons of Re'uḇën the first-born of Yisra'el – he was the first-born, but because he profaned his father's bed, his birthright was given to the sons of Yosëph, son of Yisra'el, so that the genealogy is not listed according to the birthright,
 1Chron 5:2 for Yehuḏah prevailed over his brothers, and from him came a ruler, although the birthright was Yosëph's –
 1Chron 5:3 the sons of Re'uḇën the first-born of Yisra'el: Ḥanok and Pallu, Ḥetsron and Karmi.
 1Chron 5:4 The sons of Yo'el: Shemayah his son, Goḡ his son, Shim'i his son,

1Chron 5:5 Miḳah his son, Re'ayah his son, Ba'al his son,

1Chron 5:6 and Be'erah his son, whom Tiglath-Pileser King of Ashshur took into exile. He was leader of the Re'ubēnites.

1Chron 5:7 And his brothers by their clans, when the genealogy of their generations was registered: the chief, Ye'i'el, and Zekaryahu,

1Chron 5:8 and Bela son of Azaz, son of Shema, son of Yo'el, who dwelt in Aro'ër, as far as Neḇo and Ba'al Me'on.

1Chron 5:9 And he dwelt eastward as far as the entrance of the wilderness from the River Euphrates, because their livestock had increased in the land of Gil'aḏ.

1Chron 5:10 And in the days of Sha'ul they fought against the Haḡrites, who fell by their hand. And they dwelt in their tents over all the eastern part of Gil'aḏ.

1Chron 5:11 And the children of Gaḏ dwelt next to them in the land of Bashan as far as Salkah:

1Chron 5:12 Yo'el was the chief, Shapham the next, then Ya'anai and Shaphat in Bashan;

1Chron 5:13 and their brothers of their father's house: Miḳa'el, and Meshullam, and Sheḇa, and Yorai, and Yakan, and Ziya, and Ėḇer, seven.

1Chron 5:14 These were the children of Abiḥayil son of Ḥuri, son of Yarowah, son of Gil'aḏ, son of Miḳa'el, son of Yeshishai, son of Yaḥdo, son of Buz;

1Chron 5:15 Aḥi son of Abdi'el, son of Guni, was chief of their father's house.

1Chron 5:16 And they dwelt in Gil'aḏ, in Bashan and in its villages, and in all the open lands of Sharon within their borders.

1Chron 5:17 All these were registered by genealogies in the days of Yotham King of Yehuḏah, and in the days of Yarob'am King of Yisra'el.

1Chron 5:18 The sons of Re'ubēn, and the Gaḏites, and half the tribe of Menashsheh had forty-four thousand seven hundred and sixty brave men, men able to bear shield and sword, to shoot with the bow, and skilled in battle, going out to the army.

1Chron 5:19 And they fought against the Haḡrites, and Yetur, and Naphish, and Noḏab.

1Chron 5:20 And they were helped against them, and the Haḡrites were given into their hand, and all who were with them. For they cried out to Elohīm (אלהים) in the battle, and He answered their prayer, because they put their trust in Him.

1Chron 5:21 And they took away their livestock: fifty thousand of their camels, and two hundred and fifty thousand of their sheep, and two thousand of their donkeys, also one hundred thousand of their men,

1Chron 5:22 for many fell dead, because the battle was of Elohīm (אלהים). And they dwelt in their place until the exile.

1Chron 5:23 And the children of the half-tribe of Menashsheh dwelt in the land. They increased from Bashan to Ba'al Ḥermon, that is, to Senir, or Mount Ḥermon.

1Chron 5:24 And these were the heads of their fathers' houses: Ėpher, and Yishi, and Eli'el, and Azri'el, and Yirmeyah, Hoḏawyah, and Yaḥdi'el – mighty brave men, men of name, and heads of their fathers' houses.

1Chron 5:25 But they trespassed against the Elohīm (אלהים) of their fathers, and whored after the mighty ones of the peoples of the land, whom Elohīm (אלהים) had destroyed before them.

1Chron 5:26 So the Elohīm (אלהים) of Yisra'el stirred up the Spirit [Ruach רוח] of Pul King of Ashshur, even the Spirit [Ruach רוח] of Tiglath-Pileser King of Ashshur. And he took the Re'ubēnites, and the Gaḏites, and the half-tribe of Menashsheh into exile, and brought them to Ḥalah, and Ḥabor, and Hara, and the river of Gozan, unto this day.

1Chron 6:1 The sons of Lëwi: Gëreshom, Qehath, and Merari.

1Chron 6:2 And the sons of Qehath: Amram, Yitshar, and Ḥeḇron, and Uzzi'el.

1Chron 6:3 And the children of Amram: Aharon, and Mosheh, and Miryam. And the sons of Aharon: Nadab and Abihu, El'azar and Ithamar.

1Chron 6:4 El'azar brought forth Pinehas, Pinehas brought forth Abishua;

1Chron 6:5 and Abishua brought forth Buqqi, and Buqqi brought forth Uzzi; 1Chron 6:6 and Uzzi brought forth Zerahyah, and Zerahyah brought forth Merayoth;

1Chron 6:7 Merayoth brought forth Amaryah, and Amaryah brought forth Ahitub;

1Chron 6:8 and Ahitub brought forth Tsadoq, and Tsadoq brought forth Ahima'ats;

1Chron 6:9 and Ahima'ats brought forth Azaryah, and Azaryah brought forth Yoḥanan;

1Chron 6:10 and Yoḥanan brought forth Azaryah – it was he who served as priest in the House that Shelomoh built in Yerushalayim;

1Chron 6:11 and Azaryah brought forth Amaryah, and Amaryah brought forth Ahitub;

1Chron 6:12 and Ahitub brought forth Tsadoq, and Tsadoq brought forth Shallum;

1Chron 6:13 and Shallum brought forth Hilqiyah, and Hilqiyah brought forth Azaryah;

1Chron 6:14 and Azaryah brought forth Serayah, and Serayah brought forth Yehotsadaq.

1Chron 6:15 And Yehotsadaq went away when YĕHôVâH (יהוה) sent Yehuḏah and Yerushalayim into exile by the hand of Neḅuḱadnetstsar.

1Chron 6:16 The sons of Lëwi: Gëreshom, Qehath, and Merari.

1Chron 6:17 And these are the names of the sons of Gëreshom: Liḅni and Shim'i.

1Chron 6:18 And the sons of Qehath: Amram, and Yitshar, and Heḅron, and Uzzi'el.

1Chron 6:19 The sons of Merari: Maḥli and Mushi. And these are the clans of the Lëwites according to their fathers:

1Chron 6:20 Of Gëreshom were Liḅni his son, Yaḥath his son, Zimmah his son,

1Chron 6:21 Yo'aḥ his son, Iddo his son, Zerah his son, Ye'atherai his son.

1Chron 6:22 The sons of Qehath: Amminadab his son, Qorah his son, Assir his son,

1Chron 6:23 Elqanah his son, Eḅyasaph his son, Assir his son,

1Chron 6:24 Taḥath his son, Uri'el his son, Uzziyah his son, and Sha'ul his son.

1Chron 6:25 And the sons of Elqanah: Amasai and Aḥimoth.

1Chron 6:26 Elqanah – the sons of Elqanah: Tsophai his son, and Naḥath his son,

1Chron 6:27 Eliyab his son, Yeroḥam his son, Elqanah his son.

1Chron 6:28 And the sons of Shemu'el: Yo'el the first-born, and Abiyah the second.

1Chron 6:29 The sons of Merari: Maḥli, Liḅni his son, Shim'i his son, Uzzah his son,

1Chron 6:30 Shim'a his son, Ḥaggiyah his son, and Asayah his son.

1Chron 6:31 And these are the men whom Dawid appointed over the service of song in the House of YĕHôVâH (יהוה), after the ark came to rest.

1Chron 6:32 And they were rendering service in song before the dwelling place of the Tent of Meeting, until Shelomoh had built the House of YĕHôVâH (יהוה) in Yerushalayim, and they performed their duties according to their ruling.

1Chron 6:33 And these are the ones who stood with their sons: Of the sons of the Qehathites were Hëman the singer, son of Yo'el, son of Shemu'el, 1Chron 6:34 son of Elqanah, son of Yeroḥam, son of Eli'el, son of Towah,

1Chron 6:35 son of Tsuph, son of Elqanah, son of Maḥath, son of Amasai,

1Chron 6:36 son of Elqanah, son of Yo'el, son of Azaryah, son of Tsephanyah,

1Chron 6:37 son of Taḥath, son of Assir, son of Eḅyasaph, son of Qorah,

1Chron 6:38 son of Yitshar, son of Qehath, son of Lëwi, son of Yisra'el.

1Chron 6:39 And his brother Asaph, who stood at his right hand, was Asaph son of Bereḱyahu, son of Shim'a,

1Chron 6:40 son of Miḳa'el, son of Ba'asëyah, son of Malkiyah,
1Chron 6:41 son of Ethni, son of Zeraḥ, son of Aḏayah,
1Chron 6:42 son of Eÿthan, son of Zimmah, son of Shim'i,
1Chron 6:43 son of Yaḥath, son of Gëreshom, son of Lëwi.
1Chron 6:44 And their brothers, the sons of Merari, on the left hand, were Eÿthan son of Qishi, son of Aḇdi, son of Malluḳ,
1Chron 6:45 son of Ḥashabayah, son of Amatsyah, son of Ḥilqiyah,
1Chron 6:46 son of Amtsi, son of Bani, son of Shemer,
1Chron 6:47 son of Maḥli, son of Mushi, son of Merari, son of Lëwi.
1Chron 6:48 And their brothers, the Lëwites, were appointed to every kind of service of the Dwelling Place of the House of **Elohim (אֱלֹהִים)**.
1Chron 6:49 But Aharon and his sons offered on the altar of burnt offering and on the altar of incense, for all the work of the Most Holy Place, and to make atonement for Yisra'el, according to all that Mosheh the servant of **Elohim (אֱלֹהִים)** had commanded.
1Chron 6:50 And these are the sons of Aharon: El'azar his son, Pineḥas his son, Aḇishua his son,
1Chron 6:51 Buqqi his son, Uzzi his son, Zeraḥyah his son,
1Chron 6:52 Merayoth his son, Amaryah his son, Aḥituḇ his son,
1Chron 6:53 Tsaḏoq his son, Aḥima'ats his son.
1Chron 6:54 And these were their dwelling places throughout their settlements within their borders, of the sons of Aharon, of the clan of the Qehathites, for the lot was theirs.
1Chron 6:55 And they gave them Ḥeḇron in the land of Yehuḏah, with its surrounding open lands.
1Chron 6:56 But the fields of the city and its villages they gave to Kalëḇ son of Yephunneh.

1Chron 6:57 And to the sons of Aharon they gave the cities of refuge: Ḥeḇron, and Liḇnah with its open lands, and Yattir, and Eshtemoa with its open lands,
1Chron 6:58 and Ḥilën with its open lands, Deḇir with its open lands,
1Chron 6:59 and Ashan with its open lands, and Bëyth Shemesh with its open lands.
1Chron 6:60 And from the tribe of Binyamin: Geḇa with its open lands, and Alemeth with its open lands, and Anathoth with its open lands. All their cities among their clans were thirteen.
1Chron 6:61 And to the rest of the clan of the tribe of the Qehathites by lot ten cities from half the tribe of Menashsheh.
1Chron 6:62 And to the sons of Gëreshom, throughout their clans, thirteen cities from the tribe of Yissasḳar, and from the tribe of Ashër, and from the tribe of Naphtali, and from the tribe of Menashsheh in Bashan.
1Chron 6:63 To the sons of Merari, throughout their clans, by lot twelve cities from the tribe of Re'uḇën, and from the tribe of Gaḏ, and from the tribe of Zeḇulun.
1Chron 6:64 So the children of Yisra'el gave cities with their open lands to the Lëwites.
1Chron 6:65 And they gave by lot from the tribe of the children of Yehuḏah, and from the tribe of the children of Shim'on, and from the tribe of the children of Binyamin these cities which are mentioned by name.
1Chron 6:66 And some of the clans of the sons of Qehath had cities of their borders from the tribe of Ephrayim.
1Chron 6:67 And they gave them the cities of refuge: Sheḳem with its open lands, in the mountains of Ephrayim, and Gezer with its open lands,
1Chron 6:68 and Yoqme'am with its open lands, and Bëyth Ḥoron with its open lands,
1Chron 6:69 and Ayalon with its open lands, and Gath Rimmon with its open lands.

1Chron 6:70 And from the half-tribe of Menashsheh: Anër with its open lands, and Bil'am with its open lands, for the rest of the clan of the sons of Qehath.

1Chron 6:71 From the clan of the half-tribe of Menashsheh the sons of Gëreshom: Golan in Bashan with its open lands and Ashtaroth with its open lands.

1Chron 6:72 And from the tribe of Yissasḳar: Qeḏesh with its open lands, Daḇerath with its open lands,

1Chron 6:73 Ramoth with its open lands, and Anëm with its open lands.

1Chron 6:74 And from the tribe of Ashër: Mashal with its open lands, and Aḇdon with its open lands, 1Chron 6:75 and Ḥuqoq with its open lands, and Rehob with its open lands.

1Chron 6:76 And from the tribe of Naphtali: Qeḏesh in Galil with its open lands, and Ḥammon with its open lands, and Qiryathayim with its open lands.

1Chron 6:77 From the tribe of Zebulun the rest of the children of Merari: Rimmon with its open lands and Taḇor with its open lands.

1Chron 6:78 And from beyond the Yardën of Yeriḥo, on the east side of the Yardën, from the tribe of Re'uḇën: Betser in the wilderness with its open lands, and Yahtsah with its open lands, 1Chron 6:79 Qeḏëmoth with its open lands, and Mëpha'ath with its open lands.

1Chron 6:80 And from the tribe of Gad: Ramoth in Gil'aḏ with its open lands, and Maḥanayim with its open lands,

1Chron 6:81 and Ḥeshbon with its open lands, and Ya'zër with its open lands.

1Chron 7:1 And the sons of Yissasḳar: Tola, and Pu'ah, Yashub, and Shimron, four.

1Chron 7:2 And the sons of Tola: Uzzi, and Rephayah, and Yeri'ël, and Yaḥmai, and Yiḇsam, and Shemu'el, heads of their father's house. Of Tola there were great men of might in their

generations; their number in the days of Dawid was twenty-two thousand six hundred.

1Chron 7:3 And the son of Uzzi: Yizraḥyah, and the sons of Yizraḥyah: Miḳa'ël, and Oḇaḏyah, and Yo'ël, Yishshiyah. All five of them were heads.

1Chron 7:4 And with them, by their generations, according to their fathers' houses, were thirty-six thousand, bands of the army for battle, for they had many wives and sons.

1Chron 7:5 And their brothers among all the clans of Yissasḳar were mighty brave men, listed by their genealogies, eighty-seven thousand in all.

1Chron 7:6 Of Binyamin: Bela, and Beḳer, and Yeḏiya'ël, three.

1Chron 7:7 And the sons of Bela: Etsbon, and Uzzi, and Uzzi'ël, and Yerimoth, and Iri, five – heads of their fathers' houses, and they were listed by their genealogies, twenty-two thousand and thirty-four mighty brave men.

1Chron 7:8 And the sons of Beḳer: Zemirah, and Yo'ash, and Eli'ezer, and Elyo'ëynai, and Omri, and Yerimoth, and Aḇiyah, and Anathoth, and Alemeth. All these were the sons of Beḳer,

1Chron 7:9 with their genealogy according to their generations, heads of their fathers' houses, twenty thousand two hundred mighty brave men.

1Chron 7:10 And the son of Yeḏiya'ël: Bilhan, and the sons of Bilhan: Ye'ush, and Binyamin, and Ėhud, and Kena'anah, and Zëthan, and Tarshish, and Aḇishahar.

1Chron 7:11 All these sons of Yeḏiya'ël were heads of their fathers' houses, seventeen thousand two hundred mighty brave men going out to the army for battle.

1Chron 7:12 And Shuppim and Ḥuppim were the sons of Ir, and Ḥushim was the son of Aḥër.

1Chron 7:13 The sons of Naphtali: Yaḥtsi'ël, and Guni, and Yëtser, and Shallum, sons of Bilhah.

1Chron 7:14 The sons of Menashsheh: his Aramean concubine bore him Maḳir the father of Gil'aḏ, the father of Asri'ël.

1Chron 7:15 And Maḳir took wives for Ḥuppmim and Shuppmim; and the name of one was Ma'aḳah, and the name of the second was Tselophḥad. And Tselophḥad had daughters.

1Chron 7:16 But Ma'aḳah the wife of Maḳir bore a son, and she called his name Peresh. And the name of his brother was Sheresh, and his sons were Ulam and Raqem.

1Chron 7:17 And the son of Ulam: Beḡan. These were the sons of Gil'aḍ, son of Maḳir, son of Menashsheh.

1Chron 7:18 And his sister Hammoleketh bore Ishhod, and Abi'ezer, and Maḥlah.

1Chron 7:19 And the sons of Shemiḡa: Aḥyan, and Sheḳem, and Liḳhi, and Aniyam.

1Chron 7:20 And the sons of Ephrayim: Shuthelah, and Bereḡ his son, and Taḥath his son, and Elaḡah his son, and Taḥath his son,

1Chron 7:21 and Zabaḡ his son, and Shuthelah his son, and Ezer and El'aḍ. But the men of Gath who were born in that land slew them because they came down to take their livestock.

1Chron 7:22 And Ephrayim their father mourned many days, and his brothers came to comfort him.

1Chron 7:23 And when he went in to his wife, she conceived and bore a son. And he called his name Beri'ah, because evil had come upon his house.

1Chron 7:24 And his daughter was She'erah, who built Lower and Upper Bëyth Ḥoron and Uzen She'erah.

1Chron 7:25 And Rephaḥ was his son, as well as Resheph, and Telaḥ his son, and Taḥan his son,

1Chron 7:26 La'dan his son, Ammihud his son, Elishama his son,

1Chron 7:27 Nun his son, Yehoshua his son.

1Chron 7:28 And their possessions and dwelling places were Bëyth Èl and its towns: to the east Na'aran, and to the west Gezer and its towns, and Sheḳem and its towns, as far as Ayyah and its towns.

1Chron 7:29 And by the borders of the children of Menashsheh were Bëyth She'an and its towns,

Ta'anaḡ and its towns, Meḡiddo and its towns, Dor and its towns. In these dwelt the children of Yosëph, son of Yisra'el.

1Chron 7:30 The sons of Ashër: Yimnah, and Yishwah, and Yishwi, and Beri'ah, and their sister Seraḥ.

1Chron 7:31 And the sons of Beri'ah: Ḥeḇer and Malki'el, who was the father of Birzoth.

1Chron 7:32 And Ḥeḇer brought forth Yaphlët, and Shomër, and Ḥotham, and their sister Shuwa.

1Chron 7:33 And the sons of Yaphlët: Pasak, and Bimhal, and Ashwath. These were the children of Yaphlët.

1Chron 7:34 And the sons of Shemer: Aḥi, and Rohagah, Yeḥubbah, and Aram.

1Chron 7:35 And the sons of his brother Ḥëlem: Tsophaḥ, and Yimna, and Shelesh, and Amal.

1Chron 7:36 The sons of Tsophaḥ: Suwah, and Ḥarnepher, and Shu'al, and Bëri, and Yimrah,

1Chron 7:37 Betser, and Hodḡ, and Shamma, and Shilshah, and Yithran, and Be'ëra.

1Chron 7:38 And the sons of Yether: Yephunneh, and Pispah, and Ara.

1Chron 7:39 And the sons of Ulla: Araḥ, and Ḥanni'el, and Ritsya.

1Chron 7:40 All these were the children of Ashër, heads of their fathers' houses, chosen ones, mighty brave men, chief leaders. And when they registered by genealogy for the army, for battle, their number was twenty-six thousand.

1Chron 8:1 And Binyamin brought forth Bela his first-born, Ashbël the second, Aḥraḥ the third,

1Chron 8:2 Noḥah the fourth, and Rapha the fifth.

1Chron 8:3 And the sons of Bela: Addar, and Gëra, and Abihudḡ,

1Chron 8:4 and Abishua, and Na'aman, and Aḥowahḡ,

1Chron 8:5 and Gëra, and Shephuphan, and Ḥuram.

1Chron 8:6 And these are the sons of Èḥudḡ. They were the heads of the fathers' houses of the

inhabitants of Geḅa, and they were exiled to Manaḥath.

1Chron 8:7 And Na'aman, and Aḥiyah, and Gēra – he exiled them. And Ėḥuḍ brought forth Uzza and Aḥihuḍ.

1Chron 8:8 And Shaḥarayim brought forth children in the field of Mo'ab, after he had sent away Ḥushim and Ba'ara his wives.

1Chron 8:9 And by Ḥoḏesh his wife he brought forth Yoḅab, and Tsibya, and Mēysa, and Malkam, 1Chron 8:10 and Ye'uts, and Shobyah, and Mirmah. These were his sons, heads of their fathers' houses.

1Chron 8:11 And by Ḥushim he brought forth Aḅituḅ and Elpa'al.

1Chron 8:12 And the sons of Elpa'al: Ėḇer, and Mish'am, and Shemer, who built Ono and Loḍ with its towns;

1Chron 8:13 and Beri'ah and Shema, who were heads of their fathers' houses of the inhabitants of Ayalon, who drove out the inhabitants of Gath.

1Chron 8:14 and Aḥyo, Shashaq, and Yeremoth, 1Chron 8:15 and Zēḅadyah, and Araḍ, and Ėḇer, 1Chron 8:16 and Miḳa'el, and Yispah, and Yoḥa were the sons of Beri'ah.

1Chron 8:17 And Zēḅadyah, and Meshullam, and Ḥizqi, and Ḥeḇer,

1Chron 8:18 and Yishmerai, and Yizli'ah, and Yoḅab were the sons of Elpa'al.

1Chron 8:19 And Yaqim, and Zikri, and Zabdi,

1Chron 8:20 and Eli'eynai, and Tsillethai, and Eli'el,

1Chron 8:21 and Aḏayah, and Berayah, and Shimrath were the sons of Shim'i.

1Chron 8:22 And Yishpan, and Ėḇer, and Eli'el,

1Chron 8:23 and Aḅdon, and Zikri, and Ḥanan,

1Chron 8:24 and Ḥananyah, and Ėylam, and Antothiyah,

1Chron 8:25 and Yiphdeyah, and Penu'el were the sons of Shashaq.

1Chron 8:26 And Shamshera, and Sheḥaryah, and Athalyah,

1Chron 8:27 and Ya'areshyah, and Ėliyah, and Zikri were the sons of Yeroḥam.

1Chron 8:28 These were heads of the fathers' houses by their generations, heads. These dwelt in Yerushalayim.

1Chron 8:29 And the father of Gib'on, whose wife's name was Ma'akah, dwelt at Gib'on.

1Chron 8:30 And his first-born son was Aḅdon, then Tsur, and Qish, and Ba'al, and Naḅab,

1Chron 8:31 and Geḏor, and Aḥyo, and Zeḱer,

1Chron 8:32 and Miqloth, who brought forth Shim'ah. And they also dwelt alongside their

relatives in Yerushalayim, with their brothers.

1Chron 8:33 And Nēr brought forth Qish, and Qish brought forth Sha'ul, and Sha'ul brought forth Yehonathan, and Malkishua, and Aḅinaḅab, and Esh- Ba'al.

1Chron 8:34 And the son of Yehonathan was Merib-Ba'al, and Merib-Ba'al brought forth Miḳah.

1Chron 8:35 And the sons of Miḳah: Pithon, and Meleḱ, and Ta'arēa, and Aḥaz.

1Chron 8:36 And Aḥaz brought forth Yeho'addah, and Yeho'addah brought forth Alemeth, and Azmaweth, and Zimri. And Zimri brought forth Motsa.

1Chron 8:37 And Motsa brought forth Bin'a, Raphah his son, El'asah his son, Atsēl his son.

1Chron 8:38 And Atsēl had six sons whose names were these: Azriqam, Boḱeru, and Yiš-mā'el (יִשְׁמָעֵל), and She'aryah, and Obadyah, and Ḥanan. All these were the sons of Atsēl.

1Chron 8:39 And the sons of Ėsheq his brother: Ulam his first-born, Ye'ush the second, and Eliphelet the third.

1Chron 8:40 And the sons of Ulam were mighty brave men, archers, and had many sons and grandsons, one hundred and fifty. These were all sons of Binyamin.

1Chron 9:1 And all Yisra'el registered themselves by genealogy. And see, they were written in the book of the sovereigns of Yisra'el. And Yehuḏah was exiled to Baḅel for their trespass.

1Chron 9:2 And the first inhabitants who were in their possessions in their cities of Yisra'el, were the priests, the Lëwites, and the Nethinim.

1Chron 9:3 And in Yerushalayim dwelt some of the children of Yehudah, and some of the children of Binyamin, and some of the children of Ephrayim and Menashsheh:

1Chron 9:4 Uthai son of Ammihud, son of Omri, son of Imri, son of Bani, of the sons of Perets, the son of Yehudah.

1Chron 9:5 And of the Shilonites: Asayah the first-born and his sons.

1Chron 9:6 And of the sons of Zerah: Ye'u'el, and their brothers, six hundred and ninety.

1Chron 9:7 And of the sons of Binyamin: Sallu son of Meshullam, son of Hoḡawyah, son of Hasenu'ah;

1Chron 9:8 and Yibneyah son of Yeroḡam; and Elah son of Uzzi, son of Mikri; and Meshullam son of Shephatyah, son of Re'u'el, son of Yibnyah;

1Chron 9:9 and their brothers, according to their generations, nine hundred and fifty-six. All these men were heads of a father's house in their fathers' houses.

1Chron 9:10 And of the priests: Yedayah, and Yehoyarib, and Yaḡin;

1Chron 9:11 and Azaryah son of Hilqiyah, son of Meshullam, son of Tsadoq, son of Merayoth, son of Aḡitub, the officer over the House of Elohim (אֱלֹהִים).

1Chron 9:12 and Aḡayah son of Yeroḡam, son of Pashhur, son of Malkiyah; and Ma'asai son of Adi'el, son of Yaḡzerah, son of Meshullam, son of Meshillëmith, son of Immër;

1Chron 9:13 and their brothers, heads of their fathers' houses, one thousand seven hundred and sixty, able men for the work of the service of the House of Elohim (אֱלֹהִים).

1Chron 9:14 And of the Lëwites: Shemayah son of Ḥashshub, son of Azriqam, son of Ḥashabyah, of the sons of Merari;

1Chron 9:15 and Baqbaqqar, Ḥeresh, and Galal, and Mattanyah son of Miḡa, son of Zikri, son of Asaph;

1Chron 9:16 and Obadyah son of Shemayah, son of Galal, son of Yeḡuthun; and Berekyah son of Asa, son of Elqanah, who dwelt in the villages of the Netophathites.

1Chron 9:17 And the gatekeepers: Shallum, and Aqqub, and Talmon, and Aḡiman, and their brothers – Shallum the chief.

1Chron 9:18 And up till then they were gatekeepers for the camps of the children of Lëwi at the King's Gate on the east.

1Chron 9:19 And Shallum son of Qorë, son of Eb̄yasaph, son of Qoraḡ, and his brothers, from his father's house, the Qorḡites, were over the work of the service, guards of the thresholds of the Tent. And their fathers had been guards of the entrance to the camp of YëHôVâH (יְהוָה).

1Chron 9:20 And Pineḡas son of El'azar was leader over them in time past. YëHôVâH (יְהוָה) was with him.

1Chron 9:21 Zeḡaryah son of Meshelemyah was gatekeeper at the entrance of the Tent of Meeting.

1Chron 9:22 All those chosen as gatekeepers at the thresholds were two hundred and twelve. They were registered by genealogy, in their villages. Dawid and Shemu'el the seer had appointed them to their office of trust.

1Chron 9:23 So they and their sons were over the gates of the House of YëHôVâH (יְהוָה), the House of the Tent, by watches.

1Chron 9:24 The gatekeepers were on the four sides: the east, west, north, and south.

1Chron 9:25 And their brothers in their villages had to come with them from time to time for seven days.

1Chron 9:26 For the four chief gatekeepers were in an office of trust. They were Lëwites, and they were over the rooms and treasuries of the House of Elohim (אֱלֹהִים).

1Chron 9:27 And they spent the night all around the House of **Elohim (אֱלֹהִים)** because they had the duty, and they were to open it morning by morning.

1Chron 9:28 And some of them were over the vessels of service, for they brought them in and took them out by count.

1Chron 9:29 And some of them were appointed over the vessels, even over all the vessels of the Holy place, and over the fine flour and the wine and the oil and the incense and the spices.

1Chron 9:30 And some of the sons of the priests blended the compound of spices.

1Chron 9:31 And Mattithyah of the Lëwites, the first-born of Shallum the Qorḥite, was entrusted with the making of the flat cakes.

1Chron 9:32 And some of their brothers of the sons of the Qehathites were over the showbread, to prepare every Sabbath.

1Chron 9:33 And these were the singers, heads of the fathers' houses of the Lëwites, in the rooms, and were exempted from other duties, for they were employed in that work day and night.

1Chron 9:34 These heads of the fathers' houses of the Lëwites were heads throughout their generations. They dwelt at Yerushalayim.

1Chron 9:35 And Ye'yël the father of Giḇ'on, whose wife's name was Ma'akah, dwelt at Giḇ'on.

1Chron 9:36 And his first-born son was Aḇdon, then Tsur, and Qish, and Ba'al, and Nër, and Naḏaḇ, 1Chron 9:37 and Geḏor, and Aḥyo, and Zeḵaryah, and Miqloth.

1Chron 9:38 And Miqloth brought forth Shim'am. And they too dwelt alongside their relatives in Yerushalayim, with their brothers.

1Chron 9:39 And Nër brought forth Qish, and Qish brought forth Sha'ul, and Sha'ul brought forth Yehonathan, and Malkishua, and Aḇinaḏaḇ, and Esh- Ba'al.

1Chron 9:40 And the son of Yehonathan was Meriḇ-Ba'al, and Meriḇ-Ba'al brought forth Miḵah.

1Chron 9:41 And the sons of Miḵah: Pithon, and Meleḵ, and Taḥrëa,

1Chron 9:42 and Aḥaz, who brought forth Yarah; and Yarah brought forth Alemeth, and Azmaweth, and Zimri. And Zimri brought forth Motsa;

1Chron 9:43 and Motsa brought forth Bin'a, and Rephayah was his son, El'asah his son, Atsël his son.

1Chron 9:44 And Atsël had six sons whose names were these: Azriqam, Boḵeru, and Yiš-mā'ël (יִשְׁמָאֵל), and She'aryah, and Oḇaḏyah, and Ḥanan. These were the sons of Atsël.

1Chron 10:1 And the Philistines fought against Yisra'ël. And the men of Yisra'ël fled from before the Philistines, and fell slain on Mount Gilboa.

1Chron 10:2 And the Philistines pursued Sha'ul and his sons, and the Philistines smote Yonathan, and Aḇinaḏaḇ, and Malkishua, sons of Sha'ul.

1Chron 10:3 And the battle was heavy on Sha'ul. And the archers hit him, and he was wounded by the archers.

1Chron 10:4 And Sha'ul said to his armour-bearer, "Draw your sword, and thrust me through with it, lest these uncircumcised ones come and abuse me." But his armour-bearer would not, for he was much afraid, so Sha'ul took a sword and fell on it.

1Chron 10:5 And when his armour-bearer saw that Sha'ul was dead, he also fell on his sword and died.

1Chron 10:6 Thus Sha'ul and his three sons died, and all his house – they died together.

1Chron 10:7 And when all the men of Yisra'ël who were in the valley saw that they had fled and that Sha'ul and his sons were dead, they forsook their cities and fled, and the Philistines came and dwelt in them.

1Chron 10:8 And the next day it came to be, when the Philistines came to strip the slain, that they found Sha'ul and his sons fallen on Mount Gilboa.

1Chron 10:9 And they stripped him and took his head and his armour, and sent word throughout the land of the Philistines to proclaim the news among their idols and among the people,

1Chron 10:10 and put his armour in the house of their mighty ones, and fastened his head in the house of Dağon.

1Chron 10:11 And all Yabësh Gil'ad heard of all that the Philistines had done to Sha'ul,

1Chron 10:12 and all the brave men arose and took the body of Sha'ul and the bodies of his sons. And they brought them to Yabësh, and buried their bones under the tamarisk tree at Yabësh, and fasted seven days.

1Chron 10:13 Thus Sha'ul died for his trespass which he had trespassed against YēHôVâH (יהוה), because he did not guard the Word of YēHôVâH (יהוה), and also for asking a medium for to make inquiry,

1Chron 10:14 and did not inquire of YēHôVâH (יהוה). So He put him to death, and turned the reign over to Dawid son of Yishai.

1Chron 11:1 And all Yisra'el came together to Dawid at Hebron, saying, "See, we are your bone and your flesh.

1Chron 11:2 "Also, in time past, even when Sha'ul was sovereign, you were the one who led Yisra'el out and brought them in. And YēHôVâH (יהוה) your Elohim (אלהים) said to you, 'Shepherd My people Yisra'el, and be ruler over My people Yisra'el.' "

1Chron 11:3 So all the elders of Yisra'el came to the sovereign at Hebron, and Dawid made a covenant with them at Hebron before YēHôVâH (יהוה). And they anointed Dawid sovereign over Yisra'el, according to the word of YēHôVâH (יהוה) by Shemu'el.

1Chron 11:4 And Dawid and all Yisra'el went to Yerushalayim, which is Yebus, where the Yebusites were, the inhabitants of the land.

1Chron 11:5 And the inhabitants of Yebus said to Dawid, "You do not come in here." But Dawid captured the stronghold of Tsiyon, the City of Dawid.

1Chron 11:6 And Dawid said, "Whoever smites the Yebusites first becomes chief and commander."

And Yo'ab son of Tseruyah went up first, and became chief.

1Chron 11:7 And Dawid dwelt in the stronghold, so they called it the City of Dawid.

1Chron 11:8 And he built the city around it, from Millo round about, and Yo'ab revived the rest of the city.

1Chron 11:9 And Dawid went on and became great, and YēHôVâH (יהוה) of hosts was with him.

1Chron 11:10 And these were the heads of the mighty men whom Dawid had, who strengthened themselves with him in his reign, with all Yisra'el, to set him up to reign over Yisra'el, according to the word of YēHôVâH (יהוה).

1Chron 11:11 And this is the number of the mighty men whom Dawid had: Yashob'am son of a Hakkmonite, chief of the thirty. He had lifted up his spear against three hundred, slain at one time.

1Chron 11:12 And after him was El'azar son of Dodo, the Ahoite, who was one of the three mighty men.

1Chron 11:13 He was with Dawid at Paddammim, and the Philistines were gathered there for battle, and a portion of the field was filled with barley, and the people had fled before the Philistines.

1Chron 11:14 But they took their stand in the midst of that field, and delivered it, and smote the Philistines. Thus YēHôVâH (יהוה) saved them by a great deliverance.

1Chron 11:15 And three of the thirty chiefs went down to the rock to Dawid, into the cave of Adullam, while the army of the Philistines encamped in the Valley of Repha'im.

1Chron 11:16 And Dawid was then in the stronghold, and the watch-post of the Philistines was then in Bëyth Lehem.

1Chron 11:17 And Dawid longed and said, "Oh, that someone would give me a drink of water from the well of Bëyth Lehem, which is by the gate!"

1Chron 11:18 And the three broke through the camp of the Philistines, and drew water from the well of Bëyth Lehem that was by the gate, and took

it and brought it to Dawid. But Dawid would not drink it, but poured it out to YĕHôvâH (יְהוָה).
 1Chron 11:19 And he said, "Far be it from me, O my Elohîm (אֱלֹהִים), that I should do this! Should I drink the blood of these men who have risked their lives? For at the risk of their lives they brought it."
 And he would not drink it. This is what the three mighty men did.
 1Chron 11:20 And Abishai the brother of Yo'ab was chief of another three. And he had lifted up his spear against three hundred men, who were slain, and won a name among the three.
 1Chron 11:21 Of the three he was more esteemed than the other two men, so he became their head. However he did not come to the first three.
 1Chron 11:22 Benayah was the son of Yehoyada, the son of a brave man from Qabtse'el, who had done many deeds. He smote two lion-like Mo'abites. He also went down and smote a lion in the midst of a pit on a snowy day.
 1Chron 11:23 And he smote a Mitsrian, a man of great height, five cubits tall. And in the Mitsrian's hand was a spear like a weaver's beam, and he went down to him with a staff and wrenched the spear out of the Mitsrian's hand, and slew him with his own spear.
 1Chron 11:24 This is what Benayahu son of Yehoyada did, and won a name among the three mighty men.
 1Chron 11:25 See, he was more esteemed than the thirty, but he did not come to the first three. And Dawid set him over his court.
 1Chron 11:26 And the mighty men of the armies were Asah'el the brother of Yo'ab, Elhanan son of Dodo of Bëyth Lehem,
 1Chron 11:27 Shammoth the Hararite, Hëlets the Pelonite,
 1Chron 11:28 Ira son of Iqqesh the Teqowite, Abi'ezer the Anathothite,
 1Chron 11:29 Sibbekai the Hushathite, Ilai the Ahoite,

1Chron 11:30 Maharai the Netophathite, Hëled son of Ba'anah the Netophathite,
 1Chron 11:31 Ithai son of Ribai of Gib'ah, of the children of Binyamin, Benayah the Pirathonite,
 1Chron 11:32 Hurai of the wadis of Ga'ash, Abi'el the Arbathite,
 1Chron 11:33 Azmaweth the Baḥarumite, Elyahba the Sha'albonite,
 1Chron 11:34 the sons of Hashëm the Gizonite, Jonathan son of Shaḡe the Hararite,
 1Chron 11:35 Aḥyam son of Saḳar the Hararite, Eliphal son of Ur,
 1Chron 11:36 Hëpher the Mekërathite, Aḥiyah the Pelonite,
 1Chron 11:37 Hetsro the Karmelite, Na'arai son of Ezbai,
 1Chron 11:38 Yo'el the brother of Nathan, Miḥar son of Haḡri,
 1Chron 11:39 Tseleq the Ammonite, Naḥarai the Bërothite (the armour- bearer of Yo'ab son of Tseruyah),
 1Chron 11:40 Ira the Yithrite, Garëb the Yithrite,
 1Chron 11:41 Uriyah the Hittite, Zabaḍ son of Aḥlai,
 1Chron 11:42 Adina son of Shiza the Re'uḇënite, the head of the Re'uḇënites, and thirty with him,
 1Chron 11:43 Hanan son of Ma'akah, and Yoshaphat the Mithnite,
 1Chron 11:44 Uzziya the Ashterathite, Shama and Ye'i'el the sons of Hotham the Aro'ërite,
 1Chron 11:45 Yeḏiya'el son of Shimri, and Yoḥa his brother, the Titsite,
 1Chron 11:46 Eli'el the Maḥawite, and Yeriḳai and Yoshawyah the sons of Elna'am, Yithmah the Mo'abite,
 1Chron 11:47 Eli'el, and Obëd, and Ya'asi'el of Metsobayah.
 1Chron 12:1 Now these are they who came to Dawid at Tsiqlaḡ while he was still in hiding from Sha'ul son of Qish. And they were among the mighty men, helping the battle,

1Chron 12:2 armed with bows, using both the right hand and the left, with stones, and with arrows, with bows, of the brothers of Sha'ul, of Binyamin.

1Chron 12:3 The chief was Aḥi'ezer and Yo'ash, the sons of Shema'ah the Giḇ'athite; and Yezaw'el and Pelet, the sons of Azmaweth; and Beraḵah, and Yēhu the Anathothite;

1Chron 12:4 and Yishmayah the Giḇ'onite, a mighty man among the thirty, and over the thirty; and Yirmeyah, and Yaḥazi'el, and Yoḥanan, and Yozabaḏ the Geḏërathite;

1Chron 12:5 Eluzai, and Yerimoth, and Be'alyah, and Shemaryahu, and Shephatyahu the Ḥaruphite;

1Chron 12:6 Elqanah, and Yishshiyahu, and Azar'el, and Yow'ezer, and Yashob'am the Qorḥites;

1Chron 12:7 and Yo'elah and Zebaḏyah, the sons of Yeroḥam of Geḏor.

1Chron 12:8 And some Gaḏites separated themselves to Dawiḏ at the stronghold in the wilderness, mighty brave men, men trained for battle, who could handle shield and spear, whose faces were like the faces of lions, and were as swift as gazelles on the mountains:

1Chron 12:9 Ėzer the chief, Oḇaḏyah the second, Eliyaḇ the third,

1Chron 12:10 Mishmannah the fourth, Yirmeyah the fifth,

1Chron 12:11 Attai the sixth, Eli'el the seventh,

1Chron 12:12 Yoḥanan the eighth, Elzabaḏ the ninth,

1Chron 12:13 Yirmeyahu the tenth, Maḵbannai the eleventh.

1Chron 12:14 These were from the sons of Gaḏ, chiefs of the army. The least was over a hundred, and the greatest was over a thousand.

1Chron 12:15 These were the ones who passed over the Yardēn in the first month, when it was overflowing all its banks, and put to flight all those in the valleys, to the east and to the west.

1Chron 12:16 And some of the children of Binyamin and Yehuḏah came to Dawiḏ at the stronghold.

1Chron 12:17 And Dawiḏ went out to face them, and answered and said to them, "If you have come peaceably to me to help me, my heart shall be united with you; but if to betray me to my enemies – there is no violence in my hands – let the Elohīm (אֱלֹהִים) of our fathers see and reprove."

1Chron 12:18 Then the Spirit [Ruach רוח] came upon Amasai, chief of the officers, "Yours, O Dawiḏ! And with you, O son of Yishai! Peace, peace to you, and peace to your helpers! For your Elohīm (אֱלֹהִים) shall help you." And Dawiḏ received them, and put them among the chiefs of the raiding band.

1Chron 12:19 And some from Menashsheh went over to Dawiḏ when he was going with the Philistines to battle against Sha'ul. But they did not help them, for the princes of the Philistines took advice and sent him away, saying, "He might go over to his master Sha'ul with our heads!"

1Chron 12:20 When he went to Tsiqlaḡ, those of Menashsheh who went over to him were Aḏnah, and Yozabaḏ, and Yeḏiya'el, and Miḵa'el, and Yozabaḏ, and Elihu, and Tsillethai, chiefs of the thousands who were from Menashsheh.

1Chron 12:21 And they helped Dawiḏ against the raiding bands, for they were all mighty brave men, and they were commanders in the army.

1Chron 12:22 For at that time they came to Dawiḏ day by day to help him, until it was a great army, like an army of Elohīm (אֱלֹהִים).

1Chron 12:23 And these were the numbers of the chiefs of those that were armed for battle, and came to Dawiḏ at Ḥeḇron to turn over the reign of Sha'ul to him, according to the word of YēHôVâH (יְהוָה):

1Chron 12:24 Of the children of Yehuḏah bearing shield and spear, six thousand eight hundred armed for battle;

1Chron 12:25 of the children of Shim'on, mighty brave men for the army, seven thousand one hundred;

1Chron 12:26 of the children of Lēwi four thousand six hundred;

1Chron 12:27 and Yehoyaḏa, the leader of the Aharonites, and with him three thousand seven hundred;
1Chron 12:28 and Tsadoq, a young man, a mighty brave man, and from his father's house twenty-two commanders;
1Chron 12:29 and the children of Binyamin, relatives of Sha'ul, three thousand – until then the greatest part of them guarded the charge of the house of Sha'ul;
1Chron 12:30 and the children of Ephrayim twenty thousand eight hundred, mighty brave ones, men of name throughout their father's house;
1Chron 12:31 and the half-tribe of Menashsheh eighteen thousand, who were designated by name to come and set up Dawid to reign;
1Chron 12:32 and the children of Yissaskar who had understanding of the times, to know what Yisra'el should do, their chiefs were two hundred. And all their brothers were at their command;
1Chron 12:33 of Zebulun there were fifty thousand going out to the army, arranging battle with all weapons of battle, giving support with undivided heart;
1Chron 12:34 and of Naphtali one thousand commanders, and with them thirty-seven thousand with shield and spear;
1Chron 12:35 and of the Danites, arranging battle, twenty-eight thousand six hundred;
1Chron 12:36 and of Asher, going out to the army, arranging battle, forty thousand;
1Chron 12:37 and of the Re'ubënites and the Gadites and the half-tribe of Menashsheh, from beyond the Yardën, one hundred and twenty thousand armed for battle with every kind of weapon of battle.
1Chron 12:38 All these men of battle, keeping rank, came to Hebron with a perfect heart, to set up Dawid to reign over all Yisra'el. And all the rest of Yisra'el were of one heart to set up Dawid to reign.

1Chron 12:39 And they were there with Dawid three days, eating and drinking, for their brothers had prepared for them.
1Chron 12:40 And also those who were near to them, from as far away as Yissaskar and Zebulun and Naphtali, were bringing food on donkeys and camels, on mules and cattle – food of flour and cakes of figs and cakes of raisins, wine and oil and cattle and sheep in great quantities, for there was joy in Yisra'el.
1Chron 13:1 And Dawid consulted with the commanders of thousands and hundreds, and with every leader.
1Chron 13:2 And Dawid said to all the assembly of Yisra'el, "If it seems good to you, and if it is of YĕHôVâH (יהוה) our Elohim (אלהים), let us send out to our brothers everywhere who are left in all the land of Yisra'el, and with them to the priests and Lëwites who are in their cities of their open lands, and let them be gathered to us;
1Chron 13:3 and let us bring the ark of our Elohim (אלהים) back to us, for we sought Him not since the days of Sha'ul."
1Chron 13:4 And all the assembly agreed to do so, for the matter was right in the eyes of all the people.
1Chron 13:5 So Dawid assembled all Yisra'el, from Shihor in Mitsrayim to as far as the entrance of Hamath, to bring the ark of Elohim (אלהים) from Qiryath Ye'arim.
1Chron 13:6 And Dawid and all Yisra'el went up to Ba'alath, to Qiryath Ye'arim of Yehudah, to bring up from there the ark of Elohim (אלהים), YĕHôVâH (יהוה), who dwells between the keruḥim, where the Name is called on.
1Chron 13:7 And they placed the ark of Elohim (אלהים) on a new wagon from the house of Aḇinadab, and Uzza and Ahyo were leading the wagon.
1Chron 13:8 And Dawid and all Yisra'el were playing before Elohim (אלהים) with all their might, and with songs, and with lyres, and with harps, and

with tambourines, and with cymbals, and with trumpets.

1Chron 13:9 And when they came to the threshing-floor of Kidon, Uzza put out his hand to hold the ark, for the oxen stumbled.

1Chron 13:10 Then the wrath of YĕHôVâH (יהוה) burned against Uzza, and He smote him because he put his hand to the ark. And he died there before Elohim (אלהים).

1Chron 13:11 And Dawid was displeased because YĕHôVâH (יהוה) had broken out against Uzza, therefore that place is called Perets Uzza, until this day.

1Chron 13:12 And Dawid was afraid of Elohim (אלהים) that day, saying, "How shall I bring the ark of Elohim (אלהים) to me?"

1Chron 13:13 So Dawid did not take the ark with him into the City of Dawid, but took it aside into the house of Obëd-Edom the Gittite.

1Chron 13:14 And the ark of Elohim (אלהים) remained with the household of Obëd-Edom in his house three months. And YĕHôVâH (יהוה) blessed the house of Obëd-Edom and all that he had.

1Chron 14:1 And Hiram King of Tsor sent messengers to Dawid, and cedar trees, with stonemasons and carpenters, to build him a house.

1Chron 14:2 And Dawid knew that YĕHôVâH (יהוה) had established him as sovereign over Yisra'el, for his reign was highly exalted for the sake of His people Yisra'el.

1Chron 14:3 And Dawid took more wives in Yerushalayim, and Dawid brought forth more sons and daughters.

1Chron 14:4 And these are the names of his children whom he had in Yerushalayim: Shammua and Shobab, Nathan and Shelomoh,

1Chron 14:5 and Yibhar, and Elishua, and Elpelet,

1Chron 14:6 and Nogah, and Nepheg, and Yaphiya,

1Chron 14:7 and Elishama, and Be'elyada, and Eliphelet.

1Chron 14:8 And when the Philistines heard that Dawid had been anointed sovereign over all

Yisra'el, all the Philistines went up to seek Dawid.

And Dawid heard and went out against them.

1Chron 14:9 And the Philistines came and made a raid on the Valley of Repha'im.

1Chron 14:10 And Dawid inquired of Elohim (אלהים), saying, "Do I go up against the Philistines? And shall You give them into my hand?" And YĕHôVâH (יהוה) said to him, "Go up, and I shall give them into your hand."

1Chron 14:11 And they went up to Ba'al Peratsim, and Dawid smote them there. Then Dawid said, "Elohim (אלהים) has broken through my enemies by my hand like a breakthrough of water." So they called the name of that place Ba'al Peratsim.

1Chron 14:12 And they left their mighty ones there, so Dawid commanded, and they were burned with fire.

1Chron 14:13 And the Philistines once again made a raid on the valley.

1Chron 14:14 And Dawid again inquired of Elohim (אלהים), and Elohim (אלהים) said to him, "Do not go up after them. Go around them, and come upon them in front of the mulberry trees.

1Chron 14:15 "And it shall be, when you hear a sound of stepping in the tops of the mulberry trees, then go out to battle, for Elohim (אלהים) shall go out before you to smite the camp of the Philistines."

1Chron 14:16 And Dawid did as Elohim (אלהים) commanded him, and they drove back the army of the Philistines from Gib'on as far as Gezer.

1Chron 14:17 And the name of Dawid went out into all lands, and YĕHôVâH (יהוה) put the dread of him upon all nations.

1Chron 15:1 And he built houses for himself in the City of Dawid. And he prepared a place for the ark of Elohim (אלהים), and pitched a tent for it.

1Chron 15:2 Then Dawid said, "No one is to lift the ark of Elohim (אלהים) but the Lëwites, for YĕHôVâH (יהוה) has chosen them to lift the ark of Elohim (אלהים) and to serve Him forever."

1Chron 15:3 And Dawid assembled all Yisra'el at Yerushalayim, to bring up the ark of YĕHôVâH (יהוה) to its place, which he had prepared for it.

1Chron 15:4 And Dawid gathered the children of Aharon and the Lĕwites;

1Chron 15:5 of the sons of Qehath: Uri'el the chief, and one hundred and twenty of his brothers;

1Chron 15:6 of the sons of Merari: Asayah the chief, and two hundred and twenty of his brothers;

1Chron 15:7 of the sons of Gĕreshom: Yo'el the chief, and one hundred and thirty of his brothers;

1Chron 15:8 of the sons of Elitsaphan: Shemayah the chief, and two hundred of his brothers;

1Chron 15:9 of the sons of Hĕbron: Eli'el the chief, and eighty of his brothers;

1Chron 15:10 of the sons of Uzzi'el: Amminadab the chief, and one hundred and twelve of his brothers.

1Chron 15:11 And Dawid called for Tsaḡoq and Ebyathar the priests, and for the Lĕwites, for Uri'el, Asayah, and Yo'el, Shemayah, and Eli'el, and Amminadab,

1Chron 15:12 and said to them, "You are the heads of the fathers' houses of the Lĕwites. Set yourselves apart, you and your brothers, then you shall bring up the ark of YĕHôVâH (יהוה) Elohim (אלהים) of Yisra'el to the place I have prepared for it.

1Chron 15:13 "Because you did not do it the first time, YĕHôVâH (יהוה) our Elohim (אלהים) broke out against us, because we did not ask Him about the right-ruling."

1Chron 15:14 So the priests and the Lĕwites set themselves apart, to bring up the ark of YĕHôVâH (יהוה) Elohim (אלהים) of Yisra'el.

1Chron 15:15 And the children of the Lĕwites bore the ark of Elohim (אלהים) on their shoulders, by its poles, as Mosheh had commanded according to the word of YĕHôVâH (יהוה).

1Chron 15:16 And Dawid spoke to the leaders of the Lĕwites to appoint their brothers the singers

with instruments of song, harps, and lyres, and cymbals, to lift up the voice with joy.

1Chron 15:17 And the Lĕwites appointed Hĕman son of Yo'el, and of his brothers, Asaph son of Berekyahu; and of their brothers, the sons of Merari, Ėythan son of Qushayahu;

1Chron 15:18 and with them their brothers of the second rank: Zeḡaryahu, Bĕn, and Ya'azi'el, and Shemiramoth, and Yeḥi'el, and Unni, Eliyab, and Benayahu, and Ma'asĕyahu, and Mattithyahu, and Eliphelĕhu, and Miqnĕyahu, and Obĕd-Edom, and Ye'i'el, the gatekeepers;

1Chron 15:19 and the singers Hĕman, Asaph, and Ėythan, were to sound the cymbals of bronze;

1Chron 15:20 and Zeḡaryah, and Azi'el, and Shemiramoth, and Yeḥi'el, and Unni, and Eliyab, and Ma'asĕyahu, and Benayahu, with harps according to Alamoth;

1Chron 15:21 and Mattithyahu, and Eliphelĕhu, and Miqnĕyahu, and Obĕd-Edom, and Ye'i'el, and Azazyahu, to lead with lyres on the Sheminith;

1Chron 15:22 and Kenanyahu, leader of the Lĕwites, in the song, because he was skilled;

1Chron 15:23 and Berekyah and Elqanah were doorkeepers for the ark;

1Chron 15:24 and Sheḡanyahu, and Yoshaphat, and Nethan'el, and Amasai, and Zeḡaryahu, and Benayahu, and Eli'ezer, the priests, were to blow the trumpets before the ark of Elohim (אלהים). And Obĕd-Edom and Yeḥiyah, were doorkeepers for the ark.

1Chron 15:25 And it was Dawid and the elders of Yisra'el, and the commanders over thousands, who went to bring up the ark of the covenant of YĕHôVâH (יהוה) from the house of Obĕd-Edom with joy.

1Chron 15:26 And it came to be, when Elohim (אלהים) helped the Lĕwites who bore the ark of the covenant of YĕHôVâH (יהוה), that they offered seven bulls and seven rams.

1Chron 15:27 And Dawid was dressed in a robe of fine linen, as were all the Lĕwites who bore the ark,

the singers, and Kenanyah the leader of the service with the singers. And Dawid wore a linen shoulder garment.

1Chron 15:28 So all Yisra'el brought up the ark of the covenant of YĕHôVâH (יהוה) with shouting and with the sound of the horn, with trumpets and with cymbals, sounding with harps and lyres.

1Chron 15:29 And it came to be, as the ark of the covenant of YĕHôVâH (יהוה) came to the City of Dawid, that Miḳal the daughter of Sha'ul, looking through a window, saw King Dawid dancing and playing. And she despised him in her heart.

1Chron 16:1 And they brought the ark of Elohîm (אלהים), and set it in the midst of the Tent that Dawid had pitched for it. And they brought burnt offerings and peace offerings before Elohîm (אלהים).

1Chron 16:2 And when Dawid had made an end of offering the burnt offerings and the peace offerings, he blessed the people in the Name of YĕHôVâH (יהוה)

1Chron 16:3 and gave a portion to everyone of Yisra'el, both man and woman, to everyone a loaf of bread, a measure, and a cake of raisins.

1Chron 16:4 And he appointed some of the Lëwites to serve before the ark of YĕHôVâH (יהוה), to bring to remembrance, and to thank, and to praise YĕHôVâH (יהוה) Elohîm (אלהים) of Yisra'el:

1Chron 16:5 Asaph the chief, and his second Zeḱaryah, Ye'i'el, and Shemiramoth, and Yeḥi'el, and Mattithyah, and Eliyaḅ, and Benayahu, and Oḅēḏ-Edom, and Ye'i'el, with harps and lyres, but Asaph was sounding with cymbals;

1Chron 16:6 and Benayahu and Yaḥazi'el the priests continually blew the trumpets before the ark of the covenant of Elohîm (אלהים).

1Chron 16:7 And on that day Dawid first gave thanks to YĕHôVâH (יהוה) by the hand of Asaph and his brothers:

1Chron 16:8 Give thanks to YĕHôVâH (יהוה), call upon His Name, Make known His deeds among the peoples!

1Chron 16:9 Sing to Him, sing praise to Him, Speak of all His wonders!

1Chron 16:10 Boast in His Holy Name, Let the hearts of those seeking YĕHôVâH (יהוה) rejoice!

1Chron 16:11 Seek YĕHôVâH (יהוה) and His strength, Seek His face continually!

1Chron 16:12 Remember His wonders which He has done, His signs and the right-rulings of His mouth,

1Chron 16:13 O seed of Yisra'el, His servant; O children of Ya'aqoḅ, His chosen ones!

1Chron 16:14 He is YĕHôVâH (יהוה) our Elohîm (אלהים), His right-rulings are in all the earth.

1Chron 16:15 Remember His covenant forever, The Word He commanded for a thousand generations,

1Chron 16:16 Which He made with 'Aḅ-râ-hâm (אַבְרָהָם), And His oath to Yiṣ-ḥāq,

1Chron 16:17 And He established it to Ya'aqoḅ for a law, To Yisra'el as an everlasting covenant,

1Chron 16:18 Saying, "To you I give the land of Kena'an, The portion of your inheritance,"

1Chron 16:19 When you were but few in number, Few indeed, and sojourners in it.

1Chron 16:20 And they went up and down, From one nation to another, And from one reign to another people.

1Chron 16:21 He allowed no one to oppress them, And He reprov'd sovereigns for their sakes, saying:

1Chron 16:22 "Do not touch My anointed ones, And do My prophets no evil."

1Chron 16:23 Sing to YĕHôVâH (יהוה), all the earth; Proclaim His deliverance from day to day.

1Chron 16:24 Declare His esteem among the nations, His wonders among all peoples.

1Chron 16:25 For great is YĕHôVâH (יהוה) and greatly to be praised; And He is to be feared above all mighty ones.

1Chron 16:26 For all the mighty ones of the peoples are matters of naught, But YĕHôVâH (יהוה) made the heavens.

1Chron 16:27 Excellency and splendour are before Him, Strength and gladness are in His place.

1Chron 16:28 Ascribe to YĕHôVâH (יהוה), O clans of the peoples, Ascribe to YĕHôVâH (יהוה) esteem and strength.

1Chron 16:29 Ascribe to YĕHôVâH (יהוה) the esteem of His Name; Bring an offering, and come before Him; Bow yourself to YĕHôVâH (יהוה) In the splendour of Holyness!

1Chron 16:30 Tremble before Him, all the earth.

The world also is firmly established, immovable.

1Chron 16:31 Let the heavens rejoice, and let the earth be glad; And let them say among the nations, “YĕHôVâH (יהוה) shall reign.”

1Chron 16:32 Let the sea roar, and all that fills it; Let the field rejoice, and all that is in it.

1Chron 16:33 Let the trees of the forest then sing before YĕHôVâH (יהוה), For He shall come to judge the earth.

1Chron 16:34 Give thanks to YĕHôVâH (יהוה), for He is good, For His kindness is everlasting!

1Chron 16:35 And say, “Save us, O Elohîm (אלהים) of our deliverance; And gather us together, And deliver us from the gentiles, To give thanks to Your Holy Name, And boast in Your praise.”

1Chron 16:36 Blessed be YĕHôVâH (יהוה) Elohîm (אלהים) of Yisra'el From everlasting to everlasting! And all the people said, “Amën!” and praised YĕHôVâH (יהוה).

1Chron 16:37 So he left Asaph and his brothers there before the ark of the covenant of YĕHôVâH (יהוה) to perform regular service before the ark, as each day required;

1Chron 16:38 also, Obëd-Edom with his sixty-eight brothers, including Obëd-Edom son of Yeduthun, and Hôsah, to be gatekeepers;

1Chron 16:39 and Tsaôq the priest and his brothers the priests, before the Dwelling Place of YĕHôVâH (יהוה) at the high place that was at Gib'on,

1Chron 16:40 to offer burnt offerings to YĕHôVâH (יהוה) on the altar of burnt offering regularly morning and evening, and to do according to all that is written in the Law of YĕHôVâH (יהוה) which He commanded Yisra'el;

1Chron 16:41 and with them Hëman and Yeduthun and the rest who were chosen, who were designated by name, to give thanks to YĕHôVâH (יהוה), because His kindness is everlasting;

1Chron 16:42 and with them Hëman and Yeduthun, to sound aloud with trumpets and cymbals and instruments for the songs of Elohîm (אלהים), and the sons of Yeduthun for the gate.

1Chron 16:43 And all the people went, each one to his house, and Dawid returned to bless his house.

1Chron 17:1 And it came to be, when Dawid was dwelling in his house, that Dawid said to Nathan the prophet, “See, I am dwelling in a house of cedar, but the ark of the covenant of YĕHôVâH (יהוה) is under curtains.”

1Chron 17:2 And Nathan said to Dawid, “Do all that is in your heart, for Elohîm (אלהים) is with you.”

1Chron 17:3 And it came to be that night that the word of Elohîm (אלהים) came to Nathan, saying,

1Chron 17:4 “Go, and you shall say to My servant Dawid, ‘Thus said YĕHôVâH (יהוה), “You do not build Me a house to dwell in.

1Chron 17:5 “For I have not dwelt in a house since the time that I brought up Yisra'el, even to this day, but have gone from tent to tent, and from one Dwelling Place to another.

1Chron 17:6 “Wherever I have moved about with all Yisra'el, have I ever spoken a word to any of the rulers of Yisra'el, whom I commanded to shepherd My people, saying, ‘Why have you not built Me a house of cedar?’ ”

1Chron 17:7 “And now, say this to My servant Dawid, ‘Thus said YĕHôVâH (יהוה) of hosts, “I took you from the sheepfold, from following the sheep, to be ruler over My people Yisra'el.

1Chron 17:8 “And I have been with you wherever you have gone, and have cut off all your enemies from before you, and have made you a name like the name of the great men who are on the earth.

1Chron 17:9 “And I shall prepare a place for My people Yisra'el and plant them, and they shall dwell in a place of their own and move no more, nor shall

the sons of wickedness oppress them any more, as at the first,

1Chron 17:10 since the time that I commanded rulers to be over My people Yisra'el, and I have humbled all your enemies. And I declared to you that YĕHôVâH (יהוה) does build you a house.

1Chron 17:11 "And it shall be, when your days are filled to go to be with your fathers, that I shall raise up your seed after you, who is of your sons. And I shall establish his reign.

1Chron 17:12 "He does build Me a house, and I shall establish his throne forever.

1Chron 17:13 "I am to be his Father [Abba אבא], and he is to be My son. And My kindness I do not turn away from him, as I took it from him who was before you.

1Chron 17:14 "And I shall establish him in My house and in My reign forever, and let his throne be established forever." "

1Chron 17:15 According to all these words and according to all this vision, so did Nathan speak to Dawid.

1Chron 17:16 And King Dawid came in and sat before YĕHôVâH (יהוה), and said, "Who am I, O YĕHôVâH (יהוה) Elohim (אלהים)? And what is my house, that You have brought me this far?

1Chron 17:17 "And this was a small matter in Your eyes, O Elohim (אלהים), but You have spoken of Your servant's house for a great while to come, and have looked upon me as though I were an exalted man, O YĕHôVâH (יהוה) Elohim (אלהים).

1Chron 17:18 "What more could Dawid add to You for the esteem of Your servant? For You know Your servant.

1Chron 17:19 "O YĕHôVâH (יהוה), for Your servant's sake, and according to Your own heart, You have done all this greatness, in making known all these great matters.

1Chron 17:20 "O YĕHôVâH (יהוה), there is none like You, nor is there any Elohim (אלהים) besides You, according to all that we have heard with our ears.

1Chron 17:21 "And who is like Your people Yisra'el, the one nation on the earth whom Elohim (אלהים) went to redeem for Himself as a people; to make for Yourself a great and awesome Name, by driving out nations from before Your people whom You redeemed from Mitsrayim?

1Chron 17:22 "For You appointed Your people Yisra'el to be Your own people forever. And You, YĕHôVâH (יהוה), have become their Elohim (אלהים).

1Chron 17:23 "And now, O YĕHôVâH (יהוה), the word which You have spoken concerning Your servant and concerning his house, let it stand fast forever, and do as You have said.

1Chron 17:24 "So let it stand fast, and Your Name be great forever, saying, ' YĕHôVâH (יהוה) of hosts, Elohim (אלהים) of Yisra'el, is Elohim (אלהים) to Yisra'el. And let the house of Your servant Dawid be established before You.'

1Chron 17:25 "For You, O my Elohim (אלהים), have revealed to Your servant to build a house for him. Therefore Your servant has found courage to pray before You.

1Chron 17:26 "And now, YĕHôVâH (יהוה), You are Elohim (אלהים), and have promised this goodness to Your servant.

1Chron 17:27 "And now, You have been pleased to bless the house of Your servant to be before You forever. For You have blessed it, O YĕHôVâH (יהוה), and it is blessed forever."

1Chron 18:1 And after this it came to be that Dawid smote the Philistines, and humbled them, and took Gath and its towns from the hand of the Philistines.

1Chron 18:2 And he smote the Mo'abites, and the Mo'abites became Dawid's servants, and brought presents.

1Chron 18:3 And Dawid smote Haḡaḡezer King of Tsoḡah as far as Ḥamath, as he went to establish his power by the River Euphrates.

1Chron 18:4 And Dawid took from him one thousand chariots, and seven thousand horsemen, and twenty thousand foot soldiers. And Dawid also

hamstrung all the chariot horses, but left of them for one hundred chariots.

1Chron 18:5 And when Aram of Darmeseq came to help Haḏaḏezer King of Tsoḇah, Dawiḏ smote twenty-two thousand of Aram,

1Chron 18:6 and Dawiḏ stationed men in Aram of Darmeseq, and the Arameans became Dawiḏ's servants, and brought presents. And YēHôVâH (יהוה) saved Dawiḏ wherever he went.

1Chron 18:7 And Dawiḏ took the shields of gold that were on the servants of Haḏaḏezer, and brought them to Yerushalayim.

1Chron 18:8 And from Tibḥath and from Kun, cities of Haḏaḏezer, Dawiḏ brought a large amount of bronze, with which Shelomoh made the bronze Sea, and the columns, and the vessels of bronze.

1Chron 18:9 And when To'u King of Ḥamath heard that Dawiḏ had smitten all the army of Haḏaḏezer King of Tsoḇah,

1Chron 18:10 he sent Haḏoram his son to King Dawiḏ, to ask peace of him and bless him, because he had fought against Haḏaḏezer and smote him – because Haḏaḏezer had been fighting against To'u – with all kinds of objects of gold, and silver, and bronze.

1Chron 18:11 King Dawiḏ also set these apart to YēHôVâH (יהוה), along with the silver and gold that he had brought from all these nations, from Eḏom, and from Mo'ab, and from the children of Ammon, and from the Philistines, and from Amalëq.

1Chron 18:12 And Aḇishai son of Tseruyah smote eighteen thousand Eḏomites in the Valley of Salt,

1Chron 18:13 and he put watch-posts in Eḏom, and all the Eḏomites became Dawiḏ's servants. And YēHôVâH (יהוה) saved Dawiḏ wherever he went.

1Chron 18:14 So Dawiḏ reigned over all Yisra'el, and he was doing right- ruling and righteousness to all his people.

1Chron 18:15 And Yo'ab son of Tseruyah was over the army, and Yehoshaphat son of Aḥilud was recorder,

1Chron 18:16 and Tsaḏoq son of Aḥitub and Aḇimelek son of Ebyathar were the priests, and Shawsha was the scribe,

1Chron 18:17 and Benayahu son of Yehoyaḏa was over the Kerëthites and the Pelëthites. And the sons of Dawiḏ were chiefs at the sovereign's side.

1Chron 19:1 And after this it came to be that Naḥash the King of the children of Ammon died, and his son reigned in his place.

1Chron 19:2 And Dawiḏ said, "Let me show kindness to Ḥanun son of Naḥash, because his father showed kindness to me." So Dawiḏ sent messengers to comfort him concerning his father. And the servants of Dawiḏ came to Ḥanun in the land of the children of Ammon to comfort him.

1Chron 19:3 And the chiefs of the children of Ammon said to Ḥanun, "Is Dawiḏ esteeming your father, in your eyes, because he has sent comforters to you? Have his servants not come to you to search and to overthrow and to spy out the land?"

1Chron 19:4 So Ḥanun took Dawiḏ's servants, and shaved them, and cut off their garments in the middle, at their buttocks, and sent them away.

1Chron 19:5 And when some went and informed Dawiḏ about the men, he sent to meet them, because the men were greatly ashamed. And the sovereign said, "Remain at Yeriḥo until your beards have grown, then return."

1Chron 19:6 And when the children of Ammon saw that they had made themselves a stench to Dawiḏ, Ḥanun and the children of Ammon sent a thousand talents of silver to hire chariots and horsemen from Aram- Naharayim, and from Aram-Ma'akah, and from Tsoḇah.

1Chron 19:7 So they hired for themselves thirty-two thousand chariots, with the King of Ma'akah and his people, who came and encamped before Mëyḏeba. And the children of Ammon had gathered from their cities, and came to battle.

1Chron 19:8 And when Dawiḏ heard, he sent Yo'ab and the entire army of the mighty men,

1Chron 19:9 and the children of Ammon came out and put themselves in battle array before the gate of the city, and the sovereigns who had come were by themselves in the field.

1Chron 19:10 And when Yo'ab saw that the battle had been set against him before and behind, he chose some of the choice ones of Yisra'el, and put them in battle array to meet Aram.

1Chron 19:11 And the rest of the people he put under the command of Abishai his brother, and they set themselves in battle array to meet the children of Ammon.

1Chron 19:12 And he said, "If Aram is too strong for me, then you shall help me; but if the children of Ammon are too strong for you, then I shall help you.

1Chron 19:13 "Be strong, and let us show strength for our people and for the cities of our **Elohim** (אֱלֹהִים), and let **YĒHÔVÂH** (יְהוָה) do what is good in His eyes."

1Chron 19:14 And Yo'ab drew near, and the people with him, to battle against Aram, and they fled before him.

1Chron 19:15 And when the children of Ammon saw that the Arameans were fleeing, they also fled before Abishai his brother, and went into the city. And Yo'ab came to Yerushalayim.

1Chron 19:16 And when Aram saw that they had been smitten before Yisra'el, they sent messengers and brought the Arameans who were beyond the River, and Shophak the commander of Haḏadezer's army went before them.

1Chron 19:17 And it was reported to Dawid, and he gathered all Yisra'el, and passed over the Yardën and came upon them, and set up in battle array against them. And Dawid set up in battle array against Aram, and they fought with him.

1Chron 19:18 And Aram fled before Yisra'el, and Dawid slew seven thousand charioteers and forty thousand foot soldiers of the Arameans, and smote Shophak the commander of the army.

1Chron 19:19 And the servants of Haḏadezer saw that they were smitten by Yisra'el, and they made peace with Dawid and became his servants. And the Arameans would not help the children of Ammon any more.

1Chron 20:1 And it came to be at the turn of the year, at the time sovereigns go out to battle, that Yo'ab led out the power of the army and destroyed the land of the children of Ammon, and came and besieged Rabbah. But Dawid remained at Yerushalayim. And Yo'ab smote Rabbah and overthrew it.

1Chron 20:2 And Dawid took their sovereign's crown from his head, and found it weighed a talent of gold, and there were precious stones in it. And it was set on Dawid's head. And he also brought out the spoil of the city, a very great amount.

1Chron 20:3 And he brought out the people who were in it, and put them to work with saws, and with iron picks, and with axes. And thus Dawid did to all the cities of the children of Ammon. Then Dawid and all the people returned to Yerushalayim.

1Chron 20:4 And afterward it came to be that fighting broke out at Gezer with the Philistines. Then Sibbekai the Hushathite smote Sippai of the sons of the giant, and they were humbled.

1Chron 20:5 And there was fighting again with the Philistines, and Elhanan son of Ya'ir smote Lahmi the brother of Golyath the Gittite, the shaft of whose spear was like a weaver's beam.

1Chron 20:6 And there was fighting again at Gath, where there was a man of great size, with twenty-four fingers and toes, six and six. And he too was born to the giant.

1Chron 20:7 And he reproached Yisra'el, and Yehonathan son of Shim'a, Dawid's brother, smote him.

1Chron 20:8 These were born to the giant in Gath, and they fell by the hand of Dawid and by the hand of his servants.

1Chron 21:1 And Satan stood up against Yisra'el, and moved Dawid to number Yisra'el.

1Chron 21:2 And Dawid said to Yo'ab and to the rulers of the people, "Go, number Yisra'el from Be'ersheba to Dan, and bring the number of them to me so that I know it."

1Chron 21:3 And Yo'ab answered, "YēHôVâH (יהוה) does add to His people a hundred times more than they are. But, my master the sovereign, are they not all my master's servants? Why does my master seek to do this? Why should he be a cause of guilt in Yisra'el?"

1Chron 21:4 But the sovereign's word prevailed against Yo'ab. And Yo'ab left and went throughout all Yisra'el and came to Yerushalayim.

1Chron 21:5 And Yo'ab gave the sum of the number of the people to Dawid. And all Yisra'el had one million one hundred thousand men who drew the sword, and Yehudah had four hundred and seventy thousand men who drew the sword.

1Chron 21:6 But he did not number Lëwi and Binyamin among them, for the sovereign's word was loathsome to Yo'ab.

1Chron 21:7 And it was evil in the eyes of Elohim (אלהים), concerning this matter, and He smote Yisra'el.

1Chron 21:8 Then Dawid said to Elohim (אלהים), "I have sinned greatly, because I have done this matter. But now, I pray, take away the crookedness of Your servant, for I have done very foolishly."

1Chron 21:9 And YēHôVâH (יהוה) spoke to Gad, Dawid's seer, saying,

1Chron 21:10 "Go, and you shall speak to Dawid, saying, 'Thus said YēHôVâH (יהוה), "I hold three options before you – choose one of them for yourself, and I do it to you." ' "

1Chron 21:11 So Gad came to Dawid and said to him, "Thus said YēHôVâH (יהוה), 'Choose for yourself

1Chron 21:12 either three years of scarcity of food, or three months to be defeated by your foes with the sword of your enemies overtaking you, or else for three days the sword of YēHôVâH (יהוה), even the plague in the land, with the messenger of

YēHôVâH (יהוה) destroying throughout all the borders of Yisra'el.' And now consider what answer I am to return to Him who sent me."

1Chron 21:13 And Dawid said to Gad, "I am in great trouble. Please let me fall into the hand of YēHôVâH (יהוה), for His compassion is very great, but do not let me fall into the hand of man."

1Chron 21:14 And YēHôVâH (יהוה) sent a plague upon Yisra'el, and seventy thousand men of Yisra'el fell.

1Chron 21:15 And Elohim (אלהים) sent a messenger to Yerushalayim to destroy it. And as he was destroying, YēHôVâH (יהוה) saw, and relented about the evil, and said to the messenger who was destroying, "Enough! Now stop your hand." And the messenger of YēHôVâH (יהוה) was standing by the threshing-floor of Ornan the Yebusite.

1Chron 21:16 And Dawid lifted his eyes and saw the messenger of YēHôVâH (יהוה) standing between earth and the heavens, having in his hand a drawn sword stretched out over Yerushalayim. And Dawid and the elders, wrapped in sackcloth, fell on their faces.

1Chron 21:17 And Dawid said to Elohim (אלהים), "Was it not I who commanded the people to be numbered? I am the one who has sinned and done evil indeed. But these, the sheep, what have they done? Let Your hand, I pray, O YēHôVâH (יהוה) my Elohim (אלהים), be against me and my father's house, but not against Your people, to be plagued."

1Chron 21:18 And the messenger of YēHôVâH (יהוה) commanded Gad to say to Dawid that Dawid should go up to raise an altar to YēHôVâH (יהוה) on the threshing-floor of Ornan the Yebusite.

1Chron 21:19 So Dawid went up at the word of Gad, which he had spoken in the Name of YēHôVâH (יהוה).

1Chron 21:20 And Ornan turned and saw the messenger. And his four sons with him hid themselves, and Ornan was threshing wheat.

1Chron 21:21 And Dawid came to Ornan, and Ornan looked and saw Dawid, and he went out

from the threshing-floor, and bowed down to Dawid with his face to the ground.

1Chron 21:22 And Dawid said to Ornan, "Give me the site of the threshing-floor, so that I build an altar to YĕHôVâH (יהוה) on it. Give it to me at the complete price, so that the plague is restrained from the people."

1Chron 21:23 And Ornan said to Dawid, "Take it for yourself, and let my master the sovereign do what is good in his eyes. See, I shall give you the cattle for burnt offerings, the threshing implements for wood, and the wheat for the grain offering. I give it all."

1Chron 21:24 And King Dawid said to Ornan, "No, but I shall certainly buy it at the complete price, for I do not take what is yours for YĕHôVâH (יהוה), nor offer a burnt offering without cost."

1Chron 21:25 And Dawid gave Ornan six hundred sheqels of gold by weight for the place.

1Chron 21:26 And Dawid built there an altar to YĕHôVâH (יהוה), and offered burnt offerings and peace offerings, and called on YĕHôVâH (יהוה). And He answered him from the heavens by fire on the altar of burnt offering.

1Chron 21:27 Then YĕHôVâH (יהוה) commanded the messenger, and he returned his sword to its sheath.

1Chron 21:28 At that time, when Dawid saw that YĕHôVâH (יהוה) had answered him on the threshing-floor of Ornan the Yebuṣite, he slaughtered there,

1Chron 21:29 for the Dwelling Place of YĕHôVâH (יהוה) and the altar of the burnt offering, which Mosheh had made in the wilderness, were at that time at the high place in Gib'on.

1Chron 21:30 But Dawid was unable to go before it to inquire of Elohîm (אלהים), for he was afraid of the sword of the messenger of YĕHôVâH (יהוה).

1Chron 22:1 Dawid then said, "This is the House of YĕHôVâH (יהוה) Elohîm (אלהים), and this is the altar of burnt offering for Yisra'el."

1Chron 22:2 And Dawid commanded to gather the foreigners who were in the land of Yisra'el. And he appointed stonemasons to cut hewn stones to build the House of Elohîm (אלהים).

1Chron 22:3 And Dawid prepared large quantities of iron for the nails of the doors of the gates and for the clamps, and more bronze than could be weighed,

1Chron 22:4 and cedar trees beyond number, for the Tsidonians and those from Tsor brought much cedar wood to Dawid.

1Chron 22:5 And Dawid said, "Shelomoh my son is young and tender, and the house that is to be built for YĕHôVâH (יהוה) is to be exceedingly great, for a splendid Name, to all the lands. Please, let me make preparation for it." So Dawid made extensive preparations before his death.

1Chron 22:6 He also called for his son Shelomoh, and commanded him to build a house for YĕHôVâH (יהוה) Elohîm (אלהים) of Yisra'el.

1Chron 22:7 And Dawid said to Shelomoh, "My son, as for me, it has been in my heart to build a house to the Name of YĕHôVâH (יהוה) my Elohîm (אלהים),

1Chron 22:8 but the word of YĕHôVâH (יהוה) came to me, saying, 'You have shed much blood and have fought great battles. You do not build a house for My Name, because you have shed much blood on the earth in My presence.

1Chron 22:9 'See, a son is to be born to you, who is a man of rest. And I shall give him rest from all his enemies all around, for Shelomoh is his name, and peace and rest I give to Yisra'el in his days.

1Chron 22:10 'He does build a house for My Name, and he is to be My son, and I am to be his Father [Abba אבא]. And I shall establish the throne of his reign over Yisra'el forever.'

1Chron 22:11 "Now, my son, YĕHôVâH (יהוה) be with you, then you shall prosper and build the House of YĕHôVâH (יהוה) your Elohîm (אלהים), as He has said to you.

1Chron 22:12 “Only, let YĕHôVâH (יהוה) give you wisdom and understanding, and command you concerning Yisra’ël, so that you guard the Law of YĕHôVâH (יהוה) your Elohîm (אלהים),

1Chron 22:13 then you shall prosper, if you guard to do the laws and right- rulings with which YĕHôVâH (יהוה) commanded Mosheh concerning Yisra’ël. Be strong and brave, do not fear nor be discouraged.

1Chron 22:14 “See, in my affliction I have prepared for the House of YĕHôVâH (יהוה) one hundred thousand talents of gold and one million talents of silver, and bronze and iron beyond measure, for it is plenty. And I have prepared timber and stone, and you shall add to them.

1Chron 22:15 “And with you there are many workmen: hewers and workers of stone and timber, and all types of skilled men for every kind of work.

1Chron 22:16 “Of gold and silver and bronze and iron there is no limit. Rise up and do, and YĕHôVâH (יהוה) is with you.”

1Chron 22:17 And Dawid commanded all the rulers of Yisra’ël to help Shelomoh his son, saying,

1Chron 22:18 “Is not YĕHôVâH (יהוה) your Elohîm (אלהים) with you? And has He not given you rest all around? For He has given the inhabitants of the land into my hand, and the land has been subdued before YĕHôVâH (יהוה) and before His people.

1Chron 22:19 “Now, give your heart and your being to seek YĕHôVâH (יהוה) your Elohîm (אלהים). And rise up and build the Holy place of YĕHôVâH (יהוה) Elohîm (אלהים), to bring the ark of the covenant of YĕHôVâH (יהוה) and the Holy vessels of Elohîm (אלהים) into the house that is to be built for the Name of YĕHôVâH (יהוה).”

1Chron 23:1 And Dawid was old and satisfied with days, and he made his son Shelomoh to reign over Yisra’ël,

1Chron 23:2 and he gathered all the rulers of Yisra’ël, with the priests and the Lĕwites.

1Chron 23:3 And the Lĕwites were numbered from the age of thirty years and above. And their number, head by head, was thirty-eight thousand males.

1Chron 23:4 Of these, twenty-four thousand were to oversee the work of the House of YĕHôVâH (יהוה), and six thousand were officers and judges,

1Chron 23:5 and four thousand were gatekeepers, and four thousand to give praise to YĕHôVâH (יהוה), “which I made for giving praise.”

1Chron 23:6 And Dawid divided them into divisions, of the sons of Lĕwi: of Gĕrshon, Qehath, and Merari.

1Chron 23:7 Of the Gĕrshonites: La’dan and Shim’i.

1Chron 23:8 The sons of La’dan: Yeħi’ël the head, then Zĕtham and Yo’el, three.

1Chron 23:9 The sons of Shim’i: Shelomith, and Ĥazi’el, and Haran, three. These were the heads of the fathers’ houses of La’dan.

1Chron 23:10 And the sons of Shim’i: Yaħath, Zina, and Ye’ush, and Beri’ah. These were the four sons of Shim’i.

1Chron 23:11 And Yaħath was the head and Zizah the second. But Ye’ush and Beri’ah did not have many sons, so they were reckoned as one father’s house.

1Chron 23:12 The sons of Qehath: Amram, Yitshar, Ĥebron, and Uzzi’el, four.

1Chron 23:13 The sons of Amram: Aharon and Mosheh. And Aharon was set apart, he and his sons forever, that he should set apart the most Holy, to burn incense before YĕHôVâH (יהוה), to serve Him, and to give the blessing in His Name forever.

1Chron 23:14 Now Mosheh, the man of Elohîm (אלהים), his sons were named after the tribe of Lĕwi.

1Chron 23:15 The sons of Mosheh: Gĕreshom and Eli’ezer.

1Chron 23:16 The sons of Gĕreshom: Shebu’el was the head.

1Chron 23:17 And the sons of Eli'ezer: Reḥabyah was the head. And Eli'ezer had no other sons, but the sons of Reḥabyah were very many.

1Chron 23:18 The sons of Yitshar: Shelomith was the head.

1Chron 23:19 The sons of Heḥbron: Yeriyaḥu was the head, Amaryah the second, Yaḥazi'el the third, and Yeḡam'am the fourth.

1Chron 23:20 The sons of Uzzi'el: Miḳah was the head and Yishshiyah the second.

1Chron 23:21 The sons of Merari: Maḥli and Mushi. The sons of Maḥli: El'azar and Qish.

1Chron 23:22 And El'azar died, and had no sons, but only daughters. And their brothers, the sons of Qish, took them.

1Chron 23:23 The sons of Mushi: Maḥli, Eḡder, and Yeremoth, three.

1Chron 23:24 These were the sons of Lëwi by their fathers' houses, the heads of the fathers' houses as they were counted head by head by the number of their names, who did the work for the service of the House of YĕHôVâH (יהוה), from the age of twenty years and above.

1Chron 23:25 For Dawid said, "YĕHôVâH (יהוה) Elohim (אלהים) of Yisra'el has given rest to His people, and He dwells in Yerushalayim forever,"

1Chron 23:26 and also of the Lëwites, "They shall no longer bear the Dwelling Place, or any of the vessels for its service."

1Chron 23:27 For by the last words of Dawid the Lëwites were numbered from twenty years old and above,

1Chron 23:28 because their duty was to help the sons of Aharon in the service of the House of YĕHôVâH (יהוה), in the courtyards and in the rooms, in the cleansing of all that was Holy, and the work of the service of the House of Elohim (אלהים),

1Chron 23:29 both with the showbread and the fine flour for the grain offering, and with the unleavened cakes and what is baked on the griddle, and with what is mixed and with all kinds of measures and sizes;

1Chron 23:30 and to stand every morning to thank and praise YĕHôVâH (יהוה), and so at evening;

1Chron 23:31 and for all the burnt offerings to YĕHôVâH (יהוה) on the Sabbaths and on the New Moons and on the appointed times, by number according to the right-ruling upon them, continually before YĕHôVâH (יהוה);

1Chron 23:32 and that they should guard the duty of the Tent of Meeting, the duty of the Holy place, and the duty of the sons of Aharon their brothers in the service of the House of YĕHôVâH (יהוה).

1Chron 24:1 And the divisions of the sons of Aharon: The sons of Aharon were Naḡab and Aḡihu, El'azar and Ithamar.

1Chron 24:2 But Naḡab and Aḡihu died before their father, and had no children, so El'azar and Ithamar served as priests.

1Chron 24:3 And Dawid, with Tsaḡoq of the sons of El'azar, and Aḡimeleḡ of the sons of Ithamar, divided them according to their offices in their service.

1Chron 24:4 And there were more leaders found of the sons of El'azar than of the sons of Ithamar. So they divided the sons of El'azar into sixteen heads of their fathers' houses, and the sons of Ithamar into eight heads of their fathers' houses.

1Chron 24:5 And they were divided by lot, one group as another, for there were officials of the Holy place and officials of Elohim (אלהים), from the sons of El'azar and from the sons of Ithamar.

1Chron 24:6 And the scribe, Shemayah son of Nethan'el, one of the Lëwites, wrote them down before the sovereign, and the rulers, and Tsaḡoq the priest, and Aḡimeleḡ son of Eḡyathar, and the heads of the fathers' houses of the priests and Lëwites, one father's house taken for El'azar and one for Ithamar.

1Chron 24:7 And the first lot came forth to Yehoyariḡ, the second to Yeḡayah,

1Chron 24:8 the third to Ḥarim, the fourth to Se'orim,

1Chron 24:9 the fifth to Malkiyah, the sixth to Miyamin,
1Chron 24:10 the seventh to Haqqots, the eighth to Abiyah,
1Chron 24:11 the ninth to Yëshua, the tenth to Sheḳanyahu,
1Chron 24:12 the eleventh to Elyashib, the twelfth to Yaqim,
1Chron 24:13 the thirteenth to Huppah, the fourteenth to Yesheb'ab,
1Chron 24:14 the fifteenth to Bilgah, the sixteenth to Immër,
1Chron 24:15 the seventeenth to Hëzir, the eighteenth to Happitstsës,
1Chron 24:16 the nineteenth to Pethaḥyah, the twentieth to Yeḥezqël,
1Chron 24:17 the twenty-first to Yaḳin, the twenty-second to Gamul,
1Chron 24:18 the twenty-third to Delayahu, the twenty-fourth to Ma'azyahu.
1Chron 24:19 These were their offices in their service for coming into the House of **YēHôVâH (יהוה)** according to their right-ruling by the hand of Aharon their father, as **YēHôVâH (יהוה) Elohim (אלהים)** of Yisra'el had commanded him.
1Chron 24:20 And the rest of the sons of Lëwi: of the sons of Amram, Shuḅa'ël; of the sons of Shuḅa'ël, Yehḏeyahu.
1Chron 24:21 Concerning Reḥabyahu, of the sons of Reḥabyahu, the head was Yishshiyah.
1Chron 24:22 Of the Yitsharites, Shelomoth; of the sons of Shelomoth, Yaḥath.
1Chron 24:23 Of the sons of Heḅron, Yeriyahu was the head, Amaryahu the second, Yaḥazi'el the third, and Yeḳam'am the fourth.
1Chron 24:24 Of the sons of Uzzi'el, Miḳah; of the sons of Miḳah, Shamir.
1Chron 24:25 The brother of Miḳah, Yishshiyah; of the sons of Yishshiyah, Zeḳaryahu.
1Chron 24:26 The sons of Merari: Maḥli and Mushi; the son of Ya'aziyahu, Beno.

1Chron 24:27 The sons of Merari by Ya'aziyahu: Beno, and Shoham, and Zakkur, and Ibri.
1Chron 24:28 Of Maḥli: El'azar, who had no sons.
1Chron 24:29 Of Qish: the son of Qish, Yeraḥme'el.
1Chron 24:30 And the sons of Mushi: Maḥli, Ėḏer, and Yerimoth. These were the sons of the Lëwites according to their fathers' houses.
1Chron 24:31 These also cast lots, they too, as their brothers the sons of Aharon, in the presence of King Dawid, and Tsaḏoq, and Aḥimelek, and the heads of the fathers' houses of the priests and Lëwites – the head of the fathers, as well as his younger brothers.
1Chron 25:1 And Dawid and the commanders of the army separated for the service some of the sons of Asaph, and of Hëman, and of Yeḏuthun, who should prophesy with lyres, with harps, and with cymbals. And the number of the workmen according to their service was:
1Chron 25:2 Of the sons of Asaph: Zakkur, and Yosëph, and Nethanyah, and Ashar'elah, the sons of Asaph at the hands of Asaph, who prophesied at the hands of the sovereign.
1Chron 25:3 Of Yeḏuthun, the sons of Yeḏuthun: Gedalyahu, and Tseri, and Yeshayahu, Hashabyahu, and Mattithyahu, six, under the hands of their father Yeḏuthun, who prophesied with a lyre to give thanks and to praise **YēHôVâH (יהוה)**.
1Chron 25:4 Of Hëman, the sons of Hëman: Buqqiyahu, Mattanyahu, Uzzi'el, Sheḅu'el, and Yerimoth, Hananyah, Hanani, Eliyathah, Giddalti, and Romamti-Ezer, Yoshbeqashah, Mallothi, Hothir, Maḥaziyoth.
1Chron 25:5 All these were the sons of Hëman the sovereign's seer in the words of **Elohim (אלהים)**, to exalt his horn. For **Elohim (אלהים)** gave Hëman fourteen sons and three daughters.
1Chron 25:6 All these were at the hands of their father for song in the House of **YēHôVâH (יהוה)**, with cymbals, harps and lyres, for the service of the House of **Elohim (אלהים)**: Asaph, Yeḏuthun, and Hëman, at the hands of the sovereign.

1Chron 25:7 And the number of them, with their brothers who were taught in the songs of YĕHôVâH (יהוה), all who were skilled, was two hundred and eighty-eight.

1Chron 25:8 And they cast lots for their duty, the small as well as the great, the teacher with the student.

1Chron 25:9 And the first lot for Asaph came forth for Yosëph; Gedalyahu the second, he, and his brothers and sons, twelve;

1Chron 25:10 the third Zakkur, his sons and his brothers, twelve;

1Chron 25:11 the fourth Yitsri, his sons and his brothers, twelve;

1Chron 25:12 the fifth Nethanyahu, his sons and his brothers, twelve;

1Chron 25:13 the sixth Buqqiyahu, his sons and his brothers, twelve;

1Chron 25:14 the seventh Yesar'ëlah, his sons and his brothers, twelve;

1Chron 25:15 the eighth Yeshayahu, his sons and his brothers, twelve;

1Chron 25:16 the ninth Mattanyahu, his sons and his brothers, twelve;

1Chron 25:17 the tenth Shim'i, his sons and his brothers, twelve;

1Chron 25:18 the eleventh Azar'ël, his sons and his brothers, twelve;

1Chron 25:19 the twelfth Ḥashaḃyah, his sons and his brothers, twelve;

1Chron 25:20 the thirteenth Shuḃa'ël, his sons and his brothers, twelve;

1Chron 25:21 the fourteenth Mattithyahu, his sons and his brothers, twelve;

1Chron 25:22 the fifteenth Yerëmoth, his sons and his brothers, twelve;

1Chron 25:23 the sixteenth Ḥananyahu, his sons and his brothers, twelve;

1Chron 25:24 the seventeenth Yoshbeqashah, his sons and his brothers, twelve;

1Chron 25:25 the eighteenth Ḥanani, his sons and his brothers, twelve;

1Chron 25:26 the nineteenth Mallothi, his sons and his brothers, twelve;

1Chron 25:27 the twentieth Eliyathah, his sons and his brothers, twelve;

1Chron 25:28 the twenty-first Hothir, his sons and his brothers, twelve;

1Chron 25:29 the twenty-second Giddalti, his sons and his brothers, twelve;

1Chron 25:30 the twenty-third Maḥaziyyoth, his sons and his brothers, twelve;

1Chron 25:31 the twenty-fourth Romamti-Ezer, his sons and his brothers, twelve.

1Chron 26:1 For the divisions of the gatekeepers: Of the Qorḥites, Meshelemyahu son of Qorë, of the sons of Asaph.

1Chron 26:2 And the sons of Meshelemyahu: Zeḳaryahu the first-born, Yeḏiya'ël the second, Zeḃaḏyahu the third, Yathni'ël the fourth,

1Chron 26:3 Ėylam the fifth, Yehoḥanan the sixth, Elyo'ëynai the seventh.

1Chron 26:4 And the sons of Obëḏ-Eḏom: Shemayah the first-born, Yehozabab the second, Yo'aḥ the third, Saḳar the fourth, Nethanë'l the fifth,

1Chron 26:5 Ammi'ël the sixth, Yissaskar the seventh, Pe'ullethai the eighth, for Elohîm (אלהים) blessed him.

1Chron 26:6 Also to Shemayah his son were sons born who ruled their fathers' houses, because they were able mighty men.

1Chron 26:7 The sons of Shemayah: Othni, and Repha'ël, and Obëḏ, Elzabab, whose brothers Elihu and Semaḳyahu were able men.

1Chron 26:8 All these were of the sons of Obëḏ-Eḏom, they and their sons and their brothers, able men with strength for the work: sixty-two of Obëḏ-Eḏom.

1Chron 26:9 And Meshelemyahu had sons and brothers, eighteen able men.

1Chron 26:10 Also Ḥosah, of the children of Merari, had sons: Shimri the head (although he was not the first-born, his father made him the head),

1Chron 26:11 Hilqiyahu the second, Teḇalyahu the third, Zeḳaryahu the fourth. All the sons and brothers of Ḥosah were thirteen.

1Chron 26:12 These divisions of the gatekeepers, among the chief men, had duties like their brothers, to serve in the House of YēHôVâH (יהוה).

1Chron 26:13 And they cast lots for each gate, the small as well as the great, according to their father's house.

1Chron 26:14 And the lot to the east fell to Shelemyahu. Then they cast lots for his son Zeḳaryahu, a wise counsellor, and his lot came out to the north;

1Chron 26:15 to Obëḏ-Edom to the south, and to his sons the storehouse;

1Chron 26:16 to Shuppim and Ḥosah to the west, with the Shalleḱeth Gate on the ascending highway; guard corresponding with guard.

1Chron 26:17 On the east were six Lëwites, on the north four each day, on the south four each day, and for the storehouse two by two.

1Chron 26:18 As for the Parbar on the west, there were four on the highway and two at the Parbar.

1Chron 26:19 These were the divisions of the gatekeepers among the sons of Qoraḥ and among the sons of Merari.

1Chron 26:20 And of the Lëwites, Aḥiyah was over the treasuries of the House of Elohim (אלהים) and over the treasuries of the Holy gifts.

1Chron 26:21 The sons of La'dan, the sons of the Gërshonites of La'dan, heads of their fathers' houses, of La'dan the Gërshonite: Yeḥi'ëli.

1Chron 26:22 The sons of Yeḥi'ëli, Zëtham and Yo'el his brother, were over the treasuries of the House of YēHôVâH (יהוה).

1Chron 26:23 Of the Amramites, the Yitsharites, the Ḥeḇronites, and the Uzzi'ëlites,

1Chron 26:24 even Sheḇu'el son of Gëreshom, son of Mosheh, was overseer of the treasuries.

1Chron 26:25 And his brothers by Eli'ezer were Reḥabyahu his son, and Yeshayahu his son, and

Yoram his son, and Zikri his son, and Shelomoth his son.

1Chron 26:26 This Shelomoth and his brothers were over all the treasuries of the Holy gifts which King Dawid and the heads of fathers' houses, the commanders over thousands and hundreds, and the commanders of the army, had set apart.

1Chron 26:27 Some of the booty won in battles they set apart to maintain the House of YēHôVâH (יהוה).

1Chron 26:28 And all that Shemu'el the seer, and Sha'ul son of Qish, and Aḇnër son of Nër, and Yo'ab son of Tseruyah had set apart, all who were setting apart, were under the hand of Shelomoth and his brothers.

1Chron 26:29 Of the Yitsharites, Kenanyahu and his sons were for the outward duties as officials and judges over Yisra'el.

1Chron 26:30 Of the Ḥeḇronites, Ḥashaḇyahu and his brothers, one thousand seven hundred able men, had the oversight of Yisra'el beyond the Yardën westward, for all the work of YēHôVâH (יהוה), and in the service of the sovereign.

1Chron 26:31 Of the Ḥeḇronites, Yeriyah was head of the Ḥeḇronites according to his genealogy of the fathers. In the fortieth year of the reign of Dawid they were sought, and there were found among them able men at Ya'zër of Gil'aḏ.

1Chron 26:32 And his brothers were two thousand seven hundred able men, heads of fathers' houses, whom King Dawid made officials over the Re'uḇënites, and the Gaḏites, and the half-tribe of Menashsheh, in all matters of Elohim (אלהים) and matters of the sovereign.

1Chron 27:1 And the children of Yisra'el, according to their number, the heads of fathers' houses, and the commanders of thousands and hundreds and their officers, served the sovereign in all matters of the divisions which came in and went out month by month throughout all the months of the year, each division having twenty-four thousand.

1Chron 27:2 Over the first division for the first month was Yashob'am son of Zabdi'el, and in his division were twenty-four thousand;
 1Chron 27:3 of the sons of Perets, and the chief of all the commanders of the army for the first month.
 1Chron 27:4 And over the division of the second month was Dodai an Ahothite, and of his division Miqloth also was the leader, and in his division were twenty-four thousand.
 1Chron 27:5 The third commander of the army for the third month was Benayahu, son of Yehoyada the priest, who was chief, and in his division were twenty-four thousand.
 1Chron 27:6 This was the Benayahu who was mighty among the thirty, and was over the thirty, and in his division was Ammizabadi his son.
 1Chron 27:7 The fourth for the fourth month was Asah'el the brother of Yo'ab, and Zabdyah his son after him, and in his division were twenty-four thousand.
 1Chron 27:8 The fifth for the fifth month was Shamhuth the Yizrahite, and in his division were twenty-four thousand.
 1Chron 27:9 The sixth for the sixth month was Ira son of Iqqesh the Teqowite, and in his division were twenty-four thousand.
 1Chron 27:10 The seventh for the seventh month was Hëlets the Pelonite, of the children of Ephrayim, and in his division were twenty-four thousand.
 1Chron 27:11 The eighth for the eighth month was Sibbekai the Hushathite, of the Zarhites, and in his division were twenty-four thousand.
 1Chron 27:12 The ninth for the ninth month was Abi'ezer the Anathothite, of the Binyamites, and in his division were twenty-four thousand.
 1Chron 27:13 The tenth for the tenth month was Maharai the Netophathite, of the Zarhites, and in his division were twenty-four thousand.
 1Chron 27:14 The eleventh for the eleventh month was Benayah the Pirathonite, of the children of

Ephrayim, and in his division were twenty-four thousand.
 1Chron 27:15 The twelfth for the twelfth month was Heldai the Netophathite, of Othni'el, and in his division were twenty-four thousand.
 1Chron 27:16 And over the tribes of Yisra'el: the chief officer over Re'uben: Eli'ezer son of Zikri; over Shim'on: Shephatyahu son of Ma'akah;
 1Chron 27:17 Lëwi: Hashabayah son of Qemu'el; over Aharon: Tsadoq;
 1Chron 27:18 Yehudah: Elihu, one of Dawid's brothers; Yissaskar: Omri son of Miqa'el;
 1Chron 27:19 Zebulun: Yishmayahu son of Obadyahu; Naphtali: Yerimoth son of Azri'el;
 1Chron 27:20 the children of Ephrayim: Hoshëa son of Azazyahu; the half-tribe of Menashsheh: Yo'el son of Pedayahu;
 1Chron 27:21 the half-tribe of Menashsheh in Gil'ad: Iddo son of Zeḳaryahu; Binyamin: Ya'asi'el son of Abnër;
 1Chron 27:22 Dan: Azar'el son of Yeroḥam. These were the rulers of the tribes of Yisra'el.
 1Chron 27:23 But Dawid did not take the number of those twenty years old and under, because YĕHôVâH (יהוה) had said He would increase Yisra'el like the stars of the heavens.
 1Chron 27:24 Yo'ab son of Tseruyah began a census, but he did not finish, for wrath came upon Yisra'el because of this census; nor was the number recorded in the account of the annals of King Dawid.
 1Chron 27:25 And Azmaweth son of Adi'el was over the sovereign's treasuries. And Yehonathan son of Uzziyahu was over the storehouses in the field, in the cities, and in the villages, and in the watchtowers.
 1Chron 27:26 And Ezri son of Kelub was over those who did the work of the field for tilling the ground.
 1Chron 27:27 And Shim'i the Ramathite was over the vineyards, and Zabdi the Shiphmite was over the increase of the vineyards for the wine cellars.

1Chron 27:28 And Ba'al-Ḥanan the Gedërïte was over the olive trees and the sycamore trees that were in the low country, and Yo'ash was over the oil- stores.

1Chron 27:29 And Shitrai the Sharonite was over the herds that fed in Sharon, and Shaphat son of Adlai was over the herds that were in the valleys.

1Chron 27:30 And Obil the Yiš-mā-êl (יִשְׁמָאֵל)ite was over the camels, and Yeḥdeyahu the Mëronothite was over the donkeys,

1Chron 27:31 and Yaziz the Haḡrite was over the flocks. All of these were heads over the property of King Dawiḍ.

1Chron 27:32 Also Yehonathan, Dawiḍ's uncle, was a counsellor, a wise man and a scribe. And Yeḥi'el son of Ḥaḳmoni was with the sovereign's sons.

1Chron 27:33 And Aḥithophel was the sovereign's counsellor, and Ḥushai the Arkite was the sovereign's companion.

1Chron 27:34 And after Aḥithophel was Yehoyaḏa son of Benayahu, then Ebyathar. And the chief of the sovereign's army was Yo'ab.

1Chron 28:1 And Dawiḍ assembled at Yerushalayim all the rulers of Yisra'el: the rulers of the tribes and the commanders of the divisions who served the sovereign, the commanders over thousands and commanders over hundreds, and the heads over all the property and possessions of the sovereign and of his sons, with the officials, the mighty men, and all the mighty brave men.

1Chron 28:2 Then King Dawiḍ rose to his feet and said, "Hear me, my brothers and my people: I had it in my heart to build a house of rest for the ark of the covenant of YĕHôVâH (יְהוָה), and for the footstool of our Elohîm (אֱלֹהִים), and had made preparations to build it.

1Chron 28:3 "But Elohîm (אֱלֹהִים) said to me, 'You do not build a house for My Name, because you have been a man of battle and have shed blood.'

1Chron 28:4 "Yet YĕHôVâH (יְהוָה) Elohîm (אֱלֹהִים) of Yisra'el chose me above all the house of my father to be sovereign over Yisra'el forever, for He has

chosen Yehuḏah to be the ruler. And of the house of Yehuḏah, the house of my father, and among the sons of my father, He was pleased with me to make me reign over all Yisra'el.

1Chron 28:5 "And of all my sons – for YĕHôVâH (יְהוָה) has given me many sons – He has chosen my son Shelomoh to sit on the throne of the reign of YĕHôVâH (יְהוָה) over Yisra'el,

1Chron 28:6 and said to me, 'Shelomoh your son is the one to build My house and My courtyards, for I have chosen him to be My son, and I Myself am a Father [Abba אבא] to him.

1Chron 28:7 'And I shall establish his reign forever, if he is strong to do My commands and My right-rulings, as it is this day.'

1Chron 28:8 "And now, before the eyes of all Yisra'el, the assembly of YĕHôVâH (יְהוָה), and in the hearing of our Elohîm (אֱלֹהִים), guard and seek all the commands of YĕHôVâH (יְהוָה) your Elohîm (אֱלֹהִים), so that you possess this good land, and leave it as an inheritance for your children after you forever.

1Chron 28:9 "As for you, my son Shelomoh, know the Elohîm (אֱלֹהִים) of your father, and serve Him with a perfect heart and with a pleasing life, for YĕHôVâH (יְהוָה) searches all hearts and understands all the intent of the thoughts. If you do seek Him, He is found by you; but if you forsake Him, He rejects you forever.

1Chron 28:10 "See, now, for YĕHôVâH (יְהוָה) has chosen you to build a house for the set- apart place. Be strong, and do it."

1Chron 28:11 And Dawiḍ gave his son Shelomoh the plans for the porch, and its houses, and its treasuries, and its upper rooms, and its inner rooms, and the place of atonement;

1Chron 28:12 and the plans for all that he had by the Spirit [Ruach רוּחַ], of the courtyards of the House of YĕHôVâH (יְהוָה), and of all the rooms all around, and of the treasuries of the House of Elohîm (אֱלֹהִים), and of the treasuries for the Holy gifts;

1Chron 28:13 and for the divisions of the priests and the Lëwites, and for all the work of the service of the House of YĕHôVâH (יהוה), and for all the vessels of service in the House of YĕHôVâH (יהוה); 1Chron 28:14 even gold by weight for utensils of gold, for all utensils used in every kind of service; for silver for all utensils of silver by weight, for all utensils used in every kind of service; 1Chron 28:15 and by weight for the lampstands of gold, and their lamps of gold, by weight for each lampstand and its lamps; and for the lampstands of silver by weight, for the lampstand and its lamps, according to the use of each lampstand; 1Chron 28:16 and by weight gold for the tables of the showbread, for each table, and silver for the tables of silver; 1Chron 28:17 and clean gold for the forks, and the basins, and the jars of clean gold, and the golden bowls, by weight for every bowl; and for the silver bowls, silver by weight for every bowl; 1Chron 28:18 and refined gold by weight for the altar of incense, and for the pattern of the chariot of the gold keruḥim, spreading out their wings and covering over the ark of the covenant of YĕHôVâH (יהוה). 1Chron 28:19 “YĕHôVâH (יהוה) made me understand all this in writing, by His hand upon me, all the works of these plans.” 1Chron 28:20 And Dawid said to his son Shelomoh, “Be strong and courageous, and do it. Do not fear nor be afraid, for YĕHôVâH (יהוה) Elohim (אלהים), my Elohim (אלהים), is with you. He shall not leave you nor forsake you, until you have completed all the work for the service of the House of YĕHôVâH (יהוה). 1Chron 28:21 “And see, the divisions of the priests and the Lëwites for all the service of the House of Elohim (אלהים), and every volunteer of any skill is with you in all work, for every kind of service. And the rulers and all the people are entirely at your command.”

1Chron 29:1 And Dawid the sovereign said to all the assembly, “My son Shelomoh, the one whom Elohim (אלהים) has chosen, is young and tender. And the work is great, because the palace is not for man but for YĕHôVâH (יהוה) Elohim (אלהים). 1Chron 29:2 “And with all my power I have prepared for the House of my Elohim (אלהים): the gold for the gold, and the silver for the silver, and the bronze for the bronze, the iron for the iron, and the wood for the wood, shoham stones, and settings, and fair stones of various colours, and all kinds of precious stones, and marble slabs – in large quantities. 1Chron 29:3 “And also, because I delighted in the House of my Elohim (אלהים), I have treasure of gold and silver; I give for the House of my Elohim (אלהים) even more than all that I have prepared for the Holy House: 1Chron 29:4 three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses; 1Chron 29:5 the gold for the gold and the silver for the silver, and for all kinds of work to be done by the hands of craftsmen. Who then is moved to fill his hand today for YĕHôVâH (יהוה) ?” 1Chron 29:6 And the leaders of the fathers’ houses, and the leaders of the tribes of Yisra’el, and the commanders of thousands and of hundreds, with the heads over the sovereign’s work, volunteered 1Chron 29:7 and gave for the work of the House of Elohim (אלהים) five thousand talents and ten thousand darics of gold, and ten thousand talents of silver, and eighteen thousand talents of bronze, and one hundred thousand talents of iron. 1Chron 29:8 And those with whom were found precious stones gave them to the treasury of the House of YĕHôVâH (יהוה), into the hand of Yehi’el the Gërshonite. 1Chron 29:9 And the people rejoiced, for they had given voluntarily, because with a perfect heart they had given voluntarily to YĕHôVâH (יהוה). And Dawid the sovereign also rejoiced greatly.

1Chron 29:10 And Dawid blessed YĕHôVâH (יהוה) before all the assembly. And Dawid said, "Blessed are You, YĕHôVâH (יהוה) Elohim (אלהים) of Yisra'el, our Father [Abba אבא], forever and ever.

1Chron 29:11 "Yours, O YĕHôVâH (יהוה), is the greatness, the power and the comeliness, the pre-eminence and the excellency, because of all that is in the heavens and in the earth. Yours is the reign, O YĕHôVâH (יהוה), and You are exalted as head above all.

1Chron 29:12 "And the riches and the esteem come from Your presence, and You rule over all. And in Your hand is power and might, and in Your hand to make great and to give strength to all.

1Chron 29:13 "And now, our Elohim (אלהים), we thank You and praise Your comely Name.

1Chron 29:14 "But who am I, and who are my people, that we should be able to give so voluntarily as this? For all comes from You, and we have given to You out of Your hand.

1Chron 29:15 "For we are sojourners and pilgrims before You, as were all our fathers; our days on earth are as a shadow, and without permanence.

1Chron 29:16 "O YĕHôVâH (יהוה) our Elohim (אלהים), all this store that we have prepared to build You a house for Your Holy Name is from Your hand, and all is of You.

1Chron 29:17 "And I know, my Elohim (אלהים), that You are trying the heart and desire uprightness. As for me, in the uprightness of my heart I have voluntarily given all these. And now with joy I have seen Your people, who are present here to give voluntarily to You.

1Chron 29:18 "O YĕHôVâH (יהוה) Elohim (אלהים) of 'Ab-râ-hâm (אברהם), Yiṣ-ḥâq, and Yisra'el, our fathers, guard this forever in the intent of the thoughts of the heart of Your people, and prepare their heart toward You.

1Chron 29:19 "And give my son Shelomoh a perfect heart to guard Your commands and Your witnesses and Your laws, to do all, and to build the palace for which I have prepared."

1Chron 29:20 And Dawid said to all the assembly, "Now bless YĕHôVâH (יהוה) your Elohim (אלהים)." And all the assembly blessed YĕHôVâH (יהוה) Elohim (אלהים) of their fathers, and bowed their heads and did obeisance to YĕHôVâH (יהוה) and the sovereign.

1Chron 29:21 And they made offerings to YĕHôVâH (יהוה) and offered burnt offerings to YĕHôVâH (יהוה) on the next day: a thousand bulls, a thousand rams, a thousand lambs, with their drink offerings, and slaughterings in large numbers for all Yisra'el.

1Chron 29:22 And they ate and drank before YĕHôVâH (יהוה) with great joy on that day. And they set up Shelomoh son of Dawid to reign the second time, and anointed him before YĕHôVâH (יהוה) to be leader, and Tsadoq to be priest.

1Chron 29:23 And Shelomoh sat on the throne of YĕHôVâH (יהוה) as sovereign instead of Dawid his father, and prospered; and all Yisra'el obeyed him.

1Chron 29:24 And all the rulers and the mighty men, and also all the sons of King Dawid, submitted themselves to Shelomoh the sovereign.

1Chron 29:25 And YĕHôVâH (יהוה) exalted Shelomoh exceedingly in the eyes of all Yisra'el, and put upon him such royal splendour as had not been on any sovereign before him in Yisra'el.

1Chron 29:26 Thus Dawid son of Yishai reigned over all Yisra'el.

1Chron 29:27 And the days that he reigned over Yisra'el was forty years. He reigned seven years in Hebron, and he reigned thirty-three years in Yerushalayim.

1Chron 29:28 And he died in a good old age, satisfied with days, riches and esteem. And Shelomoh his son reigned in his place.

1Chron 29:29 And the acts of King Dawid, first and last, see, they are written in the book of Shemu'el the seer, in the book of Nathan the prophet, and in the book of Gad the seer,

1Chron 29:30 with all his reign and his might, and the times that passed over him, and over Yisra'el, and over all the reigns of the lands.

2 Chronicles Outline

1. The Reign of Solomon (1:1 - 9:31)
 - a. Solomon's Prayer for Wisdom (1:1 - 13)
 - b. Solomon's Riches (1:14 - 17)
 - c. The Temple (2:1 - 7:22)
 - i. Preparations for the Temple (2:1 - 18)
 - ii. Construction of the Temple (3:1 - 5:1)
 1. Construction Begins (3:1 - 4)
 2. The Temple's Interior (3:5 - 9)
 3. The Cherubim (3:10 - 13)
 4. The Veil and Pillars (3:14 - 17)
 5. The Bronze Altar and Molten Sea (4:1 - 5)
 6. The Ten Basins, Lampstands, and Tables (4:6 - 8)
 7. The Courts (4:9 - 10)
 8. Completion of the Bronze Works (4:11 - 18)
 9. Completion of the Gold Furnishings (4:19 - 5:1)
 - iii. Dedication of the Temple (5:2 - 7:22)
 1. The Ark Enters the Temple (5:1 - 14)
 2. Solomon Blesses Yêhovah (6:1 - 11)
 3. Solomon's Prayer of Dedication (6:12 - 42)
 4. Yêhovah's Presence Fills the Temple (7:1 - 3)
 5. Sacrifices of Dedication (7:4 - 10)
 6. Yêhovah's Response to Solomon (7:11 - 22)
 - d. Solomon's Additional Achievements (8:1 - 18)
 - e. Solomon's Reputation (9:1 - 28)
 - i. The Queen of Sheba (9:1 - 12)
 - ii. Solomon's Wealth and Splendor (9:13 - 28)
 - f. The Death of Solomon (9:29 - 31)
 - i. Solomon's Reign (9:29 - 30)
 - ii. Rehoboam Succeeds Solomon (9:31)
 2. The Rest of the Melakim of Judah (10:1 - 36:23)
 - a. Rehoboam (10:1 - 12:16)
 - i. Rebellion against Rehoboam (10:1 - 15)
 - ii. The Kingdom Divided (10:16 - 12:12)
 - iii. Rehoboam's Reign and Death (12:13 - 16)
 1. Rehoboam the Evil King (12:13 - 15)
 2. Abijah Succeeded Rehoboam (12:16)
 - b. Abijah (13:1 - 22)
 - i. Abijah Reigns in Judah (13:1 - 3)
 - ii. Civil War against Jeroboam (13:4 - 22)
 - c. Asa (14:1 - 16:14)
 - i. Good King Asa (14:1 - 15)
 - ii. Asa's Reforms (15:1 - 19)
 - iii. War between Asa and Baasha (16:1 - 10)
 - d. Jehoshaphat (17:1 - 20:37)
 - i. Good King Jehoshaphat (17:1 - 19)
 - ii. Jehoshaphat of Judah and Ahab of Israel (18:1 - 34)
 1. Jehoshaphat Allies with Ahab (18:1 - 11)
 2. Micaiah Prophecies against Ahab (18:12 - 27)
 3. Ahab's Defeat and Death (18:28 - 34)
 - iii. Jehoshaphat's Reforms (19:1 - 11)
 - iv. War against Jehoshaphat (20:1 - 37)
 - e. Jehoram (21:1 - 20)
 - i. Jehoram Succeeds Jehoshaphat (21:1 - 3)
 - ii. Jehoram the Evil King (21:4 - 15)
 - iii. Jehoram's Disease and Death (21:16 - 20)
 - f. Ahaziah (22:1 - 9)
 - i. Ahaziah the Evil King (22:1 - 7)
 - ii. Jehu Kills Ahaziah (22:8 - 9)
 - g. Joash (22:10 - 24:27)
 - i. Joash Hidden from Athaliah (22:10 - 12)
 - ii. Joash Anointed King of Judah (23:1 - 11)
 - iii. The Death of Athaliah (23:12 - 15)
 - iv. Jehoiada the Priest Restores the Worship of Yêhovah (23:16 - 21)
 - v. Joash Repairs the Temple (24:1 - 14)
 - vi. Jehoiada the Priest's Death and Burial (24:15 - 16)

- vii. The Wickedness of Joash (24:17 - 22)
- viii. The Death of Joash (24:23 - 27)
- h. Amaziah (25:1 - 28)
 - i. Good King Amaziah (25:1 - 4)
 - ii. Amaziah's Victories (25:5 - 13)
 - iii. Amaziah Rebuked for Idolatry (25:14 - 16)
 - iv. Jehoash of Israel Defeats Amaziah (25:17 - 24)
 - v. The Death of Amaziah (25:25 - 28)
- i. Uzziah (26:1 - 23)
 - i. Good King Uzziah (26:1 - 5)
 - ii. Uzziah's Victories (26:6 - 15)
 - iii. Uzziah's Pride, Punishment, and Death (26:16 - 23)
- j. Jotham (27:1 - 9)
- k. Ahaz (28:1 - 27)
 - i. Ahaz the Evil King (28:1 - 4)
 - ii. Aram Defeats Ahaz (28:5 - 15)
 - iii. The Idolatry of Ahaz (28:16 - 27)
- l. Hezekiah (29:1 - 32:33)
 - i. The Temple (29:1 - 36)
 - 1. Hezekiah Cleanses the Temple (29:1 - 19)
 - 2. Hezekiah Restores the Temple (29:20 - 36)
 - ii. The Passover (30:1 - 27)
 - 1. Hezekiah Proclaims a Passover in Israel and Judah (30:1 - 12)
 - 2. Hezekiah Celebrates the Passover (30:13 - 27)
 - iii. The People Return to Yêhōvâh (31:1 - 21)
 - 1. The Destruction of Idols (31:1 - 2)
 - 2. Contributions for Worship (31:3 - 10)
 - 3. Hezekiah Organizes the Priests (31:11 - 21)
 - iv. Assyria Invades Judah (32:1 - 23)
 - 1. Sennacherib King of Assyria Threatens Jerusalem (32:1 - 19)
 - 2. Jerusalem Delivered from the Assyrians (32:20 - 23)
 - v. Hezekiah's Illness and Recovery (32:24 - 31)
 - vi. Hezekiah's Death (32:32 - 33)
- m. Manasseh (33:1 - 20)

- i. Manasseh the Evil King (33:1 - 9)
- ii. Manasseh's Repentance and Restoration (33:10 - 20)
- n. Amon (33:21 - 25)
- o. Josiah (34:1 - 35:26)
 - i. Good King Josiah (34:1 - 2)
 - ii. Josiah Destroys Idolatry (34:3 - 7)
 - iii. Josiah Repairs the Temple (34:8 - 28)
 - iv. Josiah Renews the Covenant (34:29 - 33)
 - v. Josiah Restores the Passover (35:1 - 19)
- vi. The Death of Josiah (35:20 - 26)
- p. The Path to Exile (36:1 - 14)
 - i. Jehoahaz Succeeds Josiah (36:1 - 4)
 - ii. Jehoiakim Reigns in Judah (36:5 - 8)
 - iii. Jehoiachin Reigns in Judah (36:9 - 10)
 - iv. Zedekiah Reigns in Judah (36:11 - 14)
- q. The Babylonian Exile (36:15 - 21)
- r. The Promise of Restoration (36:22 - 23)

Dibre haYamim Bêt/2 Chronicles

2Chron 1:1 And Shelomoh son of Dawid strengthened himself over his reign, and YêHôVâH (יְהוָה) his Elohim (אֱלֹהִים) was with him and made him exceedingly great.

2Chron 1:2 And Shelomoh spoke to all Yisra'el, to the commanders of the thousands and of the hundreds, to the judges, and to every leader in all Yisra'el, the heads of the fathers' houses.

2Chron 1:3 And Shelomoh, and all the assembly with him, went to the high place that was at Gib'on, for Elohim (אֱלֹהִים)'s Tent of Meeting was there, which Mosheh the servant of YêHôVâH (יְהוָה) had made in the wilderness.

2Chron 1:4 However, Dawid had brought up the ark of Elohim (אֱלֹהִים) from Qiryath Ye'arim to the

place Dawid had prepared for it, for he had pitched a tent for it in Yerushalayim.

2Chron 1:5 And the bronze altar that Betsal'el son of Uri son of Hur had made, he put before the Dwelling Place of YĕHôVâH (יהוה). And Shelomoh and the assembly sought it.

2Chron 1:6 And Shelomoh went up there to the bronze altar before YĕHôVâH (יהוה), which was at the Tent of Meeting, and offered a thousand burnt offerings on it.

2Chron 1:7 That night Elohim (אלהים) appeared to Shelomoh, and said to him, "Ask what should I give you!"

2Chron 1:8 And Shelomoh said to Elohim (אלהים), "You have shown great kindness to Dawid my father, and have made me sovereign in his place.

2Chron 1:9 "Now, YĕHôVâH (יהוה) Elohim (אלהים), let Your promise to Dawid my father stand fast, for You have set me up to reign over a people as numerous as the dust of the earth.

2Chron 1:10 "Now give me wisdom and knowledge, so that I go out and come in before this people. For who is able to rightly rule this great people of Yours?"

2Chron 1:11 And Elohim (אלהים) said to Shelomoh, "Because this was in your heart, and you have not asked riches or wealth or esteem or the life of your enemies, nor have you asked long life, but have asked wisdom and knowledge for yourself, so as to rightly rule My people over whom I have set you up to reign,

2Chron 1:12 wisdom and knowledge are given to you. And riches and wealth and esteem I also give you, such as none of the sovereigns have had who have been before you, nor any after you have."

2Chron 1:13 And Shelomoh went to Yerushalayim from the high place that was at Gib'on, from before the Tent of Meeting, and reigned over Yisra'el.

2Chron 1:14 And Shelomoh gathered chariots and horsemen, and he had one thousand four hundred chariots and twelve thousand horsemen, whom he

stationed in the chariot cities and with the sovereign in Yerushalayim.

2Chron 1:15 And the sovereign made silver and gold to be as stones in Yerushalayim, and he made cedars to be as plenty as the sycamores which are in the low country.

2Chron 1:16 And Shelomoh had horses imported from Mitsrayim and from Quë – the sovereign's merchants bought them in Quë at a price.

2Chron 1:17 And they came up and brought from Mitsrayim a chariot for six hundred pieces of silver, and a horse for one hundred and fifty. And so, for all the sovereigns of the Hittites and the sovereigns of Aram, they brought them out by their hand.

2Chron 2:1 And Shelomoh gave word to build a House for the Name of YĕHôVâH (יהוה), and a house for his reign.

2Chron 2:2 Then Shelomoh enrolled seventy thousand men to bear burdens, eighty thousand hewing stone in the mountains, and three thousand six hundred to oversee them.

2Chron 2:3 And Shelomoh sent to Hiram King of Tsor, saying, "As you did for my father Dawid, and sent him cedars to build himself a house to dwell in –

2Chron 2:4 see, I am building a House for the Name of YĕHôVâH (יהוה) my Elohim (אלהים), to set it apart to Him, to burn before Him sweet incense, and for the continual showbread, and for the burnt offerings morning and evening, on the Sabbaths, and on the New Moons, and on the appointed times of YĕHôVâH (יהוה) our Elohim (אלהים). This is for Yisra'el forever.

2Chron 2:5 "And the House which I build is great, for our Elohim (אלהים) is greater than all mighty ones.

2Chron 2:6 "But who is able to build Him a House, since the heavens and the heavens of the heavens are unable to contain Him? Who am I then, that I should build Him a House, except to offer before Him?

2Chron 2:7 “And now, send me at once a man who knows to work in gold, and in silver, and in bronze, and in iron, and in purple and crimson and blue, and knowing to engrave with the skilled men who are with me in Yehudah and Yerushalayim, whom Dawid my father has prepared.

2Chron 2:8 “And send me cedar, cypress and algum logs from Lebanon, for I know that your servants know to cut timber in Lebanon. And see, my servants are with your servants,

2Chron 2:9 even to prepare plenty of timber for me, for the House that I am building is great and marvellous.

2Chron 2:10 “And see, I have given servants to you, the hewers who cut timber, twenty thousand kors of ground wheat, and twenty thousand kors of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.” 2Chron 2:11 Then Hūram the King of Tsor answered in writing, which he sent to Shelomoh, “Because YēHôVâH (יְהוָה) loves His people, He has made you sovereign over them.”

2Chron 2:12 And Hūram said, “Blessed be YēHôVâH (יְהוָה) Elohim (אֱלֹהִים) of Yisra'el, who made the heavens and earth, for He has given King Dawid a wise son, knowing wisdom and understanding, to build a House for YēHôVâH (יְהוָה) and a house for his reign!

2Chron 2:13 “And now I have sent a skilled man having understanding, Hūram-abī,

2Chron 2:14 the son of a woman of the daughters of Dan, and his father was a man of Tsor, who knows to work in gold, and in silver, in bronze, in iron, in stone, and in wood, purple and blue, and in fine linen, and in crimson, and to make any engraving and to accomplish any plan that is given to him, with your skilled men and with the skilled men of my master Dawid your father.

2Chron 2:15 “And now, the wheat and the barley, the oil and the wine which my master has spoken of, let him send to his servants.

2Chron 2:16 “And let us cut wood from Lebanon, as much as you need, and bring it to you in rafts by sea to Yapho, and you take it up to Yerushalayim.”

2Chron 2:17 And Shelomoh numbered all the men, the strangers who were in the land of Yisra'el, according to the census in which Dawid his father had numbered them, and they were found to be one hundred and fifty-three thousand six hundred.

2Chron 2:18 And he made seventy thousand of them to bear burdens, and eighty thousand hewers of stone in the mountain, and three thousand six hundred overseers to make the people work.

2Chron 3:1 And Shelomoh began to build the House of YēHôVâH (יְהוָה) at Yerushalayim on Mount Moriyah, where He appeared to his father Dawid, at the place that Dawid had prepared on the threshing-floor of Ornan the Yebusite.

2Chron 3:2 And he began to build on the second day of the second month in the fourth year of his reign.

2Chron 3:3 And these are the foundations which Shelomoh laid for building the House of Elohim (אֱלֹהִים): The length by cubits according to the former measure were sixty cubits, and the width twenty cubits.

2Chron 3:4 And the porch that was in front was twenty cubits long according to the breadth of the house, and the height was one hundred and twenty. And he overlaid the inside with clean gold.

2Chron 3:5 And the great house he panelled with cypress which he overlaid with fine gold, and he carved palm trees and chainwork on it.

2Chron 3:6 And he covered the house with precious stones for comeliness, and the gold was gold from Parwayim.

2Chron 3:7 And he overlaid the house, the beams, the doorposts, and its walls, and its doors with gold, and carved kerubim on the walls.

2Chron 3:8 And he made the House of the Most Holy. Its length was according to the width of the house, twenty cubits, and its width twenty cubits.

And he overlaid it with fine gold, six hundred talents.

2Chron 3:9 And the weight of the nails was fifty sheqels of gold. And he overlaid the upper rooms with gold.

2Chron 3:10 In the Most Holy House he made two kerubim of sculptured work, and overlaid them with gold.

2Chron 3:11 And the wings of the kerubim: their total length was twenty cubits, one wing was five cubits, touching the wall of the room, and the other wing was five cubits, touching the wing of the other kerub,

2Chron 3:12 and the wing of the other kerub was five cubits, touching the wall of the room, and the other wing also was five cubits, touching the wing of the other kerub.

2Chron 3:13 The wings of these kerubim spread out twenty cubits, and they stood on their feet, and they faced inward.

2Chron 3:14 And he made the veil of blue and purple and crimson and fine linen, and worked kerubim on it.

2Chron 3:15 And at the front of the House he made two columns thirty-five cubits high, and the capital that was on the top of each of them was five cubits.

2Chron 3:16 And he made wreaths of chainwork, as in the Speaking Place, and put them on top of the columns. And he made one hundred pomegranates, and put them on the wreaths of chainwork.

2Chron 3:17 And he set up the columns before the Hēkal, one on the right and the other on the left, and called the name of the one on the right Yaḳin, and the name of the one on the left Bo'az.

2Chron 4:1 And he made an altar of bronze, twenty cubits long, and twenty cubits wide, and ten cubits high.

2Chron 4:2 And he made the Sea of cast metal, ten cubits from one rim to the other, round all about.

And its height was five cubits, and a line of thirty cubits measured around it.

2Chron 4:3 And figures like oxen were under it, all around it, ten to a cubit, all the way around the Sea. Two rows of oxen were cast when it was cast.

2Chron 4:4 It stood on twelve oxen, three facing north, and three facing west, and three facing south, and three facing east. And the Sea was set upon them, and all their back parts were inward.

2Chron 4:5 And it was a handbreadth thick, and its rim was shaped like the rim of a cup, like a lily blossom. It held three thousand baths.

2Chron 4:6 And he made ten basins, and put five on the right side and five on the left, to wash in them. In them they rinsed off what pertains to the burnt offering, but the Sea was for the priests to wash in.

2Chron 4:7 And he made ten lampstands of gold according to their ruling, and set them in the Hēkal, five on the right side and five on the left.

2Chron 4:8 And he made ten tables, and placed them in the Hēkal, five on the right side and five on the left. And he made one hundred bowls of gold.

2Chron 4:9 And he made the courtyard of the priests, and the great court and doors for the court. And he overlaid these doors with bronze.

2Chron 4:10 And he placed the Sea on the right side, eastward over against the south.

2Chron 4:11 And Hūram made the pots and the shovels and the bowls. So Hūram completed doing the work that he was to do for King Shelomoh for the House of Elohīm (אֱלֹהִים):

2Chron 4:12 the two columns and the bowl-shaped capitals that were on top of the two columns, and the two networks to cover the two bowl-shaped capitals which were on top of the columns;

2Chron 4:13 and four hundred pomegranates for the two networks, two rows of pomegranates for each network, to cover the two bowl-shaped capitals that were on the columns.

2Chron 4:14 And he made stands and the basins on the stands,

2Chron 4:15 one Sea and twelve oxen under it;
2Chron 4:16 and the pots, and the shovels, and the forks. And all their vessels Hūram his master craftsman made of polished bronze for King Shelomoh for the House of YēHôVâH (יהוה).

2Chron 4:17 On the plain of Yardēn the sovereign had them cast in clay moulds, between Sukkoth and Tserēdathah.

2Chron 4:18 And Shelomoh made so large a number of all these vessels that the weight of the bronze was not searched out.

2Chron 4:19 And Shelomoh had all the furnishings made for the House of Elohim (אלהים), and the altar of gold and the tables on which was the showbread,

2Chron 4:20 and the lampstands with their lamps of refined gold, to burn according to right-ruling in front of the Speaking Place,

2Chron 4:21 and the blossoms and the lamps and the snuffers of gold, of perfect gold,

2Chron 4:22 and the snuffers, and the bowls, and the ladles, and the fire holders of refined gold. And the entrance to the House, its inner doors to the Most Holy Place, and the doors of the hēkal of the House, were of gold.

2Chron 5:1 And all the work that Shelomoh had done for the House of YēHôVâH (יהוה) was completed. And Shelomoh brought in the Holy items of his father Dawid: the silver and the gold and all the utensils. And he put them in the treasuries of the House of Elohim (אלהים).

2Chron 5:2 And Shelomoh assembled the elders of Yisra'el and all the heads of the tribes, the chief fathers of the children of Yisra'el, in Yerushalayim, to bring up the ark of the covenant of YēHôVâH (יהוה) from the City of Dawid, which is Tsiyon.

2Chron 5:3 And all the men of Yisra'el assembled to the sovereign at the festival, which was in the seventh month.

2Chron 5:4 And all the elders of Yisra'el came, and the Lēwites took up the ark,

2Chron 5:5 and they brought up the ark, the Tent of Meeting, and all the set- apart utensils that were in the Tent. The Lēwite priests brought them up.

2Chron 5:6 And King Shelomoh, and all the congregation of Yisra'el who were assembled to him before the ark, were slaughtering so many sheep and cattle that could not be counted or numbered.

2Chron 5:7 And the priests brought in the ark of the covenant of YēHôVâH (יהוה) to its place, into the Speaking Place of the House, to the Most Holy Place, under the wings of the keruḇim.

2Chron 5:8 For the keruḇim spread their wings over the place of the ark, and the keruḇim covered over the ark and its poles.

2Chron 5:9 And the poles were so long that the ends of the poles of the ark were seen from the Holy place, in front of the Speaking Place, but they were not seen from outside. And they are there to this day.

2Chron 5:10 There was naught in the ark but the two tablets which Mosheh put there at Ḥorēb, when YēHôVâH (יהוה) made a covenant with the children of Yisra'el, when they came out of Mitsrayim.

2Chron 5:11 And it came to be when the priests came out of the Most Set- apart Place – for all the priests who were present had set themselves apart, there was none to watch by division –

2Chron 5:12 and the Lēwite singers, all those of Asaph and Hēman and Yeduthun, with their sons and their brothers, stood at the east end of the altar, dressed in white linen, having cymbals and harps and lyres, and with them one hundred and twenty priests sounding with trumpets.

2Chron 5:13 Then it came to be, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking YēHôVâH (יהוה), and when they lifted up their voice with the trumpets, and with cymbals, and with instruments of song, and giving praise to YēHôVâH (יהוה), “For He is good, for His kindness is everlasting,” that the

house, the House of YĕHôVâH (יהוה), was filled with a cloud,

2Chron 5:14 and the priests were unable to stand and perform the service because of the cloud, for the esteem of YĕHôVâH (יהוה) filled the House of Elohim (אלהים).

2Chron 6:1 Then Shelomoh said, “ YĕHôVâH (יהוה) has said He would dwell in the dark cloud.

2Chron 6:2 “But I have built You an exalted house, and a place for You to dwell in forever.”

2Chron 6:3 And the sovereign turned around and blessed all the assembly of Yisra'el, while all the assembly of Yisra'el stood.

2Chron 6:4 And he said, “Blessed be YĕHôVâH (יהוה) Elohim (אלהים) of Yisra'el, who has filled with His hands what He spoke with His mouth to my father Dawid, saying,

2Chron 6:5 ‘From the day that I brought My people out of the land of Mitsrayim, I have chosen no city from any tribe of Yisra'el in which to build a house for My Name to be there, nor did I choose any man to be a leader over My people Yisra'el.

2Chron 6:6 ‘But I have chosen Yerushalayim, for My Name to be there. And I have chosen Dawid to be over My people Yisra'el.’

2Chron 6:7 “And it was in the heart of my father Dawid to build a House for the Name of YĕHôVâH (יהוה) Elohim (אלהים) of Yisra'el.

2Chron 6:8 “But YĕHôVâH (יהוה) said to my father Dawid, ‘Because it was in your heart to build a House for My Name, you did well in that it was in your heart.

2Chron 6:9 ‘But you do not build the house, for your son who comes forth from your loins, he does build the House for My Name.’

2Chron 6:10 “Now YĕHôVâH (יהוה) has established His word which He spoke, and I have been raised up instead of my father Dawid, and sit on the throne of Yisra'el, as YĕHôVâH (יהוה) promised. And I have built the House for the Name of YĕHôVâH (יהוה) Elohim (אלהים) of Yisra'el.

2Chron 6:11 “And there I have placed the ark, in which is the covenant of YĕHôVâH (יהוה) which He made with the children of Yisra'el.”

2Chron 6:12 And he stood before the altar of YĕHôVâH (יהוה) in front of all the assembly of Yisra'el, and spread out his hands –

2Chron 6:13 for Shelomoh had made a bronze platform five cubits long, and five cubits broad, and three cubits high, and had put it in the midst of the court. And he stood on it, and knelt down on his knees before all the assembly of Yisra'el, and spread out his hands toward the heavens –

2Chron 6:14 and said, “ YĕHôVâH (יהוה) Elohim (אלהים) of Yisra'el, there is no Elohim (אלהים) in the heavens or on earth like You, guarding the covenant and kindness with Your servants who walk before You with all their heart,

2Chron 6:15 who has guarded what You promised Your servant Dawid my father. Indeed, You have both spoken with Your mouth and have filled it with Your hand, as it is this day.

2Chron 6:16 “And now, YĕHôVâH (יהוה) Elohim (אלהים) of Yisra'el, guard what You promised Your servant Dawid my father, saying, ‘There is not to cease a man of yours before Me, sitting on the throne of Yisra'el – only, if your sons guard their way, to walk in My Law as you have walked before Me.’

2Chron 6:17 “And now, O YĕHôVâH (יהוה) Elohim (אלהים) of Yisra'el, let Your word come true which You have spoken to Your servant Dawid.

2Chron 6:18 “For is it true: Elohim (אלהים) dwells with men on the earth! See, the heavens and the heavens of the heavens are unable to contain You, how much less this House which I have built!

2Chron 6:19 “Yet, shall You turn to the prayer of Your servant and his supplication, O YĕHôVâH (יהוה) my Elohim (אלהים), to listen to the cry and to the prayer which Your servant is praying before You?

2Chron 6:20 “For Your eyes to be open toward this House day and night, toward the place You have

said to put Your Name there, to listen to the prayer which Your servant prays toward this place.

2Chron 6:21 “And shall You give heed to the supplications of Your servant and of Your people Yisra’el, when they pray toward this place, and hear from Your dwelling place, in the heavens, and shall hear and forgive?”

2Chron 6:22 “If anyone sins against his neighbour, and he has lifted up an oath on him, to cause him to swear, and comes and swears before Your altar in this House,

2Chron 6:23 then hear in the heavens, and act, and rightly rule Your servants, repaying the wrong by bringing his way on his own head, and declare right the righteous by giving him according to his righteousness.

2Chron 6:24 “And if Your people Yisra’el are smitten before an enemy because they have sinned against You, and they shall turn back and confess Your Name, and pray and make supplication before You in this House,

2Chron 6:25 then hear in the heavens and forgive the sin of Your people Yisra’el, and bring them back to the land which You gave to them and their fathers.

2Chron 6:26 “When the heavens are shut up and there is no rain because they have sinned against You, and they shall pray toward this place and confess Your Name, and turn from their sin because You afflict them,

2Chron 6:27 then hear in the heavens, and forgive the sin of Your servants, Your people Yisra’el – for You teach them the good way in which they should walk – and shall send rain on Your land which You have given to Your people as an inheritance.

2Chron 6:28 “When there is scarcity of food in the land; when there is pestilence or blight or mildew, locusts or grasshoppers; when their enemies distress them in the land of their cities; any plague or any sickness;

2Chron 6:29 whatever prayer, whatever supplication is made by anyone, or by all Your

people Yisra’el, when each one knows his own plague and his own grief, and spreads out his hands to this house,

2Chron 6:30 then hear from the heavens Your dwelling place, and forgive, and give to everyone according to all his ways, whose heart You know – for You alone know the hearts of the sons of men 2Chron 6:31 so that they fear You, to walk in Your ways as long as they live in the land which You gave to our fathers.

2Chron 6:32 “Also, concerning a foreigner, who is not of Your people Yisra’el, but who comes from a far land for the sake of Your great Name and Your strong hand and Your outstretched arm, when they come and pray in this House,

2Chron 6:33 then hear from the heavens Your dwelling place, and do according to all which the foreigner calls to You for, so that all the people of the earth know Your Name and fear You, as do Your people Yisra’el, and to know that this House which I have built is called by Your Name.

2Chron 6:34 “When Your people go out to battle against their enemies, in the way that You send them, and they shall pray to You toward this city which You have chosen and toward the House which I have built for Your Name,

2Chron 6:35 then shall You hear from the heavens their prayer and their supplication, and maintain their cause?

2Chron 6:36 “When they sin against You – for there is no one who does not sin – and You become enraged with them and give them to the enemy, and they take them captive to a land far or near, 2Chron 6:37 and they shall turn back unto their heart, in the land where they have been taken captive, and shall turn, and make supplication to You in the land of their captivity, saying, ‘We have sinned, we have acted crookedly, and have done wrong,’

2Chron 6:38 and when they return to You with all their heart and with all their being in the land of their captivity, where they have taken them

captive, and they shall pray toward their land which You gave to their fathers, and the city which You have chosen, and toward the House which I have built for Your Name,
2Chron 6:39 then shall You hear from the heavens, Your dwelling place, their prayer and their supplications, and maintain their cause, and forgive Your people who have sinned against You?
2Chron 6:40 "Now, my Elohim (אֱלֹהִים), I pray, let Your eyes be open and let Your ears be attentive to the prayer of this place.
2Chron 6:41 "And now, arise, O YēHôVâH (יְהוָה), Elohim (אֱלֹהִים), to Your resting place, You and the ark of Your strength. Let Your priests, O YēHôVâH (יְהוָה) Elohim (אֱלֹהִים), be robed with deliverance, and let Your kind ones rejoice in goodness.
2Chron 6:42 "O YēHôVâH (יְהוָה) Elohim (אֱלֹהִים), do not turn away the face of Your anointed; remember the kind acts of Your servant Dawid."
2Chron 7:1 And when Shelomoh had ended praying, fire came down from the heavens and consumed the burnt offering and the slaughterings. And the esteem of YēHôVâH (יְהוָה) filled the House.
2Chron 7:2 And the priests were unable to enter the House of YēHôVâH (יְהוָה), because the esteem of YēHôVâH (יְהוָה) had filled the House of YēHôVâH (יְהוָה).
2Chron 7:3 And all the children of Yisra'el saw how the fire came down, and the esteem of YēHôVâH (יְהוָה) on the House, and they bowed their faces to the ground on the pavement, and did obeisance and gave thanks to YēHôVâH (יְהוָה), saying, "For He is good, for His kindness is everlasting."
2Chron 7:4 And the sovereign and all the people were making offerings before YēHôVâH (יְהוָה).
2Chron 7:5 And King Shelomoh made an offering of twenty-two thousand bulls and one hundred and twenty thousand sheep. Thus the sovereign and all the people dedicated the House of Elohim (אֱלֹהִים).
2Chron 7:6 And the priests were standing over their duties, and the Lēwites with instruments of the song to YēHôVâH (יְהוָה), which King Dawid had

made to give thanks to YēHôVâH (יְהוָה), saying, "For His kindness is everlasting," whenever Dawid praised by their hand. And the priests were blowing trumpets before them, and all Yisra'el were standing.
2Chron 7:7 And Shelomoh set apart the middle of the courtyard that was in front of the House of YēHôVâH (יְהוָה), for there he made burnt offerings and the fat of the peace offerings, because the bronze altar which Shelomoh had made was not able to contain the burnt offerings and the grain offerings and the fat.
2Chron 7:8 And Shelomoh at that time observed the Festival seven days, and all Yisra'el with him, a very great assembly from the entrance of Ḥamath to the wadi of Mitsrayim.
2Chron 7:9 And on the eighth day they held an assembly, for they performed the dedication of the altar seven days, and the festival seven days.
2Chron 7:10 And on the twenty-third day of the seventh month he sent the people away to their tents, rejoicing and glad of heart for the goodness that YēHôVâH (יְהוָה) had done for Dawid, and for Shelomoh, and for His people Yisra'el.
2Chron 7:11 Thus Shelomoh finished the House of YēHôVâH (יְהוָה) and the sovereign's house. And all that came into the heart of Shelomoh to do in the House of YēHôVâH (יְהוָה) and in his own house, he prosperously executed.
2Chron 7:12 And YēHôVâH (יְהוָה) appeared to Shelomoh by night, and said to him, "I have heard your prayer, and have chosen this place for Myself as a house of slaughtering.
2Chron 7:13 "If I shut up the heavens and there is no rain, or if I command the locusts to devour the land, or if I send pestilence among My people,
2Chron 7:14 and My people upon whom My Name is called, shall humble themselves, and pray and seek My face, and turn from their evil ways, then I shall hear from the heavens, and forgive their sin and heal their land.

2Chron 7:15 “Now, My eyes are open and My ears attentive to the prayer of this place.

2Chron 7:16 “And now, I have chosen and set this house apart for My Name to be there forever. And My eyes and My heart shall always be there.

2Chron 7:17 “And you, if you walk before Me as your father Dawid walked, and do according to all that I have commanded you, and if you guard My laws and My right-rulings,

2Chron 7:18 then I shall establish the throne of your reign, as I covenanted with Dawid your father, saying, ‘There is not to cease a man of yours as ruler in Yisra’el.’

2Chron 7:19 “But if you turn away and forsake My laws and My commands which I have set before you, and shall go and serve other mighty ones, and bow yourself to them,

2Chron 7:20 then I shall pluck them from My land, which I have given them, and this house which I have set apart for My Name I shall cast out of My sight and make it to be a proverb and a mockery among all peoples.

2Chron 7:21 “And this house, which has been exalted, everyone who passes by it is shall be astonished and say, ‘Why has YēHôVâH (יְהוָה) done thus to this land and this house?’

2Chron 7:22 “Then they shall say, ‘Because they forsook YēHôVâH (יְהוָה) Elohîm (אֱלֹהִים) of their fathers, who brought them out of the land of Mitsrayim, and embraced other mighty ones, and bowed themselves to them and served them, therefore He has brought all this evil on them.’ ”

2Chron 8:1 And it came to be at the end of twenty years, that Shelomoh had built the House of YēHôVâH (יְהוָה), and his own house.

2Chron 8:2 As to the cities which Hūram had given to Shelomoh, Shelomoh had built them, and he settled the children of Yisra’el there.

2Chron 8:3 And Shelomoh went to Ḥamath Tsobah and seized it.

2Chron 8:4 And he built Taḡmor in the wilderness, and all the storage cities which he built in Ḥamath.

2Chron 8:5 And he built Upper Bēyth Ḥoron and Lower Bēyth Ḥoron, cities of defence, with walls, gates, and bars,

2Chron 8:6 also Ba'alath and all the storage cities that Shelomoh had, and all the chariot cities and the cities of the cavalry, and all that Shelomoh desired to build in Yerushalayim, and in Leḇanon, and in all the land of his rule.

2Chron 8:7 All the people who were left of the Ḥittites, and the Amorites, and the Perizzites, and the Ḥiwwites, and the Yebusites, who were not of Yisra’el –

2Chron 8:8 their descendants who were left in the land after them, whom the children of Yisra’el did not destroy – from these Shelomoh raised compulsory labour, as it is to this day.

2Chron 8:9 And Shelomoh did not make slaves of the children of Yisra’el for his work, but they were men of battle, and chiefs of his officers, and commanders of his chariots, and his cavalry.

2Chron 8:10 And these were the chiefs of the officials of King Shelomoh: two hundred and fifty, who ruled over the people.

2Chron 8:11 And Shelomoh brought the daughter of Pharaoh up from the City of Dawid to the house he had built for her, for he said, “My wife does not dwell in the house of Dawid King of Yisra’el, for the place where the ark of YēHôVâH (יְהוָה) has come, is Holy.”

2Chron 8:12 Then Shelomoh offered burnt offerings to YēHôVâH (יְהוָה) on the altar of YēHôVâH (יְהוָה) which he had built before the porch,

2Chron 8:13 even as the duty of every day required, offering according to the command of Mosheh, for the Sabbaths, and for the New Moons, and for the appointed times three times a year: the Festival of Unleavened Bread, and the Festival of Weeks, and the Festival of Booths.

2Chron 8:14 And according to the ruling of Dawid his father, he appointed the divisions of the priests for their service, the Lēwites for their duties, to praise and serve before the priests, as the duty of

each day required, and the gatekeepers by their divisions at each gate, for so was the command of Dawid the man of **Elohim (אֱלֹהִים)**.

2Chron 8:15 And they did not turn aside from the command of the sovereign to the priests and Lëwites concerning any matter or concerning the treasuries.

2Chron 8:16 And all the work of Shelomoh was prepared from the day of the foundation of the House of **YēHôVâH (יְהוָה)** until it was completed.

And the House of **YēHôVâH (יְהוָה)** was perfected.

2Chron 8:17 Then Shelomoh went to Etsyon Geḇer and Ėyloth on the seacoast, in the land of Eḏom.

2Chron 8:18 And Ḥuram sent him ships by the hand of his servants, and servants who knew the sea.

And they went with the servants of Shelomoh to Ophir, and took four hundred and fifty talents of gold from there, and brought it to King Shelomoh.

2Chron 9:1 And the sovereignty of Sheḇa heard of the report of Shelomoh, and came to Yerushalayim to try Shelomoh with hard questions, with a very great company, and camels bearing spices, and much gold, and precious stones. And she came to Shelomoh, and she spoke with him about all that was in her heart.

2Chron 9:2 And Shelomoh answered all her questions. And there was no matter hidden for Shelomoh which he did not make known to her.

2Chron 9:3 And the sovereignty of Sheḇa saw the wisdom of Shelomoh, and the house that he had built,

2Chron 9:4 and the food on his table, and the seating of his servants, and the service of his waiters and their attire, and his cupbearers and their attire, and his burnt offerings that he offered up in the House of **YēHôVâH (יְהוָה)**, and there was no more **Spirit [Ruach רוח]** in her.

2Chron 9:5 Then she said to the sovereign, "True was the word I heard in my own land about your words and your wisdom.

2Chron 9:6 "But I did not believe their words until I came and saw with my own eyes. And see, I have

not been told the half of the greatness of your wisdom! You exceed the report which I heard.

2Chron 9:7 "Blessed are your men and blessed are these your servants, who stand continually before you and hear your wisdom!

2Chron 9:8 "Blessed be **YēHôVâH (יְהוָה)** your **Elohim (אֱלֹהִים)**, who delighted in you, to put you on His throne to be sovereign for **YēHôVâH (יְהוָה)** your **Elohim (אֱלֹהִים)**! Because your **Elohim (אֱלֹהִים)** has loved Yisra'el, to establish them forever, therefore He made you sovereign over them, to do right-ruling and righteousness."

2Chron 9:9 And she gave the sovereign one hundred and twenty talents of gold, and very many spices, and precious stones. And there has not been any spices such as those the sovereignty of Sheḇa gave to King Shelomoh.

2Chron 9:10 And also, the servants of Ḥuram and the servants of Shelomoh, who brought gold from Ophir, brought algum wood and precious stones.

2Chron 9:11 And the sovereign made stairs of the algum wood for the House of **YēHôVâH (יְהוָה)** and for the sovereign's house, also lyres and harps for singers. And there was never seen the like of them before in the land of Yehuḏah.

2Chron 9:12 And King Shelomoh gave to the sovereignty of Sheḇa all she desired, whatever she asked, besides that which she had brought to the sovereign. And she turned and went to her own land, she and her servants.

2Chron 9:13 And the weight of gold that came to Shelomoh yearly was six hundred and sixty-six talents of gold,

2Chron 9:14 besides that which the merchants and traders brought. And all the sovereigns of Arabîa and governors of the land were bringing gold and silver to Shelomoh.

2Chron 9:15 And King Shelomoh made two hundred large shields of beaten gold – six hundred pieces of beaten gold went into each shield,

2Chron 9:16 and three hundred shields of beaten gold – three hundred pieces of gold went into each

shield. And the sovereign put them in the House of the Forest of Leḇanon.

2Chron 9:17 And the sovereign made a great throne of ivory, and overlaid it with clean gold,
2Chron 9:18 and six steps led to the throne, with a footstool of gold, which were fastened to the throne; and there were armrests on either side of the place of the seat, and two lions stood beside the armrests.

2Chron 9:19 And twelve lions were standing there, one on each side of the six steps. The like of it was not in any reign.

2Chron 9:20 And all the drinking vessels of King Shelomoh were of gold, and all the vessels of the House of the Forest of Leḇanon were of refined gold – silver was reckoned of little value in the days of Shelomoh.

2Chron 9:21 For the sovereign's ships went to Tarshish with the servants of Ḥuram. Once in three years the ships of Tarshish came, bringing gold, and silver, ivory, apes, and baboons.

2Chron 9:22 And King Shelomoh became greater than all the sovereigns of the earth in riches and wisdom.

2Chron 9:23 And all the sovereigns of the earth sought the presence of Shelomoh to hear his wisdom, which Elohîm (אֱלֹהִים) had put in his heart.

2Chron 9:24 And each man brought his present: objects of silver, and objects of gold, and garments, and armour, and spices, horses and mules, the matter of a year by year.

2Chron 9:25 And Shelomoh had four thousand stalls for horses and chariots, and twelve thousand horsemen whom he stationed in the chariot cities and with the sovereign at Yerushalayim.

2Chron 9:26 And he ruled over all the sovereigns from the River to the land of the Philistines, as far as the border of Mitsrayim.

2Chron 9:27 And the sovereign made silver in Yerushalayim as the stones, and he made cedar trees as plenty as the sycamores which are in the low country.

2Chron 9:28 And they were bringing horses to Shelomoh from Mitsrayim and from all lands.

2Chron 9:29 And the rest of the acts of Shelomoh, first and last, are they not written in the book of Nathan the prophet, and in the prophecy of Aḥiyah the Shilonite, and in the visions of Iddo the seer concerning Yarob'am son of Neḇat?

2Chron 9:30 And Shelomoh reigned in Yerushalayim over all Yisra'el forty years.

2Chron 9:31 So Shelomoh slept with his fathers, and was buried in the City of Dawid his father. And Reḥab'am his son reigned in his place.

2Chron 10:1 And Reḥab'am went to Shekem, for all Yisra'el had gone to Shekem to set him up to reign.

2Chron 10:2 And it came to be, when Yarob'am son of Neḇat heard it – he was in Mitsrayim where he had fled from the presence of Shelomoh the sovereign – that Yarob'am returned from Mitsrayim.

2Chron 10:3 So they sent for him and called him.

And Yarob'am and all Yisra'el came and spoke to Reḥab'am, saying,

2Chron 10:4 "Your father made our yoke hard, and now, lighten the hard service of your father and his heavy yoke which he put on us, then we shall serve you."

2Chron 10:5 And he said to them, "Come back to me after three days." And the people went.

2Chron 10:6 Then King Reḥab'am consulted the elders who stood before his father Shelomoh while he still lived, saying, "What do you advise me to answer these people?"

2Chron 10:7 And they spoke to him, saying, "If you are good to these people, and shall please them, and speak good words to them, they shall be your servants all the days."

2Chron 10:8 But he ignored the advice the elders gave him, and consulted the young men who had grown up with him, who stood before him.

2Chron 10:9 And he said to them, "What advice do you give? How should we answer this people who

have spoken to me, saying, 'Lighten the yoke which your father put on us?'

2Chron 10:10 And the young men who had grown up with him spoke to him, saying, "Say this to the people who have spoken to you, saying, 'Your father made our yoke heavy, but you make it lighter on us.' Say this to them, 'My little finger is thicker than my father's waist!'

2Chron 10:11 'And now, my father put a heavy yoke on you, but I, I add to your yoke; my father chastised you with whips, but I with scourges!'

2Chron 10:12 So Yarob'am and all the people came to Rehob'am on the third day, as the sovereign commanded, saying, "Come back to me the third day."

2Chron 10:13 And the sovereign answered them harshly. Thus King Rehob'am ignored the advice of the elders,

2Chron 10:14 and spoke to them according to the advice of the young men, saying, "My father made your yoke heavy, but I, I add to it; my father chastised you with whips, but I with scourges!"

2Chron 10:15 So the sovereign did not listen to the people, for the turn of events was from Elohîm (אֱלֹהִים), in order for YêHôVâH (יְהוָה) to establish His word, which He had spoken by the hand of Ahiyahu the Shilonite to Yarob'am son of Nebat.

2Chron 10:16 And when all Yisra'el saw that the sovereign did not listen to them, the people answered the sovereign, saying, "What portion have we in Dawid? And we have no inheritance in the son of Yishai. Every man to your mighty ones, O Yisra'el! Now see to your own house, O Dawid!" So all Yisra'el went to their tents.

2Chron 10:17 But as for the children of Yisra'el who dwelt in the cities of Yehudah, Rehob'am reigned over them.

2Chron 10:18 Then King Rehob'am sent Hadoram, who was over the compulsory labour, and the children of Yisra'el stoned him with stones, and he died. And King Rehob'am hastily mounted his chariot to flee to Yerushalayim.

2Chron 10:19 Thus Yisra'el revolted against the house of Dawid to this day.

2Chron 11:1 And when Rehob'am came to Yerushalayim, he assembled from the house of Yehudah and Binyamin one hundred and eighty thousand chosen brave men to fight against Yisra'el, to bring back the reign to Rehob'am.

2Chron 11:2 But the word of YêHôVâH (יְהוָה) came to Shemayahu the man of Elohîm (אֱלֹהִים), saying,

2Chron 11:3 "Speak to Rehob'am son of Shelomoh, King of Yehudah, and to all Yisra'el in Yehudah and Binyamin, saying,

2Chron 11:4 'Thus said YêHôVâH (יְהוָה), "Do not go up or fight against your brothers! Let every man return to his house, for this matter is from Me." ' "

So they obeyed the words of YêHôVâH (יְהוָה), and turned back from going against Yarob'am.

2Chron 11:5 And Rehob'am dwelt in Yerushalayim, and built cities for a defence in Yehudah.

2Chron 11:6 And he built Bëyth Lehem, and Eytam, and Teqowa,

2Chron 11:7 and Bëyth Tsur, and Soḳo, and Adullam,

2Chron 11:8 and Gath, and Marëshah, and Ziph,

2Chron 11:9 and Adorayim, and Laḳish, and Azëqah,

2Chron 11:10 and Tsor'ah, and Ayalon, and Hebron, which are in Yehudah and Binyamin, cities of defence.

2Chron 11:11 And he strengthened the strongholds, and put commanders in them, and stores of food, and oil, and wine,

2Chron 11:12 and shields and spears in every city, and made them very strong. Thus Yehudah and Binyamin were his.

2Chron 11:13 And from all their borders the priests and the Lëwites who were in all Yisra'el took their stand with him.

2Chron 11:14 For the Lëwites left their open lands and their possessions and came to Yehudah and Yerushalayim, for Yarob'am and his sons had

rejected them from serving as priests unto

YĕHôVâH (יהוה),

2Chron 11:15 as he appointed for himself priests for the high places, and for goats, and the calf idols which he had made.

2Chron 11:16 And after the Lëwites left, those from all the tribes of Yisra'el, such as set their heart to seek YĕHôVâH (יהוה) Elohim (אלהים) of Yisra'el, came to Yerushalayim to offer to YĕHôVâH (יהוה) Elohim (אלהים) of their fathers.

2Chron 11:17 And they strengthened the reign of Yehuḏah, and made Reḥab'am son of Shelomoh strong for three years, for they walked in the way of Dawid and Shelomoh for three years.

2Chron 11:18 And Reḥab'am took for himself as wife Maḥalath the daughter of Yerimoth son of Dawid, and of Aḇihayil the daughter of Eliyab son of Yishai.

2Chron 11:19 And she bore him sons: Ye'ush, and Shemaryah, and Zaham.

2Chron 11:20 And after her he took Ma'aḳah the granddaughter of Aḇshalom. And she bore him Aḇiyah, and Attai, and Ziza, and Shelomith.

2Chron 11:21 And Reḥab'am loved Ma'aḳah the granddaughter of Aḇshalom more than all his wives and his concubines. For he had taken eighteen wives and sixty concubines, and brought forth twenty-eight sons and sixty daughters.

2Chron 11:22 And Reḥab'am appointed Aḇiyah son of Ma'aḳah as chief, to be leader among his brothers, in order to make him reign.

2Chron 11:23 And he had understanding, and dispersed some of his sons throughout all the lands of Yehuḏah and Binyamin, to all the cities of defence, and gave them ample provision. And he sought many wives for them.

2Chron 12:1 And it came to be, when Reḥab'am had established the reign and had strengthened himself, that he forsook the Law of YĕHôVâH (יהוה), and all Yisra'el with him.

2Chron 12:2 And it came to be, in the fifth year of King Reḥab'am, that Shishaq King of Mitsrayim

came up against Yerushalayim – because they had trespassed against YĕHôVâH (יהוה) –

2Chron 12:3 with twelve hundred chariots, and sixty thousand horsemen, and innumerable people who came with him out of Mitsrayim: the Luḇim, the Sukkites and the Kushites.

2Chron 12:4 And he took the cities of defence of Yehuḏah and came to Yerushalayim.

2Chron 12:5 And Shemayah the prophet came to Reḥab'am and the rulers of Yehuḏah, who had been gathered in Yerushalayim because of Shishaq, and said to them, "Thus said YĕHôVâH (יהוה), 'You have forsaken Me, and therefore I also have left you in the hand of Shishaq.' "

2Chron 12:6 Then the rulers of Yisra'el and the sovereign humbled themselves, and they said, "YĕHôVâH (יהוה) is righteous."

2Chron 12:7 And when YĕHôVâH (יהוה) saw that they humbled themselves, the word of YĕHôVâH (יהוה) came to Shemayah, saying, "They have humbled themselves. I do not destroy them, but I shall give to them some deliverance, and not pour out My wrath on Yerushalayim by the hand of Shishaq,

2Chron 12:8 but they are to become his servants, so that they know My service and the service of the reigns of the lands."

2Chron 12:9 And Shishaq King of Mitsrayim came up against Yerushalayim, and took away the treasures of the House of YĕHôVâH (יהוה) and the treasures of the sovereign's house. He took all, he also took the gold shields which Shelomoh had made.

2Chron 12:10 And King Reḥab'am made bronze shields to replace them and committed them into the hands of the chiefs of the guard, who guarded the entrance of the sovereign's house.

2Chron 12:11 And it came to be, whenever the sovereign went into the House of YĕHôVâH (יהוה), the guard would go and bring them out, then they would take them back into the guardroom.

2Chron 12:12 And when he humbled himself, the wrath of YĕHôVâH (יהוה) turned from him, so as not to destroy him completely. And matters also went well in Yehuḏah.

2Chron 12:13 So King Reḥab'am strengthened himself in Yerushalayim and reigned. For Reḥab'am was forty-one years old when he became sovereign, and he reigned seventeen years in Yerushalayim, the city which YĕHôVâH (יהוה) had chosen out of all the tribes of Yisra'el, to put His Name there. And his mother's name was Na'amah, the Ammonitess.

2Chron 12:14 And he did evil, because he did not prepare his heart to seek YĕHôVâH (יהוה).

2Chron 12:15 And the acts of Reḥab'am, the first and the last, are they not written in the book of Shemayah the prophet, and of Iddo the seer concerning genealogies? And there was fighting between Reḥab'am and Yarob'am all the days.

2Chron 12:16 So Reḥab'am slept with his fathers, and was buried in the City of Dawid. And Aḇiyah his son reigned in his place.

2Chron 13:1 In the eighteenth year of King Yarob'am, Aḇiyah began to reign over Yehuḏah.

2Chron 13:2 He reigned three years in Yerushalayim. And his mother's name was Miḳayahu the daughter of Uri'el of Giḇ'ah. And there was fighting between Aḇiyah and Yarob'am.

2Chron 13:3 And Aḇiyah joined battle with an army of mighty men of battle, four hundred thousand choice men. And Yarob'am drew up in battle formation against him with eight hundred thousand choice men, mighty brave men.

2Chron 13:4 And Aḇiyah stood on Mount Tsemarayim, which is in the mountains of Ephrayim, and said, "Hear me, Yarob'am and all Yisra'el:

2Chron 13:5 "Do you not know that YĕHôVâH (יהוה) Elohim (אלהים) of Yisra'el has given the reign over Yisra'el to Dawid forever, to him and his sons, by a covenant of salt?

2Chron 13:6 "Yet Yarob'am son of Neḇat, the servant of Shelomoh son of Dawid, rose up and rebelled against his master.

2Chron 13:7 "And vain men gathered to him, sons of Beliya'al, and strengthened themselves against Reḥab'am son of Shelomoh, when Reḥab'am was young and tender of heart and could not stand against them.

2Chron 13:8 "And now you think to stand against the reign of YĕHôVâH (יהוה), which is in the hand of the sons of Dawid. And you are a large crowd, and with you are the gold calves which Yarob'am made for you as mighty ones.

2Chron 13:9 "Have you not thrown out the priests of YĕHôVâH (יהוה), the sons of Aharon, and the Lĕwites, and made for yourselves priests, like the peoples of the lands, so that whoever comes to ordain himself with a young bull and seven rams then becomes a priest of what are not mighty ones?

2Chron 13:10 "But as for us, YĕHôVâH (יהוה) is our Elohim (אלהים), and we have not forsaken Him, and priests are serving YĕHôVâH (יהוה), the sons of Aharon and the Lĕwites, in the work,

2Chron 13:11 and are burning to YĕHôVâH (יהוה) every morning and every evening burnt offerings and sweet incense, and the showbread is set on the clean table, and the lampstand of gold with its lamps to burn every evening, for we are guarding the Charge of YĕHôVâH (יהוה) our Elohim (אלהים). But you have forsaken Him.

2Chron 13:12 "And see, with us as Head is Elohim (אלהים) Himself, and His priests with sounding trumpets to sound the alarm against you. O children of Yisra'el, do not fight against YĕHôVâH (יהוה) Elohim (אלהים) of your fathers, for you are not going to prosper!"

2Chron 13:13 But Yarob'am sent round an ambush to go behind them, so they were in front of Yehuḏah, and the ambush was behind them.

2Chron 13:14 And Yehuḏah turned and saw the battle was both in front and behind them. Then

they cried out to YĕHôVâH (יהוה), and the priests sounded the trumpets.

2Chron 13:15 And the men of Yehudāh gave a shout. And it came to be, as the men of Yehudāh shouted, that Elohîm (אלהים) smote Yarob'am and all Yisra'el before Aḇiyah and Yehudāh.

2Chron 13:16 And the children of Yisra'el fled before Yehudāh, and Elohîm (אלהים) gave them into their hand.

2Chron 13:17 And Aḇiyah and his people smote them with a great slaughter, and five hundred thousand choice men of Yisra'el fell slain.

2Chron 13:18 And the children of Yisra'el were humbled at that time, while the children of Yehudāh prevailed, because they relied on YĕHôVâH (יהוה) Elohîm (אלהים) of their fathers.

2Chron 13:19 And Aḇiyah pursued Yarob'am and captured cities from him: Bēyth Ēl with its villages, and Yeshanah with its villages, and Ephron with its villages.

2Chron 13:20 And Yarob'am did not regain power again in the days of Aḇiyahu. And YĕHôVâH (יהוה) smote him, and he died.

2Chron 13:21 But Aḇiyah grew strong, and took fourteen wives, and brought forth twenty-two sons and sixteen daughters.

2Chron 13:22 And the rest of the acts of Aḇiyah, and his ways, and his words are written in the commentary of the prophet Iddo.

2Chron 14:1 So Aḇiyah slept with his fathers, and they buried him in the City of Dawid. And Asa his son reigned in his place. In his days the land rested ten years.

2Chron 14:2 And Asa did what was good and what was right in the eyes of YĕHôVâH (יהוה) his Elohîm (אלהים),

2Chron 14:3 and removed the altars of the stranger, and the high places, and broke down the pillars and cut down the Ashĕrim,

2Chron 14:4 and commanded Yehudāh to seek YĕHôVâH (יהוה) Elohîm (אלהים) of their fathers, and to do the Law and the command.

2Chron 14:5 And he removed the high places and the sun-pillars from all the cities of Yehudāh, and the reign rested under him.

2Chron 14:6 And he built cities of defence in Yehudāh, since the land had rest and he had no fighting in those years, because YĕHôVâH (יהוה) had given him rest.

2Chron 14:7 And he said to Yehudāh, "Let us build these cities and make walls around them, and towers, gates, and bars, while the land is yet before us, because we have sought YĕHôVâH (יהוה) our Elohîm (אלהים). We have sought, and He has given us rest all around." So they built and prospered.

2Chron 14:8 And Asa had an army of three hundred thousand men from Yehudāh bearing shields and spears, and from Binyamin two hundred and eighty thousand men bearing shields and drew bows. All of them were mighty brave men.

2Chron 14:9 And Zerah the Kushite came out against them with an army of a million men and three hundred chariots, and he came to Marĕshah.

2Chron 14:10 And Asa went out against him, and they set battle in array in the Valley of Tsephathah at Marĕshah.

2Chron 14:11 And Asa called to YĕHôVâH (יהוה) his Elohîm (אלהים), and said, "YĕHôVâH (יהוה), there is no one but You to help between the mighty and the powerless. Help us, O YĕHôVâH (יהוה) our Elohîm (אלהים), for we rest on You, and in Your Name we go against this crowd. O YĕHôVâH (יהוה), You are our Elohîm (אלהים), do not let man prevail against You!"

2Chron 14:12 So YĕHôVâH (יהוה) smote the Kushites before Asa and Yehudāh, and the Kushites fled.

2Chron 14:13 And Asa and the people who were with him pursued them to Gerar. And the Kushites fell, until none was left alive for them, for they were broken before YĕHôVâH (יהוה) and His army.

And they took very much spoil,

2Chron 14:14 and smote all the cities around Gerar, for the fear of YĕHôVâH (יהוה) came upon

them. And they plundered all the cities, for there was exceedingly much spoil in them.

2Chron 14:15 And they also smote the camps of the herdsmen, and captured many sheep and camels, and returned to Yerushalayim.

2Chron 15:1 And the Spirit [Ruach רוח] of Elohim (אלהים) came upon Azaryahu son of Odëd.

2Chron 15:2 And he went out to face Asa, and said to him, "Hear me, Asa, and all Yehudah and Binyamin. YĕHôVâH (יהוה) is with you while you are with Him. And if you seek Him, He is found by you, but if you forsake Him, He forsakes you.

2Chron 15:3 "And for many days Yisra'el has been without the true Elohim (אלהים), and without a Law priest, and without Law.

2Chron 15:4 "But in their distress they turned to YĕHôVâH (יהוה) Elohim (אלהים) of Yisra'el, and they sought Him, and He was found by them.

2Chron 15:5 "And in those days there was no peace to the one who went out, nor to the one who came in, for great disturbances were on all the inhabitants of the lands,

2Chron 15:6 and they were beaten down, nation by nation, and city by city, for Elohim (אלהים) troubled them with every distress.

2Chron 15:7 "But you, be strong and do not let your hands be feeble, for there is a reward for your work!"

2Chron 15:8 And when Asa heard these words and the prophecy of Odëd the prophet, he took courage, and removed the abominations from all the land of Yehudah and Binyamin and from the cities which he had taken in the mountains of Ephrayim, and restored the altar of YĕHôVâH (יהוה) that was before the porch of YĕHôVâH (יהוה),

2Chron 15:9 and gathered all Yehudah and Binyamin, and those who sojourned with them from Ephrayim, and Menashsheh, and Shim'on, for they came over to him in great numbers from Yisra'el when they saw that YĕHôVâH (יהוה) his Elohim (אלהים) was with him.

2Chron 15:10 And they gathered together at Yerushalayim in the third month, in the fifteenth year of the reign of Asa,

2Chron 15:11 and offered to YĕHôVâH (יהוה) on that day seven hundred bulls and seven thousand sheep from the spoil which they had brought.

2Chron 15:12 And they entered into a covenant to seek YĕHôVâH (יהוה) Elohim (אלהים) of their fathers with all their heart and with all their being;

2Chron 15:13 and whoever would not seek YĕHôVâH (יהוה) Elohim (אלהים) of Yisra'el would be put to death, from small to great, from man to woman.

2Chron 15:14 And they swore to YĕHôVâH (יהוה) with a loud voice, with shouting and with trumpets and with rams' horns.

2Chron 15:15 And all Yehudah rejoiced concerning the oath, for they had sworn with all their heart and sought Him with all their being. And He was found by them, and YĕHôVâH (יהוה) gave them rest all around.

2Chron 15:16 And he also removed Ma'akah, the mother of Asa the sovereign, from being sovereignty mother, because she had made an abominable image of Ashërah. And Asa cut down her abominable image, and crushed it, and burned it by the wadi Qidron.

2Chron 15:17 Yet the high places were not removed from Yisra'el. However, the heart of Asa was perfect all his days.

2Chron 15:18 And he brought into the House of Elohim (אלהים) the Holy items of his father and his own Holy items: silver and gold and utensils.

2Chron 15:19 And there was no more fighting until the thirty-fifth year of the reign of Asa.

2Chron 16:1 In the thirty-sixth year of the reign of Asa, Ba'asha the King of Yisra'el came up against Yehudah and built Ramah, to prevent anyone going out or coming in to Asa, King of Yehudah.

2Chron 16:2 And Asa brought silver and gold from the treasures of the House of YĕHôVâH (יהוה) and

of the sovereign's house, and sent to Ben-Hadaḳ King of Aram, who dwelt in Darmeseq, saying, 2Chron 16:3 "Let there be a covenant between you and me, as there was between my father and your father. See, I have sent you silver and gold. Come, break your covenant with Ba'asha King of Yisra'el, so that he withdraws from me."

2Chron 16:4 And Ben-Hadaḳ listened to King Asa and sent the commanders of his armies against the cities of Yisra'el, and they smote Iyon, and Dan, and Aḅel Mayim, and all the storage cities of Naphtali. 2Chron 16:5 And it came to be, when Ba'asha heard it, that he stopped building Ramah and ceased his work.

2Chron 16:6 Then Asa the sovereign brought all Yehuḏah, and they took away the stones and timber of Ramah, which Ba'asha had used for building. And with them he built Geḅa and Mitspah.

2Chron 16:7 And at that time Ḥanani the seer came to Asa King of Yehuḏah, and said to him, "Because you have relied on the King of Aram, and have not relied on YēHôVâH (יהוה) your Elohim (אלהים), therefore the army of the King of Aram has escaped from your hand.

2Chron 16:8 "Were the Kushites and the Luḅim not a mighty army with very many chariots and horsemen? And because you relied on YēHôVâH (יהוה), He gave them into your hand.

2Chron 16:9 "For the eyes of YēHôVâH (יהוה) diligently search throughout all the earth, to show Himself strong on behalf of those whose heart is perfect to Him. You have acted foolishly in this, so from now on you shall have battles."

2Chron 16:10 And Asa was wroth with the seer, and put him in prison, for he was enraged at him because of this. And Asa oppressed some of the people at that time.

2Chron 16:11 And look, the acts of Asa, the first and the last, see, they are written in the book of the sovereigns of Yehuḏah and Yisra'el.

2Chron 16:12 And in the thirty-ninth year of his reign, Asa became diseased in his feet, and his disease was severe. Yet even in his disease he did not seek YēHôVâH (יהוה), but the physicians.

2Chron 16:13 So Asa slept with his fathers, and died in the forty-first year of his reign.

2Chron 16:14 And they buried him in his own tomb, which he had made for himself in the City of Dawiḳ. And they laid him in the bed which was filled with spices and various kinds of ointments mixed by the perfumer's skill. And they made a very great burning for him.

2Chron 17:1 And Yehoshaphat his son reigned in his place, and strengthened himself against Yisra'el, 2Chron 17:2 and placed an army in all the walled cities of Yehuḏah, and set watch-posts in the land of Yehuḏah and in the cities of Ephrayim which Asa his father had taken.

2Chron 17:3 And YēHôVâH (יהוה) was with Yehoshaphat, for he walked in the former ways of his father Dawiḳ, and did not seek the Ba'als, 2Chron 17:4 but sought the Elohim (אלהים) of his father, and walked in His commands and not according to the deeds of Yisra'el.

2Chron 17:5 So YēHôVâH (יהוה) established the reign in his hand. And all Yehuḏah gave presents to Yehoshaphat, and he had great riches and esteem. 2Chron 17:6 And his heart was exalted in the ways of YēHôVâH (יהוה), and he again removed the high places and the Ashërim from Yehuḏah.

2Chron 17:7 And in the third year of his reign he sent his leaders, Ben- Ḥayil, and Obadyah, and Zeḳaryah, and Nethanë'l, and Miḳayahu, to teach in the cities of Yehuḏah.

2Chron 17:8 And with them he sent Lëwites: Shemayahu, and Nethanyahu, and Zeḅadyahu, and Asah'el, and Shemiramoth, and Yehonathan, and Adoniyahu, and Tobiyahu, and Tobadoniyah, the Lëwites, and with them Elishama and Yehoram, the priests.

2Chron 17:9 And they taught in Yehuḏah, and with them was the Book of the Law of YēHôVâH (יהוה).

And they went around into all the cities of Yehuḏah and taught the people.

2Chron 17:10 And the fear of YēHôVâH (יהוה) fell on all the reigns of the lands that were around Yehuḏah, and they did not fight against Yehoshaphat.

2Chron 17:11 And some of the Philistines brought Yehoshaphat gifts and a load of silver. And the Arabians brought him flocks, seven thousand seven hundred rams and seven thousand seven hundred male goats.

2Chron 17:12 And Yehoshaphat became increasingly great, and he built palaces and storage cities in Yehuḏah.

2Chron 17:13 And he had much work in the cities of Yehuḏah. And the men of battle, mighty brave men, were in Yerushalayim.

2Chron 17:14 And these were their numbers, according to their fathers' houses: Of Yehuḏah, the commanders of thousands: Aḏnah the commander, and with him three hundred thousand mighty brave men;

2Chron 17:15 and next to him was Yehoḥanan the commander, and with him two hundred and eighty thousand;

2Chron 17:16 and next to him was Amasyah son of Zikri, who volunteered himself to YēHôVâH (יהוה), and with him two hundred thousand mighty brave men.

2Chron 17:17 And of Binyamin: Elyada, a mighty brave one, and with him two hundred thousand men armed with bow and shield;

2Chron 17:18 and next to him was Yehozabād, and with him one hundred and eighty thousand prepared for battle.

2Chron 17:19 These were the ones serving the sovereign, besides those whom the sovereign put in the walled cities throughout all Yehuḏah.

2Chron 18:1 And Yehoshaphat had great riches and esteem, and allied himself with Aḥab by marriage.

2Chron 18:2 And some years later he went down to visit Aḥab in Shomeron. And Aḥab slaughtered

many sheep and cattle for him and the people with him, and incited him to go up with him to Ramoth Gil'ad.

2Chron 18:3 And Aḥab King of Yisra'el said to Yehoshaphat King of Yehuḏah, "Do you go with me against Ramoth Gil'ad?" And he answered him, "I am as you are, and my people as your people, even with you in battle."

2Chron 18:4 And Yehoshaphat said to the King of Yisra'el, "Please inquire for the word of YēHôVâH (יהוה) today."

2Chron 18:5 And the King of Yisra'el gathered the prophets together, four hundred men, and said to them, "Do we go against Ramoth Gil'ad to battle, or do I refrain?" And they said, "Go up, for Elohîm (אלהים) does give it into the sovereign's hand."

2Chron 18:6 But Yehoshaphat said, "Is there not still a prophet of YēHôVâH (יהוה) here, so that we inquire of him?"

2Chron 18:7 And the King of Yisra'el said to Yehoshaphat, "There is still one man to inquire of YēHôVâH (יהוה) from him; but I hate him, because he never prophesies good concerning me, but always evil. He is Miḳayehu, the son of Yimla." And Yehoshaphat said, "Let not the sovereign say so!"

2Chron 18:8 So the King of Yisra'el called one of his officers and said, "Bring Miḳahu son of Yimla at once!"

2Chron 18:9 And the King of Yisra'el and Yehoshaphat the King of Yehuḏah, dressed in their robes, sat each on his throne. And they sat at a threshing-floor at the entrance of the gate of Shomeron. And all the prophets were prophesying before them.

2Chron 18:10 And Tsidqiyahu son of Kena'anah had made horns of iron for himself, and said, "Thus said YēHôVâH (יהוה), 'With these you push the Arameans until they are destroyed.'"

2Chron 18:11 And all the prophets were prophesying so, saying, "Go up to Ramoth Gil'ad and prosper, and YēHôVâH (יהוה) shall give it into the hand of the sovereign."

2Chron 18:12 And the messenger who had gone to call Miqayehu spoke to him, saying, "See, the words of the prophets with one mouth are good towards the sovereign. So please let your word be like the word of one of them, and you shall speak good."

2Chron 18:13 And Miqayehu said, "As YĕHôVâH (יהוה) lives, whatever my Elohîm (אלהים) says, that I speak."

2Chron 18:14 And he came to the sovereign. And the sovereign said to him, "Miqah, do we go against Ramoth Gil'ad to battle, or do I refrain?" And he said, "Go and prosper, and they are given into your hand!"

2Chron 18:15 And the sovereign said to him, "How many times have I made you swear that you do not speak to me, except the truth, in the Name of YĕHôVâH (יהוה)?"

2Chron 18:16 So he said, "I saw all Yisra'el scattered on the mountains, as sheep that have no shepherd. And YĕHôVâH (יהוה) said, 'These have no master. Let each return to his house in peace.'"

2Chron 18:17 And the King of Yisra'el said to Yehoshaphat, "Did I not say to you that he would not prophesy good concerning me, but evil?"

2Chron 18:18 Then he said, "Therefore hear the word of YĕHôVâH (יהוה): I saw YĕHôVâH (יהוה) sitting on His throne, and all the host of the heavens standing on His right and on His left.

2Chron 18:19 "And YĕHôVâH (יהוה) said, 'Who shall entice Ahab King of Yisra'el to go up and fall at Ramoth Gil'ad?' And one said this, and another said that.

2Chron 18:20 "And a Spirit [Ruach רוח] came forward and stood before YĕHôVâH (יהוה), and said, 'Let me entice him.' YĕHôVâH (יהוה) said to him, 'In what way?'

2Chron 18:21 "And he said, 'I shall go out and be a Spirit [Ruach רוח] of falsehood in the mouth of all his prophets.' And He said, 'Entice him, and also prevail. Go out and do so.'

2Chron 18:22 "And now, see, YĕHôVâH (יהוה) has put a Spirit [Ruach רוח] of falsehood in the mouth of these prophets of yours, and YĕHôVâH (יהוה) has spoken evil concerning you."

2Chron 18:23 And Tsidqiyahu son of Kena'anah came near and smote Miqayehu on the cheek, and said, "Which way did the Spirit [Ruach רוח] of YĕHôVâH (יהוה) pass over from me to speak to you?"

2Chron 18:24 And Miqayehu said, "Look, you shall see on that day when you go into an inner room to hide!"

2Chron 18:25 Then the King of Yisra'el said, "Take Miqayehu, and return him to Amon the governor of the city and to Yo'ash the sovereign's son,

2Chron 18:26 and say, 'Thus said the sovereign, "Put this one in prison, and feed him with bread of affliction and water of affliction until I return in peace." ' "

2Chron 18:27 And Miqayehu said, "If you return at all in peace, YĕHôVâH (יהוה) has not spoken by me." And he said, "Hear, all you people!"

2Chron 18:28 Then the King of Yisra'el and Yehoshaphat the King of Yehudah went up to Ramoth Gil'ad.

2Chron 18:29 And the King of Yisra'el said to Yehoshaphat, "Let me disguise myself and go into battle, but you put on your robes." And the King of Yisra'el disguised himself, and they went into battle.

2Chron 18:30 And the King of Aram had commanded the commanders of the chariots who were with him, saying, "Fight with no one small or great, but only with the King of Yisra'el."

2Chron 18:31 And it came to be, when the commanders of the chariots saw Yehoshaphat, that they said, "It is the King of Yisra'el!" So they turned around to fight against him, and Yehoshaphat cried out, and YĕHôVâH (יהוה) helped him, and Elohîm (אלהים) moved them to turn away from him.

2Chron 18:32 And it came to be, when the commanders of the chariots saw that it was not the

King of Yisra'el, that they turned back from pursuing him.

2Chron 18:33 And a man drew a bow in his simplicity, and smote the King of Yisra'el between the joints of his armour. And he said to the driver of his chariot, "Turn around and take me out of the battle, for I am wounded."

2Chron 18:34 But the battle increased that day, and the King of Yisra'el was propped up in his chariot facing the Arameans until evening, and he died at the time of the going down of the sun.

2Chron 19:1 And Yehoshaphat the King of Yehudah returned to his house in peace in Yerushalayim.

2Chron 19:2 And Yëhu son of Ḥanani the seer went out to face him, and said to King Yehoshaphat, "Do you help the wrong and love those who hate YĒHÔVÂH (יהוה)? Therefore the wrath of YĒHÔVÂH (יהוה) is upon you.

2Chron 19:3 "But good matters are found in you, in that you have removed the Ashëroth from the land, and have prepared your heart to seek Elohim (אלהים).

2Chron 19:4 So Yehoshaphat dwelt in Yerushalayim, and he went out again among the people from Be'ërsheba to the hill country of Ephrayim, and brought them back to YĒHÔVÂH (יהוה) Elohim (אלהים) of their fathers.

2Chron 19:5 And he appointed judges in the land in all the walled cities of Yehudah, city by city,

2Chron 19:6 and said to the judges, "Watch what you are doing, for you do not judge for man, but for YĒHÔVÂH (יהוה) who is with you in the matter of right-ruling.

2Chron 19:7 "And now, let the fear of YĒHÔVÂH (יהוה) be upon you. Guard and do it, for there is no unrighteousness with YĒHÔVÂH (יהוה) our Elohim (אלהים), nor partiality, nor taking of bribes."

2Chron 19:8 And in Yerushalayim Yehoshaphat also appointed some of the Lëwites and priests, and some of the chief fathers of Yisra'el, for the right-ruling of YĒHÔVÂH (יהוה) and for dispute. Then they returned to Yerushalayim.

2Chron 19:9 And he commanded them, saying, "Do this in the fear of YĒHÔVÂH (יהוה), trustworthily and with a perfect heart:

2Chron 19:10 "When any dispute comes to you from your brothers who dwell in their cities, between blood and blood, between Law and command, laws and right-rulings, then you shall warn them, lest they trespass against YĒHÔVÂH (יהוה) and wrath come upon you and your brothers. Do this, and you shall not be guilty.

2Chron 19:11 "And look, Amaryahu the chief priest is over you in all matters of YĒHÔVÂH (יהוה). And Zebadiah son of Yiš-mā'el (יִשְׁמָאֵל), the ruler of the house of Yehudah, for all the matters of the sovereign, and the Lëwites are officials before you. Be strong and do, and YĒHÔVÂH (יהוה) is with the good."

2Chron 20:1 And after this it came to be that the children of Mo'ab and the children of Ammon came in, and with them some of the peoples, against Yehoshaphat to battle.

2Chron 20:2 And they came and spoke to Yehoshaphat, saying, "A great army is coming against you from beyond the sea, from Aram. And see, they are in Ḥatsatson Tamar," which is Ēn Geḏi.

2Chron 20:3 And Yehoshaphat was afraid, and set his face to seek YĒHÔVÂH (יהוה), and proclaimed a fast throughout all Yehudah.

2Chron 20:4 And Yehudah gathered to inquire of YĒHÔVÂH (יהוה), even from all the cities of Yehudah they came to seek YĒHÔVÂH (יהוה).

2Chron 20:5 And Yehoshaphat stood in the assembly of Yehudah and Yerushalayim, in the House of YĒHÔVÂH (יהוה), in front of the new courtyard,

2Chron 20:6 and said, "O YĒHÔVÂH (יהוה) Elohim (אלהים) of our fathers, are You not Elohim (אלהים) in the heavens, and do You not rule over all the reigns of the nations, and in Your hand is there not power and might, so that no one is able to stand against You?

2Chron 20:7 “Are You not our **Elohim (אֱלֹהִים)**? You have driven out the inhabitants of this land before Your people Yisra’el, and gave it to the seed of ‘Ab·rā·hām (אַבְרָהָם) Your friend forever.

2Chron 20:8 “And they dwell in it, and have built You a Holy place in it for Your Name, saying,

2Chron 20:9 ‘If evil does come upon us, such as the sword, judgment, or pestilence, or scarcity of food, we shall stand before this House and in Your presence – for Your Name is in this House – and cry out to You in our distress, and You do hear and save.’

2Chron 20:10 “And now, see, the children of Ammon and Mo’ab, and Mount Sē’ir, whom You would not let Yisra’el invade when they came out of the land of Mitsrayim, for they turned from them and did not destroy them,

2Chron 20:11 and see, they are repaying us by coming in to drive us out of Your possession which You have given us to inherit.

2Chron 20:12 “O our **Elohim (אֱלֹהִים)**, would You not judge them? For we are powerless against this great army that is coming against us. And we do not know what to do, but our eyes are upon You.”

2Chron 20:13 And all Yehudah, with their little ones, their wives, and their children, stood before **YēHôVâH (יְהוָה)**.

2Chron 20:14 And the **Spirit [Ruach רוח]** of **YēHôVâH (יְהוָה)** came upon Yaḥazi’el son of Zeḱaryahu, son of Benayah, son of Ye’i’el, son of Mattanyah, a Lēwite of the sons of Asaph, in the midst of the assembly,

2Chron 20:15 and he said, “Listen, all Yehudah, and you inhabitants of Yerushalayim, and King Yehoshaphat! Thus said **YēHôVâH (יְהוָה)** to you, ‘Do not fear, nor be afraid of the face of this great army, for the battle is not yours, but **Elohim (אֱלֹהִים)**’s.

2Chron 20:16 ‘Go down against them tomorrow. See, they are coming up by the ascent of Tsits, and you shall find them at the end of the wadi before the Wilderness of Yeru’el.

2Chron 20:17 ‘It is not for you to fight in this. Position yourselves, stand still and see the deliverance of **YēHôVâH (יְהוָה)** with you, O Yehudah and Yerushalayim!’ Do not be afraid nor fear, go out against them tomorrow, for **YēHôVâH (יְהוָה)** is with you.”

2Chron 20:18 And Yehoshaphat bowed his head with his face to the ground, and all Yehudah and the inhabitants of Yerushalayim fell down before **YēHôVâH (יְהוָה)**, to bow themselves before **YēHôVâH (יְהוָה)**.

2Chron 20:19 And the Lēwites, of the children of the Qehathites and of the children of the Qorḥites stood up to praise **YēHôVâH (יְהוָה)** **Elohim (אֱלֹהִים)** of Yisra’el with exceedingly loud voice.

2Chron 20:20 And they rose early in the morning and went out into the Wilderness of Teqowa. And as they went out, Yehoshaphat stood and said, “Hear me, O Yehudah and you inhabitants of Yerushalayim: Trust in **YēHôVâH (יְהוָה)** your **Elohim (אֱלֹהִים)** and be steadfast, trust His prophets and prosper.”

2Chron 20:21 And after consulting with the people, he appointed those who should sing to **YēHôVâH (יְהוָה)**, and who should praise the splendour of Holyness, as they went out before the army and were saying, “Give thanks to **YēHôVâH (יְהוָה)**, for His kindness is everlasting.”

2Chron 20:22 And when they began singing and praising, **YēHôVâH (יְהוָה)** set ambushes against the children of Ammon, Mo’ab, and Mount Sē’ir, who had come against Yehudah, and they were smitten.

2Chron 20:23 Then the children of Ammon and Mo’ab stood up against the inhabitants of Mount Sē’ir to destroy and annihilate them. And when they had made an end of the inhabitants of Sē’ir, they helped to destroy one another.

2Chron 20:24 And when Yehudah came at the lookout in the wilderness, they looked toward the army and saw their dead bodies, lying on the ground, and none had escaped.

2Chron 20:25 And Yehoshaphat and his people came to take away their spoil, and they found among them a great amount of valuables on the dead bodies, and precious jewelry, which they stripped off for themselves, more than they could take away. And they were three days plundering the spoil, for it was much.

2Chron 20:26 And on the fourth day they assembled in the Valley of Beraḵah, for there they blessed **YĕHôVâH (יהוה)**. Therefore the name of that place was called The Valley of Beraḵah to this day.

2Chron 20:27 Then they returned, every man of Yehuḏah and Yerushalayim, with Yehoshaphat in front of them, to go back to Yerushalayim with joy, for **YĕHôVâH (יהוה)** had made them rejoice over their enemies.

2Chron 20:28 And they came to Yerushalayim, with harps and lyres and trumpets, to the House of **YĕHôVâH (יהוה)**.

2Chron 20:29 And the fear of **Elohim (אלהים)** was on all the reigns of the lands when they heard that **YĕHôVâH (יהוה)** had fought against the enemies of Yisra'el.

2Chron 20:30 Then the reign of Yehoshaphat was at peace, for his **Elohim (אלהים)** gave him rest on all sides.

2Chron 20:31 Thus Yehoshaphat reigned over Yehuḏah – thirty-five years old when he began to reign, and he reigned twenty-five years in Yerushalayim. And his mother's name was Azubah the daughter of Shilhi.

2Chron 20:32 And he walked in the way of his father Asa and did not turn aside from it, doing what was right in the eyes of **YĕHôVâH (יהוה)**.

2Chron 20:33 Only, the high places were not taken away, for as yet the people had not prepared their hearts for the **Elohim (אלהים)** of their fathers.

2Chron 20:34 And the rest of the acts of Yehoshaphat, the first and the last, see, they are written in the book of Yëhu son of Ḥanani, which is mentioned in the book of the sovereigns of Yisra'el.

2Chron 20:35 And after this Yehoshaphat King of Yehuḏah joined himself with Aḥazyah King of Yisra'el. He did wrong in doing so.

2Chron 20:36 And he joined himself with him to make ships to go to Tarshish, and they made the ships in Etsyon Geḇer.

2Chron 20:37 Then Eli'ezer son of Doḡawahu of Marēshah prophesied against Yehoshaphat, saying, "Because you have joined yourself with Aḥazyahu, **YĕHôVâH (יהוה)** shall break up your work." And the ships were wrecked, so that they were unable to go to Tarshish.

2Chron 21:1 And Yehoshaphat slept with his fathers, and was buried with his fathers in the City of Dawiḏ. And Yehoram his son reigned in his place.

2Chron 21:2 And he had brothers, the sons of Yehoshaphat: Azaryahu, and Yehi'el, and Zeḡaryahu, and Azaryahu, and Miḡa'el, and Shephatyahu. All these were sons of Yehoshaphat King of Yisra'el.

2Chron 21:3 And their father gave them many gifts of silver and gold and precious items, with walled cities in Yehuḏah, but he had given the reign to Yehoram because he was the first-born.

2Chron 21:4 And when Yehoram had risen up over the reign of his father and made himself strong, he slew all his brothers with the sword, and also others of the heads of Yisra'el.

2Chron 21:5 Yehoram was thirty-two years old when he began to reign, and he reigned eight years in Yerushalayim.

2Chron 21:6 And he walked in the way of the sovereigns of Yisra'el, as the house of Aḥab had done, for he had the daughter of Aḥab as a wife. And he did evil in the eyes of **YĕHôVâH (יהוה)**.

2Chron 21:7 However, **YĕHôVâH (יהוה)** would not destroy the house of Dawiḏ, because of the covenant He had made with Dawiḏ, and since He had promised to give a lamp to him and to his sons, all the days.

2Chron 21:8 In his days the Edomites revolted from under the hand of Yehuḏah, and appointed a sovereign over themselves.

2Chron 21:9 Then Yehoram went out with his officers, and all his chariots with him. And it came to be that he rose by night and smote the Edomites who had surrounded him and the commanders of the chariots.

2Chron 21:10 Thus the Edomites revolted from under the hand of Yehuḏah to this day. Then Liḇnah revolted from under his hand, because he had forsaken YĕHôVâH (יהוה) Elohim (אלהים) of his fathers.

2Chron 21:11 He had also made high places in the mountains of Yehuḏah, and caused the inhabitants of Yerushalayim to commit whoring, and led Yehuḏah astray.

2Chron 21:12 And a letter came to him from Ēliyahu the prophet, saying, Thus said YĕHôVâH (יהוה) Elohim (אלהים) of your father Dawiḏ, "Because you have not walked in the ways of Yehoshaphat your father, or in the ways of Asa King of Yehuḏah,

2Chron 21:13 but have walked in the way of the sovereigns of Yisra'ël, and have made Yehuḏah and the inhabitants of Yerushalayim to commit whoring like the whorings of the house of Aḥab, and also have slain your brothers, those of your father's household, who were better than yourself,

2Chron 21:14 see, YĕHôVâH (יהוה) is going to strike with a great blow among your people, your children, your wives, and all your possessions,

2Chron 21:15 and you, with many sicknesses, with disease of your intestines, until your intestines come out because of the sickness, day by day."

2Chron 21:16 And YĕHôVâH (יהוה) stirred up the Spirit [Ruach רוח] of the Philistines against Yehoram, and of the Arabians who were near the Kushites.

2Chron 21:17 And they came up into Yehuḏah and broke into it, and captured all the possessions that were found in the sovereign's house, and also his

sons and his wives, so that there was not a son left to him except Yeho'aḥaz, the youngest of his sons.

2Chron 21:18 And after all this YĕHôVâH (יהוה) plagued him in his intestines with a disease for which there was no healing.

2Chron 21:19 And it came to be in the course of time, at the end of two years, that his intestines came out because of his sickness, and he died in great pain. And his people made no burning for him, like the burning for his fathers.

2Chron 21:20 He was thirty-two years old when he began to reign, and he reigned eight years in Yerushalayim, to no one's regret, and passed away. And they buried him in the City of Dawiḏ, but not in the tombs of the sovereigns.

2Chron 22:1 And the inhabitants of Yerushalayim set up Aḥazyahu his youngest son to reign in his place, for the raiding band that came with the Arabians into the camp had slain all the older sons. So Aḥazyahu son of Yehoram, King of Yehuḏah, reigned.

2Chron 22:2 Aḥazyahu was forty-two years old when he began to reign, and he reigned in Yerushalayim one year. And his mother's name was Athalyahu the granddaughter of Omri.

2Chron 22:3 He too walked in the ways of the house of Aḥab, for his mother counselled him to do wrong.

2Chron 22:4 And he did evil in the eyes of YĕHôVâH (יהוה), like the house of Aḥab, for they were his counsellors after the death of his father, to his destruction.

2Chron 22:5 He also walked in their counsel, and went with Yehoram son of Aḥab King of Yisra'ël to fight against Ḥaza'el King of Aram at Ramoth Gil'ad. And the Arameans smote Yoram,

2Chron 22:6 and he returned to Yizre'el to recover from the wounds which he had received at Ramah, when he fought against Ḥaza'el King of Aram. And Azaryahu son of Yehoram, King of Yehuḏah, went down to see Yehoram son of Aḥab in Yizre'el, for he was sick.

2Chron 22:7 But from **Elohim (אֱלֹהִים)** came the downfall of Aḥazyahu, through his coming to Yoram. For when he came he went out with Yehoram against Yēhu son of Nimshi, whom **YēHôVâH (יְהוָה)** had anointed to cut off the house of Aḥab.

2Chron 22:8 And it came to be, when Yēhu was executing judgment on the house of Aḥab, that he found the rulers of Yehuḏah and the sons of Aḥazyahu's brothers who served Aḥazyahu, and slew them.

2Chron 22:9 So he searched for Aḥazyahu, and they caught him while he was hiding in Shomeron, and brought him to Yēhu, and put him to death, then buried him, for they said, "He is the son of Yehoshaphat, who sought **YēHôVâH (יְהוָה)** with all his heart." And there was none in the house of Aḥazyahu strong enough to reign.

2Chron 22:10 And when Athalyahu the mother of Aḥazyahu saw that her son was dead, she rose up and destroyed all the offspring of the reign of the house of Yehuḏah.

2Chron 22:11 But Yehoshab'ath, the daughter of the sovereign, took Yo'ash son of Aḥazyahu, and stole him away from among the sovereign's sons who were slain, and put him and his nurse in a bedroom. So Yehoshab'ath, the daughter of King Yehoram, the wife of Yehoyada the priest, because she was the sister of Aḥazyahu, hid him from Athalyahu so that she could not put him to death.

2Chron 22:12 And he was hidden with them in the House of **Elohim (אֱלֹהִים)** for six years, while Athalyah was reigning over the land.

2Chron 23:1 And in the seventh year Yehoyada strengthened himself, and made a covenant with the commanders of hundreds: Azaryah son of Yeroḥam, and Yiš-mā-ʾel (יִשְׁמָעֵאל) son of Yehoḥanan, and Azaryahu son of Obēd, and Ma'asēyahu son of Aḏayahu, and Elishaphat son of Zikri.

2Chron 23:2 And they went about through Yehuḏah and gathered the Lēwites from all the

cities of Yehuḏah, and the chiefs of the fathers of Yisra'el, and they came to Yerushalayim.

2Chron 23:3 And all the assembly made a covenant with the sovereign in the House of **Elohim (אֱלֹהִים)**. And he said to them, "See, the son of the sovereign is to reign, as **YēHôVâH (יְהוָה)** has said of the sons of Dawid.

2Chron 23:4 "This is what you do: One-third of you entering on the Sabbath, of the priests and the Lēwites, gatekeepers of the thresholds;

2Chron 23:5 and one-third are at the sovereign's house, and one-third at the Gate of the Foundation, while all the people are in the courtyards of the House of **YēHôVâH (יְהוָה)**.

2Chron 23:6 "And let no one come into the House of **YēHôVâH (יְהוָה)** except the priests and those of the Lēwites who serve – they go in, for they are Holy. But all the people are to guard the Charge of **YēHôVâH (יְהוָה)**.

2Chron 23:7 "And the Lēwites shall surround the sovereign on all sides, every man with his weapons in his hand. And whoever comes into the house, let him be put to death. And be with the sovereign when he comes in and when he goes out."

2Chron 23:8 And the Lēwites and all Yehuḏah did according to all that Yehoyada the priest commanded. And each man took his men who were to come in on the Sabbath, with those going out on the Sabbath, for Yehoyada the priest did not dismiss the divisions.

2Chron 23:9 And Yehoyada the priest gave to the commanders of hundreds the spears and the large and small shields which had been King Dawid's, that were in the House of **Elohim (אֱלֹהִים)**.

2Chron 23:10 And he set all the people, every man with his weapon in his hand, from the right side of the House to the left side of the House, along by the altar and by the House, all around the sovereign.

2Chron 23:11 And they brought out the son of the sovereign and put on him the diadem and the Witness, and set him up to reign. Then Yehoyada

and his sons anointed him, and said, “Let the sovereign live!”

2Chron 23:12 And Athalyahu heard the noise of the people running and praising the sovereign, and she came to the people in the House of YĕHôVâH (יהוה).

2Chron 23:13 and looked and saw the sovereign standing by his column at the entrance. And the chiefs and the trumpeters were beside the sovereign, and all the people of the land rejoicing and blowing trumpets, also the singers with instruments of song, and those who led in praise. Then Athalyahu tore her garments and said, “Treason! Treason!”

2Chron 23:14 And Yehoyada the priest brought out the commanders of hundreds who were set over the army, and said to them, “Take her outside the ranks, and slay with the sword whoever follows her.” For the priest said, “Do not kill her in the House of YĕHôVâH (יהוה).”

2Chron 23:15 So they laid hands on her, and she went by way of the entrance of the Horse Gate into the sovereign’s house, and they put her to death there.

2Chron 23:16 Yehoyada then made a covenant – between himself and the people and the sovereign – to be the people of YĕHôVâH (יהוה).

2Chron 23:17 And all the people went to the house of Ba'al, and broke it down. They completely broke up its altars and images, and slew Mattan the priest of Ba'al before the altars.

2Chron 23:18 And Yehoyada put the offices of the House of YĕHôVâH (יהוה) into the hand of the priests, the Lĕwites, whom Dawid had assigned in the House of YĕHôVâH (יהוה), to offer the burnt offerings of YĕHôVâH (יהוה), as it is written in the Law of Mosheh, with rejoicing and with singing, by the hands of Dawid.

2Chron 23:19 And he set the gatekeepers at the gates of the House of YĕHôVâH (יהוה), so that no one who was in any way unclean should enter.

2Chron 23:20 And he took the commanders of hundreds, and the nobles, and the governors of the

people, and all the people of the land, and brought the sovereign down from the House of YĕHôVâH (יהוה). And they went through the Upper Gate to the sovereign’s house, and set the sovereign on the throne of the reign.

2Chron 23:21 And all the people of the land rejoiced. And the city had rest, for they had slain Athalyahu with the sword.

2Chron 24:1 Yo'ash was seven years old when he began to reign, and he reigned forty years in Yerushalayim. And the name of his mother was Tsiḇyah of Be'ërsheḇa.

2Chron 24:2 And Yo'ash did what was right in the eyes of YĕHôVâH (יהוה) all the days of Yehoyada the priest.

2Chron 24:3 And Yehoyada took for him two wives, and he brought forth sons and daughters.

2Chron 24:4 And after this it came to be that Yo'ash set his heart on restoring the House of YĕHôVâH (יהוה).

2Chron 24:5 And he gathered the priests and the Lĕwites, and said to them, “Go out to the cities of Yehuḏah, and gather from all Yisra'el silver to repair the House of your Elohim (אלהים) from year to year, and see that you hurry the matter.” But the Lĕwites did not hurry it.

2Chron 24:6 And the sovereign called Yehoyada the chief, and said to him, “Why have you not required the Lĕwites to bring in from Yehuḏah and from Yerushalayim the levy of Mosheh the servant of YĕHôVâH (יהוה) and of the assembly of Yisra'el, for the Tent of the Witness?”

2Chron 24:7 For the sons of Athalyahu, that wrong woman, had broken into the House of Elohim (אלהים), and had also prepared all the Holy vessels of the House of YĕHôVâH (יהוה) to the Ba'als.

2Chron 24:8 So the sovereign commanded and they made a chest, and set it outside at the gate of the House of YĕHôVâH (יהוה),

2Chron 24:9 and made it known in Yehuḏah and in Yerushalayim to bring to YĕHôVâH (יהוה) the levy

that Mosheh the servant of Elohim (אֱלֹהִים) had imposed on Yisra'el in the wilderness.

2Chron 24:10 And all the rulers and all the people rejoiced, and they brought in and put them into the chest to completion.

2Chron 24:11 And it came to be, at that time, when the chest was brought to the sovereign's official by the hand of the Lëwites, and when they saw that there was much silver, that the sovereign's scribe and the high priest's officer came and emptied the chest, and took it and returned it to its place. So they did day by day, and gathered a large amount of silver.

2Chron 24:12 And the sovereign and Yehoyaḏa gave it to those who did the work of the service of the House of YēHôVâH (יְהוָה). And they hired stonemasons and carpenters to restore the House of YēHôVâH (יְהוָה), and also those who worked in iron and bronze to repair the House of YēHôVâH (יְהוָה).

2Chron 24:13 And the workmen laboured, and the work of restoration progressed in their hands, and they established the House of Elohim (אֱלֹהִים) to its proper form and strengthened it.

2Chron 24:14 And when they had finished, they brought the rest of the silver before the sovereign and Yehoyaḏa, and they made utensils from it for the House of YēHôVâH (יְהוָה), utensils for serving and offering, ladles and vessels of gold and silver. And they offered burnt offerings in the House of YēHôVâH (יְהוָה) continually all the days of Yehoyaḏa.

2Chron 24:15 And Yehoyaḏa was old and satisfied with days, and died, one hundred and thirty years old when he died.

2Chron 24:16 And they buried him in the City of Dawiḏ among the sovereigns, for he had done good in Yisra'el, both toward Elohim (אֱלֹהִים) and His house.

2Chron 24:17 And after the death of Yehoyaḏa the rulers of Yehuḏah came and bowed themselves to the sovereign. And the sovereign listened to them,

2Chron 24:18 and they forsook the House of YēHôVâH (יְהוָה) Elohim (אֱלֹהִים) of their fathers, and served the Ashërim and the idols. And wrath came upon Yehuḏah and Yerushalayim because of their trespass.

2Chron 24:19 And He sent prophets to them, to bring them back to YēHôVâH (יְהוָה). And they witnessed against them, but they did not listen.

2Chron 24:20 Then the Spirit [Ruach רוח] of Elohim (אֱלֹהִים) came upon Zeḳaryah son of Yehoyaḏa the priest, who stood above the people, and said to them, "Thus said Elohim (אֱלֹהִים), 'Why are you transgressing the commands of YēHôVâH (יְהוָה), and do not prosper? Because you have forsaken YēHôVâH (יְהוָה), He has forsaken you.' "

2Chron 24:21 And they conspired against him, and at the command of the sovereign they stoned him with stones in the courtyard of the House of YēHôVâH (יְהוָה).

2Chron 24:22 Thus Yo'ash the sovereign did not remember the kindness which Yehoyaḏa his father had done to him, and slew his son. And as he died, he said, " YēHôVâH (יְהוָה) does see, and repay!"

2Chron 24:23 And it came to be, at the turn of the year, that the army of Aram came up against him. And they came into Yehuḏah and Yerushalayim, and destroyed all the rulers of the people from among the people, and sent all their spoil to the King of Darmeseq.

2Chron 24:24 For the army of Aram came with few men, but YēHôVâH (יְהוָה) gave a very great army into their hand, because they had forsaken YēHôVâH (יְהוָה) Elohim (אֱלֹהִים) of their fathers. So they executed judgment against Yo'ash.

2Chron 24:25 And when they had withdrawn from him – for they left him very sick – his own servants conspired against him because of the blood of the sons of Yehoyaḏa the priest, and slew him on his bed, and he died. And they buried him in the City of Dawiḏ, but they did not bury him in the tombs of the sovereigns.

2Chron 24:26 And these are the ones who conspired against him: Zabaḏ the son of Shim'ath the Ammonitess, and Yehozabaḏ the son of Shimrith the Mo'abitess.

2Chron 24:27 As to his sons, and the many words about him, and the rebuilding of the House of Elohim (אֱלֹהִים), see, they are written in the commentary of the book of the sovereigns. And Amatsyahu his son reigned in his place.

2Chron 25:1 Amatsyahu was twenty-five years old when he began to reign, and he reigned twenty-nine years in Yerushalayim. And the name of his mother was Yehoaddan of Yerushalayim.

2Chron 25:2 And he did what was right in the eyes of YēHôVâH (יְהוָה), but not with a perfect heart.

2Chron 25:3 And it came to be, upon his strong control of the reign, that he slew his servants who had smitten his father the sovereign.

2Chron 25:4 But he did not put their children to death, but did as it is written in the Law in the Book of Mosheh, where YēHôVâH (יְהוָה) commanded, saying, "Fathers are not put to death for their children, and children are not put to death for their fathers, but each one has to die for his own sin."

2Chron 25:5 And Amatsyahu gathered Yehuḏah and set over them commanders of thousands and commanders of hundreds, according to the fathers' houses, for all Yehuḏah and Binyamin. And he registered them from twenty years old and above, and found them to be three hundred thousand choice men going out to the army, handling spear and shield.

2Chron 25:6 And he hired one hundred thousand mighty brave ones from Yisra'el for one hundred talents of silver.

2Chron 25:7 But a man of Elohim (אֱלֹהִים) came to him, saying, "O sovereign, do not let the army of Yisra'el go with you, for YēHôVâH (יְהוָה) is not with Yisra'el, with all the children of Ephrayim.

2Chron 25:8 "But if you are going, do it! Be strong in battle, else Elohim (אֱלֹהִים) would make you fall

before the enemy, for Elohim (אֱלֹהִים) has power to help and to overthrow."

2Chron 25:9 And Amatsyahu said to the man of Elohim (אֱלֹהִים), "But what do we do about the hundred talents which I have given to the army of Yisra'el?" And the man of Elohim (אֱלֹהִים) answered, "YēHôVâH (יְהוָה) has more to give you than this."

2Chron 25:10 So Amatsyahu dismissed the army that had come to him from Ephrayim, to go back home. And they were greatly enraged against Yehuḏah, and they returned home in a rage.

2Chron 25:11 And Amatsyahu strengthened himself, and led his people, and went to the Valley of Salt and smote ten thousand of the sons of Sē'ir.

2Chron 25:12 And the sons of Yehuḏah took captive another ten thousand alive, and they brought them to the top of the rock, and threw them down from the top of the rock, and all of them were dashed to pieces.

2Chron 25:13 And the soldiers of the army which Amatsyahu had sent back from going with him to battle, they raided the cities of Yehuḏah from Shomeron to Bēyth Ḥoron, and smote three thousand in them, and took much spoil.

2Chron 25:14 And it came to be, after Amatsyahu came from smiting the Edomites, that he brought the mighty ones of the people of Sē'ir, and set them up to be his mighty ones, and bowed down before them and burned incense to them.

2Chron 25:15 Therefore the displeasure of YēHôVâH (יְהוָה) burned against Amatsyahu, and He sent him a prophet who said to him, "Why have you sought the mighty ones of the people, which did not deliver their own people from your hand?"

2Chron 25:16 And it came to be, as he talked with him, that the sovereign said to him, "Have we appointed you counsellor to the sovereign? Stop! Why should they smite you?" Then the prophet stopped and said, "I know that Elohim (אֱלֹהִים) has counselled to destroy you, because you have done this and have not listened to my counsel."

2Chron 25:17 And Amatsyahu King of Yehuḏah took counsel and sent to Yo'ash son of Yeho'aḥaz, son of Yēhu, King of Yisra'el, saying, "Come, let us look each other in the face!"

2Chron 25:18 And Yo'ash King of Yisra'el sent to Amatsyahu King of Yehuḏah, saying, "The thistle that was in Leḇanon sent to the cedar that was in Leḇanon, saying, 'Give your daughter to my son as wife.' And a wild beast that was in Leḇanon passed by and trampled the thistle.

2Chron 25:19 "You have said, 'See, I have smitten Eḏom,' and your heart has lifted you up to boast. Now stay at home, why should you stir up yourself to evil, that you should fall – you and Yehuḏah with you?"

2Chron 25:20 But Amatsyahu did not listen, for it came from Elohīm (אֱלֹהִים), in order to give them into the hand of their enemies, because they had sought the mighty ones of Eḏom.

2Chron 25:21 So Yo'ash King of Yisra'el went out. And he and Amatsyahu King of Yehuḏah faced one another at Bēyth Shemesh, which belongs to Yehuḏah.

2Chron 25:22 And Yehuḏah was smitten before Yisra'el, and they each fled to his tent.

2Chron 25:23 And Yo'ash the King of Yisra'el caught Amatsyahu King of Yehuḏah, son of Yo'ash, son of Yeho'aḥaz, at Bēyth Shemesh, and brought him to Yerushalayim, and broke down the wall of Yerushalayim from the Gate of Ephrayim to the Corner Gate, four hundred cubits,

2Chron 25:24 and took all the gold and the silver, and all the utensils that were found in the House of Elohīm (אֱלֹהִים) with Obḏ-Edom, and the treasures of the sovereign's house, and hostages, and returned to Shomeron.

2Chron 25:25 And Amatsyahu son of Yo'ash, King of Yehuḏah, lived fifteen years after the death of Yo'ash son of Yeho'aḥaz, King of Yisra'el.

2Chron 25:26 And the rest of the acts of Amatsyahu, from the first to the last, see, are they

not written in the book of the sovereigns of Yehuḏah and Yisra'el?

2Chron 25:27 And from the time that Amatsyahu turned away from following YēHôVâH (יְהוָה), they made a conspiracy against him in Yerushalayim, and he fled to Lakish. And they sent after him to Lakish and killed him there,

2Chron 25:28 and they brought him on horses and buried him with his fathers in the City of Yehuḏah.

2Chron 26:1 And all the people of Yehuḏah took Uzziyahu, who was sixteen years old, and set him up to reign instead of his father Amatsyahu.

2Chron 26:2 He built Ēlyoth and restored it to Yehuḏah, after the sovereign slept with his fathers.

2Chron 26:3 Uzziyahu was sixteen years old when he began to reign, and he reigned fifty-two years in Yerushalayim. And his mother's name was Yeḳolyah of Yerushalayim.

2Chron 26:4 And he did what was right in the eyes of YēHôVâH (יְהוָה), according to all that his father Amatsyahu did.

2Chron 26:5 And he sought Elohīm (אֱלֹהִים) in the days of Zeḳaryahu, who had understanding in the visions of Elohīm (אֱלֹהִים). And while he sought YēHôVâH (יְהוָה), Elohīm (אֱלֹהִים) made him prosper.

2Chron 26:6 And he went out and fought against the Philistines, and broke down the wall of Gath, and the wall of Yaḇneh, and the wall of Ashdoḏ, and built cities around Ashdoḏ and among the Philistines.

2Chron 26:7 And Elohīm (אֱלֹהִים) helped him against the Philistines, and against the Arabians who lived in Gur Ba'al, and the Me'unites.

2Chron 26:8 And the Ammonites gave gifts to Uzziyahu. And his name spread as far as the entrance of Mitsrayim, for he strengthened himself greatly.

2Chron 26:9 And Uzziyahu built towers in Yerushalayim at the Corner Gate, and at the Valley Gate, and at the corner buttress, and strengthened them.

2Chron 26:10 And he built towers in the wilderness, and dug many wells, for he had much livestock, both in the low country and in the plain, farmers and vinedressers in the mountains and in Karmel, for he loved the soil.

2Chron 26:11 And Uzziyah had an army of fighting men who went out to battle by divisions, according to the number on their roll as prepared by Ye'i'el the scribe and Ma'asëyahu the officer, under the hand of Ḥananyahu, one of the sovereign's commanders.

2Chron 26:12 The total number of the clan chiefs of the mighty brave ones was two thousand six hundred.

2Chron 26:13 And under their hand was an army of three hundred and seven thousand five hundred that fought with mighty power, to help the sovereign against the enemy.

2Chron 26:14 And Uzziyahu prepared for them, for the entire army, shields, and spears, and helmets, and body armour, and bows, and sling stones.

2Chron 26:15 And he made machines in Yerushalayim, devised by skilled men, to be on the towers and the corners, to shoot arrows and large stones. And his name spread far and wide, for he was marvellously helped till he became strong.

2Chron 26:16 But when he became strong his heart was lifted up, to his destruction, for he trespassed against YēHôVâH (יהוה) his Elohim (אלהים) by entering the Hēḱal of YēHôVâH (יהוה) to burn incense on the altar of incense.

2Chron 26:17 And Azaryahu the priest went in after him, and with him were eighty priests of YēHôVâH (יהוה), who were brave men.

2Chron 26:18 And they stood up against King Uzziyahu, and said to him, "It is not for you, Uzziyahu, to burn incense to YēHôVâH (יהוה), but for the priests, the sons of Aharon, who are Holy to burn incense. Get out of the Holy place, for you have trespassed, and there is no esteem to you from YēHôVâH (יהוה) Elohim (אלהים)."

2Chron 26:19 And Uzziyahu was wroth. And he had a censer in his hand to burn incense. And while he was wroth with the priests, leprosy broke out on his forehead, before the priests in the House of YēHôVâH (יהוה), beside the incense altar.

2Chron 26:20 And Azaryahu the chief priest and all the priests looked at him, and saw that he was leprous on his forehead. And they hurried him from there. And he also hurried to get out, because YēHôVâH (יהוה) had struck him.

2Chron 26:21 And King Uzziyahu was a leper until the day of his death, and dwelt in a separate house, because he was a leper, for he was cut off from the House of YēHôVâH (יהוה). And Yotham his son was over the sovereign's house, ruling the people of the land.

2Chron 26:22 And the rest of the acts of Uzziyahu, from the first to the last, the prophet Yeshayahu the son of Amots wrote.

2Chron 26:23 So Uzziyahu slept with his fathers, and they buried him with his fathers in the field of burial which belonged to the sovereigns, for they said, "He is a leper." And Yotham his son reigned in his place.

2Chron 27:1 Yotham was twenty-five years old when he began to reign, and he reigned sixteen years in Yerushalayim. And his mother's name was Yerushah the daughter of Tsaḏoq.

2Chron 27:2 And he did what was right in the eyes of YēHôVâH (יהוה), according to all that his father Uzziyahu had done. Only, he did not come into the Hēḱal of YēHôVâH (יהוה). And the people continued to act corruptly.

2Chron 27:3 He built the Upper Gate of the House of YēHôVâH (יהוה), and he built much on the wall of Ophel.

2Chron 27:4 And he built cities in the hill country of Yehuḏah, and in the forests he built palaces and towers.

2Chron 27:5 And he fought with the King of the Ammonites and prevailed over them. And the children of Ammon gave him in that year one

hundred talents of silver, and ten thousand kors of wheat, and ten thousand of barley. This is what the children of Ammon paid him, also in the second and third years.

2Chron 27:6 And Yotham strengthened himself, for he prepared his ways before YĕHôVâH (יהוה) his Elohim (אלהים).

2Chron 27:7 And the rest of the acts of Yotham, and all his battles and his ways, see, they are written in the book of the sovereigns of Yisra'el and Yehuḏah.

2Chron 27:8 He was twenty-five years old when he began to reign, and he reigned sixteen years in Yerushalayim.

2Chron 27:9 So Yotham slept with his fathers, and they buried him in the City of Dawiḏ. And his son Aḥaz reigned in his place.

2Chron 28:1 Aḥaz was twenty years old when he began to reign, and he reigned sixteen years in Yerushalayim. And he did not do what was right in the eyes of YĕHôVâH (יהוה), as his father Dawiḏ had done,

2Chron 28:2 and walked in the ways of the sovereigns of Yisra'el, and made moulded images for the Ba'als.

2Chron 28:3 And he himself burned incense in the Valley of the Son of Hinnom, and burned his children in the fire, according to the abominations of the gentiles whom YĕHôVâH (יהוה) dispossessed from before the children of Yisra'el,

2Chron 28:4 and slaughtered and burned incense on the high places, and on the hills, and under every green tree.

2Chron 28:5 Therefore YĕHôVâH (יהוה) his Elohim (אלהים) gave him into the hand of the King of Aram, and they smote him, and took many of them away as captives, and brought them to Darmeseq. And he was also given into the hand of the King of Yisra'el, who smote him with a great slaughter.

2Chron 28:6 And Peqah son of Remalyahu slew one hundred and twenty thousand in Yehuḏah in one

day, all brave men, because they had forsaken YĕHôVâH (יהוה) Elohim (אלהים) of their fathers.

2Chron 28:7 And Zikri, a mighty man of Ephrayim, slew Ma'asëyahu son of the sovereign, and Azriqam the officer over the house, and Elqanah who was second to the sovereign.

2Chron 28:8 And the children of Yisra'el took captive from their brothers two hundred thousand women, sons and daughters. And they also seized from them much spoil, and they brought the spoil to Shomeron.

2Chron 28:9 But a prophet of YĕHôVâH (יהוה) was there, whose name was Oḏēḏ. And he went out before the army that came to Shomeron, and said to them, "See, because YĕHôVâH (יהוה) Elohim (אלהים) of your fathers was displeased with Yehuḏah, He has given them into your hand, and you have slain them in a rage that reaches up to the heavens.

2Chron 28:10 "And now you are planning to make the children of Yehuḏah and Yerushalayim your male and female slaves, but are you not also guilty before YĕHôVâH (יהוה) your Elohim (אלהים)?

2Chron 28:11 "Now therefore, listen to me, and return the captives whom you have taken captive from your brothers, for the heat of the wrath of YĕHôVâH (יהוה) is upon you."

2Chron 28:12 And some of the heads of the children of Ephrayim: Azaryahu son of Yehoḥanan, Berekyahu son of Meshillëmoth, and Yehizqiyahu son of Shallum, and Amasa son of Haḏlai, stood up against those who came from the army,

2Chron 28:13 and said to them, "Do not bring the captives here, to bring on us guilt before YĕHôVâH (יהוה). Are you planning to add to our sins and to our guilt? For our guilt is great, and burning is the wrath on Yisra'el."

2Chron 28:14 And the armed men left the captives and the spoil before the leaders and all the assembly.

2Chron 28:15 And the men who were designated by name rose up and took the captives, and from

the spoil they put on all the naked among them, dressed them and gave them sandals, and gave them food and drink, and anointed them, and let all the weak ones ride on donkeys, and brought them to their brothers at Yeriḥo, the city of palm trees, then returned to Shomeron.

2Chron 28:16 At that time King Aḥaz sent to the sovereigns of Ashshur to help him.

2Chron 28:17 For the Edomites had come again, and smote Yehuḏah, and took away captives.

2Chron 28:18 And the Philistines invaded the cities of the low country and of the South of Yehuḏah, and captured Bëyth Shemesh, and Ayalon, and Gedëroth, and Soḳo with its villages, and Timnah with its villages, and Gimzo with its villages, and dwelt there.

2Chron 28:19 For YēHôVâH (יהוה) had brought Yehuḏah low because of Aḥaz King of Yisra'el, for he brought about a lack of restraint in Yehuḏah and trespassed against YēHôVâH (יהוה).

2Chron 28:20 And Tiglath-Pileser the King of Ashshur came against him and distressed him, and did not help him,

2Chron 28:21 though Aḥaz had taken some of the treasures from the House of YēHôVâH (יהוה), from the house of the sovereign, and from the leaders, and he gave it to the King of Ashshur, but he did not help him.

2Chron 28:22 And in the time of his distress King Aḥaz trespassed even more against YēHôVâH (יהוה) – this King Aḥaz –

2Chron 28:23 and he slaughtered to the mighty ones of Darmeseq, those smiting him, saying, “Because the mighty ones of the sovereigns of Aram help them, I offer to them and they help me.” But they were to cause him and all Yisra'el to stumble.

2Chron 28:24 And Aḥaz gathered the utensils of the House of Elohîm (אלהים), and cut in pieces the utensils of the House of Elohîm (אלהים), and shut the doors of the House of YēHôVâH (יהוה), and

made for himself altars in every corner of Yerushalayim.

2Chron 28:25 And in every city, even the cities of Yehuḏah, he made high places to burn incense to other mighty ones, and provoked YēHôVâH (יהוה) Elohîm (אלהים) of his fathers.

2Chron 28:26 And the rest of his acts and all his ways, from first to last, see, they are written in the book of the sovereigns of Yehuḏah and Yisra'el.

2Chron 28:27 So Aḥaz slept with his fathers, and they buried him in the city, in Yerushalayim, but they did not bring him into the tombs of the sovereigns of Yisra'el. And Ḥizqiyahu his son reigned in his place.

2Chron 29:1 Ḥizqiyahu began to reign when he was twenty-five years old, and he reigned twenty-nine years in Yerushalayim. And his mother's name was Aḇiyah the daughter of Zeḳaryahu.

2Chron 29:2 And he did what was right in the eyes of YēHôVâH (יהוה), according to all that his father Dawiḏ did.

2Chron 29:3 In the first year of his reign, in the first month, he opened the doors of the House of YēHôVâH (יהוה) and repaired them,

2Chron 29:4 and brought in the priests and the Lëwites, and gathered them in the open place to the east.

2Chron 29:5 And he said to them, “Listen to me, O Lëwites! Now set yourselves apart, set apart the House of YēHôVâH (יהוה) Elohîm (אלהים) of your fathers, and remove the uncleanness from the Holy place.

2Chron 29:6 “For our fathers have trespassed and have done evil in the eyes of YēHôVâH (יהוה) our Elohîm (אלהים), and have forsaken Him, and have turned their faces away from the Dwelling Place of YēHôVâH (יהוה), and have given their backs.

2Chron 29:7 “And they have shut the doors of the porch, and put out the lamps, and they have not burned incense or offered burnt offerings in the set- apart place to the Elohîm (אלהים) of Yisra'el.

2Chron 29:8 “Therefore the wrath of YēHôVâH (יהוה) fell upon Yehuḏah and Yerushalayim, and He has given them up for a trembling, for an astonishment, and for a hissing, as you see with your eyes.

2Chron 29:9 “And see, because of this our fathers have fallen by the sword. And our sons, and our daughters, and our wives are in captivity for this.

2Chron 29:10 “Now it is in my heart to make a covenant with YēHôVâH (יהוה) Elohim (אלהים) of Yisra'el, so that the heat of His wrath turns away from us.

2Chron 29:11 “My sons, do not be slack, for YēHôVâH (יהוה) has chosen you to stand before Him, to serve Him, and to be attendants for Him and burn incense.”

2Chron 29:12 And the Lēwites rose up: Maḥath son of Amasai and Yo'el son of Azaryahu, of the sons of the Qehathites; and of the sons of Merari, Qish son of Aḇdi and Azaryahu son of Yehalle'el; and of the Gēreshonites, Yo'ah son of Zimmah and Eḏen son of Yo'ah;

2Chron 29:13 and of the sons of Elitsaphan, Shimri and Ye'i'el; and of the sons of Asaph, Zeḳaryahu and Mattanyahu;

2Chron 29:14 and of the sons of Hēman, Yeḥi'el and Shim'i; and of the sons of Yeḏuthun, Shemayah and Uzzi'el.

2Chron 29:15 And they gathered their brothers, and set themselves apart, and went according to the command of the sovereign, at the words of YēHôVâH (יהוה), to cleanse the House of YēHôVâH (יהוה).

2Chron 29:16 And the priests came into the inner part of the House of YēHôVâH (יהוה) to cleanse it, and brought out all the uncleanness they found in the Hēḳal of YēHôVâH (יהוה) to the courtyard of the House of YēHôVâH (יהוה). Then the Lēwites received it to take it outside to the wadi Qidron.

2Chron 29:17 And they began to set apart on the first day of the first month, and on the eighth day of the month they came to the porch of YēHôVâH

(יהוה). And they set apart the House of YēHôVâH (יהוה) in eight days, and on the sixteenth day of the first month they had finished.

2Chron 29:18 Then they came in to King Hizqiyahu and said, “We have cleansed all the House of YēHôVâH (יהוה), and the altar of burnt offerings with all its utensils, and the table of the showbread with all its utensils.

2Chron 29:19 “And all the utensils which King Aḥaz in his reign had pushed aside, when he trespassed, we have prepared and set apart. And see, they are before the altar of YēHôVâH (יהוה).”

2Chron 29:20 And King Hizqiyahu rose up early, and gathered the heads of the city, and went up to the House of YēHôVâH (יהוה).

2Chron 29:21 And they brought seven bulls, and seven rams, and seven lambs, and seven male goats for a sin offering for the reign, for the Holy place, and for Yehuḏah. And he said to the priests, the sons of Aharon, to offer them on the altar of YēHôVâH (יהוה).

2Chron 29:22 So they slaughtered the bulls, and the priests received the blood and sprinkled it on the altar. And they slaughtered the rams and sprinkled the blood on the altar. And they slaughtered the lambs and sprinkled the blood on the altar.

2Chron 29:23 And they brought out the male goats of the sin offering before the sovereign and the assembly, and they laid their hands on them, 2Chron 29:24 and the priests slaughtered them, and with their blood made a sin offering on the altar, to make an atonement for all Yisra'el, for the sovereign said that the burnt offering and the sin offering is for all Yisra'el.

2Chron 29:25 And he appointed the Lēwites in the House of YēHôVâH (יהוה) with cymbals, with harps, and with lyres, according to the command of Dawid, and of Gaḏ, seer of the sovereign, and of Nathan the prophet, for the command was by the hand of YēHôVâH (יהוה), by the hand of His prophets.

2Chron 29:26 And the Lëwites stood with the instruments of Dawid, and the priests with the trumpets.

2Chron 29:27 And Hizqiyahu gave the order to offer the burnt offering on the altar. And when the burnt offering began, the singing unto YĕHôVâH (יהוה) began, with the trumpets and with the instruments of Dawid King of Yisra'el.

2Chron 29:28 And all the assembly were bowing, and the singers singing, and the trumpeters blowing – all this until the burnt offering was completed.

2Chron 29:29 And at the completion of the offering, the sovereign and all who were present with him bowed and worshipped.

2Chron 29:30 And King Hizqiyahu and the rulers ordered the Lëwites to sing praise to YĕHôVâH (יהוה) with the words of Dawid and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.

2Chron 29:31 And Hizqiyahu responded and said, "Now that you have ordained yourselves to YĕHôVâH (יהוה), come near, and bring slaughterings and thank offerings into the House of YĕHôVâH (יהוה)." And the assembly brought in slaughterings and thank offerings, and all those whose hearts were so moved brought burnt offerings.

2Chron 29:32 And the number of the burnt offerings which the assembly brought was seventy bulls, one hundred rams, two hundred lambs – all these for a burnt offering to YĕHôVâH (יהוה).

2Chron 29:33 And the Holy gifts were six hundred bulls and three thousand sheep.

2Chron 29:34 Only, the priests were too few, and were unable to skin all the burnt offerings, so their brothers the Lëwites helped them until the work was completed and until the other priests had set themselves apart, for the Lëwites were more upright of heart to set themselves apart, than the priests.

2Chron 29:35 And there were also many burnt offerings, with the fat of the peace offerings and

with the drink offerings for every burnt offering. Thus the service of the House of YĕHôVâH (יהוה) was re-established.

2Chron 29:36 And Hizqiyahu and all the people rejoiced that Elohîm (אלהים) had prepared the people, because the matter came about so suddenly.

2Chron 30:1 And Hizqiyahu sent to all Yisra'el and Yehuḏah, and he also wrote letters to Ephrayim and Menashsheh, to come to the House of YĕHôVâH (יהוה) at Yerushalayim, to perform the Passover to YĕHôVâH (יהוה) Elohîm (אלהים) of Yisra'el.

2Chron 30:2 But the sovereign and his leaders and all the assembly in Yerushalayim had taken counsel to perform the Passover in the second month.

2Chron 30:3 For they were unable to perform it at its time, because not enough priests had set themselves apart, and the people had not gathered at Yerushalayim.

2Chron 30:4 And the matter was right in the eyes of the sovereign and in the eyes of all the assembly.

2Chron 30:5 And they settled the matter, to send a call to all Yisra'el, from Be'ërsheḇa to Dan, to come to perform a Passover to YĕHôVâH (יהוה) Elohîm (אלהים) of Yisra'el at Yerushalayim, since they had not done it for a long time, as it is written.

2Chron 30:6 And the runners went to all Yisra'el and Yehuḏah with the letters from the sovereign and his leaders, and spoke according to the command of the sovereign, "Children of Yisra'el, turn back to YĕHôVâH (יהוה) Elohîm (אלהים) of 'Ab-râ-hâm (אַבְרָהָם), Yiṣ-ḥâq, and Yisra'el, so that He returns to the remnant of you who have escaped from the hand of the sovereigns of Ashshur.

2Chron 30:7 "And do not be like your fathers and like your brothers, who trespassed against YĕHôVâH (יהוה) Elohîm (אלהים) of their fathers, so that He gave them up to ruin, as you see.

2Chron 30:8 "Now do not stiffen your neck, like your fathers, stretch forth the hand to YĕHôVâH

(יְהוָה), and come to His Holy place, which He has set apart forever, and serve YĕHôVâH (יְהוָה) your Elohim (אֱלֹהִים), so that His burning wrath turns away from you.

2Chron 30:9 “For if you turn back to YĕHôVâH (יְהוָה), your brothers and your children shall be shown compassion by their captors, even to return to this land. For YĕHôVâH (יְהוָה) your Elohim (אֱלֹהִים) shows favour and compassion, and does not turn His face from you if you turn back to Him.”

2Chron 30:10 And the runners passed from city to city throughout the land of Ephrayim and Menashsheh, as far as Zebulun. But they were laughing at them and mocking them.

2Chron 30:11 Some from Ashër and Menashsheh and from Zebulun, however, humbled themselves and came to Yerushalayim.

2Chron 30:12 Also the hand of Elohim (אֱלֹהִים) was on Yehuḏah to give them one heart to do the command of the sovereign and the rulers, at the word of YĕHôVâH (יְהוָה).

2Chron 30:13 And many people, a very great assembly, gathered at Yerushalayim to perform the Festival of Unleavened Bread in the second month.

2Chron 30:14 And they rose up and removed the altars that were in Yerushalayim, and they removed all the incense altars and threw them into the wadi Qidron.

2Chron 30:15 Then they slaughtered the Passover on the fourteenth day of the second month. And the priests and the Lëwites were ashamed, and set themselves apart, and brought the burnt offerings to the House of YĕHôVâH (יְהוָה).

2Chron 30:16 And they stood in their place according to their right-ruling. According to the Law of Mosheh, the man of Elohim (אֱלֹהִים), the priests sprinkled the blood from the hand of the Lëwites.

2Chron 30:17 For many in the assembly had not set themselves apart. Therefore the Lëwites were over the slaughter of the Passover for everyone who was not clean, to set them apart to YĕHôVâH (יְהוָה).

2Chron 30:18 For many of the people, many from Ephrayim and Menashsheh, Yissaskar and Zebulun, had not been cleansed, yet they ate the Passover contrary to what was written. But Hizqiyahu prayed for them, saying, “YĕHôVâH (יְהוָה) who is good, provide atonement for everyone

2Chron 30:19 who has prepared his heart to seek Elohim (אֱלֹהִים), YĕHôVâH (יְהוָה) Elohim (אֱלֹהִים) of his fathers, though he is not cleansed according to the cleansing of the Holy place.”

2Chron 30:20 And YĕHôVâH (יְהוָה) listened to Hizqiyahu and healed the people.

2Chron 30:21 And the children of Yisra'el who were in Yerushalayim performed the Festival of Unleavened Bread seven days with great joy. And the Lëwites and the priests praised YĕHôVâH (יְהוָה) day by day, with instruments of praise before YĕHôVâH (יְהוָה).

2Chron 30:22 And Hizqiyahu spoke to the heart of all the Lëwites, those having good understanding concerning YĕHôVâH (יְהוָה). So they ate what was appointed, seven days, slaughtering peace offerings and making confession to YĕHôVâH (יְהוָה) Elohim (אֱלֹהִים) of their fathers.

2Chron 30:23 And all the assembly took counsel to perform another seven days, and they performed it another seven days with joy.

2Chron 30:24 For Hizqiyahu King of Yehuḏah presented to the assembly a thousand bulls and seven thousand sheep, and the rulers presented to the assembly a thousand bulls and ten thousand sheep. And a great number of priests set themselves apart.

2Chron 30:25 And all the assembly of Yehuḏah rejoiced, and the priests and Lëwites, and all the assembly who had come from Yisra'el, and the sojourners who came from the land of Yisra'el, and those who dwelt in Yehuḏah.

2Chron 30:26 And there came to be great joy in Yerushalayim, for since the days of Shelomoh son of Dawid, the King of Yisra'el, the like of this had not been in Yerushalayim.

2Chron 30:27 And the priests, the Lëwites, rose and blessed the people, and their voice was heard. And their prayer came up to His Holy dwelling place, to heaven.

2Chron 31:1 And at the completion of all this, all Yisra'el who were present went out to the cities of Yehuḏah and broke down the pillars, and cut down the Ashërim, and tore down the high places and the altars, from all Yehuḏah, and Binyamin, and in Ephrayim and Menashsheh, even to completion. Then all the children of Yisra'el returned to their own cities, each to his possession.

2Chron 31:2 And Hizqiyahu appointed the divisions of the priests and of the Lëwites according to their divisions, each according to his service of the priests and Lëwites for burnt offerings and peace offerings, to serve and to give thanks, and to praise in the gates of the camp of YēHôVâH (יהוה).

2Chron 31:3 And the sovereign appointed a portion of his possessions for the burnt offerings, for the morning and evening burnt offerings, and the burnt offerings for the Sabbaths and for the New Moons and for the appointed times, as it is written in the Law of YēHôVâH (יהוה).

2Chron 31:4 And he said to the people, those who dwelt in Yerushalayim, to give the portion for the priests and the Lëwites, so that they are strengthened in the Law of YēHôVâH (יהוה).

2Chron 31:5 And as the word spread, the children of Yisra'el brought large quantities of the first-fruits of grain and wine, and oil and honey, and of all the increase of the field. And they brought in the tithe of all, a large amount.

2Chron 31:6 And the children of Yisra'el and Yehuḏah, those who dwelt in the cities of Yehuḏah, brought the tithe of cattle and sheep. Even the tithe of Holy gifts which were set apart to YēHôVâH (יהוה) their Elohim (אלהים) were brought in, and they gave heaps, heaps.

2Chron 31:7 In the third month they began to pile up the heaps, and they finished in the seventh month.

2Chron 31:8 And Hizqiyahu and the leaders came and saw the heaps, and they blessed YēHôVâH (יהוה) and His people Yisra'el.

2Chron 31:9 And Hizqiyahu asked the priests and the Lëwites about the heaps.

2Chron 31:10 And Azaryahu the chief priest, from the house of Tsaḏoq, answered him and said, "Since they began to bring the offerings into the House of YēHôVâH (יהוה), we have had enough to eat and have plenty left, for YēHôVâH (יהוה) has blessed His people. And this great amount is left over."

2Chron 31:11 And Hizqiyahu ordered them to prepare rooms in the House of YēHôVâH (יהוה), and they prepared them.

2Chron 31:12 Then they brought in the contribution, and the tithes, and the Holy gifts, trustworthily. And Konanyahu the Lëwite was leader over them, and Shim'i his brother was the next.

2Chron 31:13 And Yehi'el, and Azazyahu, and Naḥath, and Asah'el, and Yerimoth, and Yozabab, and Eli'el, and Yismaḳyahu, and Maḥath, and Benayahu were overseers under the hand of Konanyahu and Shim'i his brother, by order of Hizqiyahu the sovereign and Azaryahu the ruler of the House of Elohim (אלהים).

2Chron 31:14 And Qorë son of Yimnah the Lëwite, the keeper of the East Gate, was over the voluntary offerings to Elohim (אלהים), to distribute the offerings of YēHôVâH (יהוה) and the most Holy gifts.

2Chron 31:15 And under his hand were Eḡden, and Minyamin, and Yëshua, and Shemayahu, Amaryahu, and Sheḳanyahu, in the cities of the priests, to distribute trustworthily to their brothers by divisions, to the great as well as the small.

2Chron 31:16 Besides those males from three years old and up who were written in the genealogy, they distributed to everyone who entered the House of YēHôVâH (יהוה) his daily portion for the work of his service, by his division,

2Chron 31:17 and to the priests who were written in the genealogy according to their father's house, and to the Lëwites from twenty years old upward, by their duties in their divisions,

2Chron 31:18 and to all listed in the genealogy, their little ones and their wives, their sons and daughters, all the company of them. For in their trustworthiness they set themselves apart in Holyness.

2Chron 31:19 And for the sons of Aharon the priests, who were in the fields of the open land of their cities, in each and every city, there were men who were called by name to distribute portions to all the males among the priests and to all who were listed by genealogies among the Lëwites.

2Chron 31:20 And Hizqiyahu did this in all Yehuḏah, and he did what was good and what was right and what was true before YĒHÔVÂH (יהוה) his Elohim (אלהים).

2Chron 31:21 And in every work that he began in the service of the House of Elohim (אלהים), in the Law and in the command, to seek his Elohim (אלהים), with all his heart, he did and prospered.

2Chron 32:1 After these matters and this trustworthiness, Sanḥërib King of Ashshur came. And he entered Yehuḏah and encamped against the cities of defence, and said to break them open to himself.

2Chron 32:2 And Hizqiyahu saw that Sanḥërib had come, and his face set to fight against Yerushalayim,

2Chron 32:3 and he took counsel with his rulers and mighty men to stop the water from the springs which were outside the city. And they helped him.

2Chron 32:4 And many people were gathered, and they stopped all the springs and the stream that ran through the land, saying, "Why should the sovereigns of Ashshur come and find much water?"

2Chron 32:5 And he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and outside of it another wall,

and strengthened Millo, the City of Dawiḏ, and made large numbers of weapons and shields.

2Chron 32:6 And he appointed battle officers over the people, and gathered them to him in the open space at the city gate, and spoke to their heart, saying,

2Chron 32:7 "Be strong and courageous, do not be afraid nor be cast down before the King of Ashshur, nor before all the army that is with him. For with us there are more than with him.

2Chron 32:8 "With him is an arm of flesh, but with us is YĒHÔVÂH (יהוה) our Elohim (אלהים), to help us and to fight our battles." And the people leaned on the words of Hizqiyahu King of Yehuḏah.

2Chron 32:9 After this Sanḥërib the King of Ashshur sent his servants to Yerushalayim – but he himself, and all his power with him against Laḳish – to Hizqiyahu King of Yehuḏah, and to all Yehuḏah who were in Yerushalayim, saying,

2Chron 32:10 "Thus said Sanḥërib the King of Ashshur, 'On what are you trusting, that you remain in Yerushalayim under siege?

2Chron 32:11 'Is Hizqiyahu not persuading you to give yourselves over to die by scarcity of food and by thirst, saying, "YĒHÔVÂH (יהוה) our Elohim (אלהים) shall deliver us from the hand of the King of Ashshur"?

2Chron 32:12 'Has not Hizqiyahu himself taken away His high places and His altars, and ordered Yehuḏah and Yerushalayim, saying, "Bow yourselves before one altar and burn incense on it"?

2Chron 32:13 'Do you not know what I and my fathers have done to all the peoples of other lands? Were the mighty ones of the nations of those lands in any way able to deliver their lands out of my hand?

2Chron 32:14 'Who was there among all the mighty ones of those nations that my fathers put under the ban that could deliver his people from my hand, that your Elohim (אלהים) should be able to deliver you from my hand?

2Chron 32:15 'And now, do not let Hizqiyahu deceive you or persuade you like this, and do not believe him; for no mighty one of any nation or reign was able to deliver his people from my hand or the hand of my fathers – much less your Elohim (אלהים), to deliver you from my hand!' "

2Chron 32:16 And his servants spoke even more against YēHôVâH (יהוה) Elohim (אלהים) and against His servant Hizqiyahu.

2Chron 32:17 And he wrote letters to reproach YēHôVâH (יהוה) Elohim (אלהים) of Yisra'ël, and to speak against Him, saying, "As the mighty ones of the nations of other lands have not delivered their people from my hand, so the Elohim (אלהים) of Hizqiyahu shall not deliver His people from my hand."

2Chron 32:18 Then they called out with a loud voice in the language of Yehudāh to the people of Yerushalayim who were on the wall, to frighten them and to trouble them, in order to capture the city.

2Chron 32:19 And they spoke against the Elohim (אלהים) of Yerushalayim, as against the mighty ones of the people of the earth, the work of men's hands.

2Chron 32:20 And King Hizqiyahu and the prophet Yeshayahu, son of Amots, prayed about this, and cried out to the heavens.

2Chron 32:21 And YēHôVâH (יהוה) sent a messenger who cut down every mighty brave one, both the leader and the commander in the camp of the King of Ashshur, and he returned shamefaced to his own land, and went into the house of his mighty one, and there some of his own offspring caused him to fall by the sword.

2Chron 32:22 Thus YēHôVâH (יהוה) saved Hizqiyahu and the inhabitants of Yerushalayim from the hand of Sanḥërib the King of Ashshur, and from the hand of all others, and guided them on every side.

2Chron 32:23 And many brought gifts to YēHôVâH (יהוה) at Yerushalayim, and presents to Hizqiyahu

King of Yehudāh, and he was exalted in the eyes of all nations thereafter.

2Chron 32:24 In those days Hizqiyahu was sick and near death, and he prayed to YēHôVâH (יהוה). And He spoke to him and appointed a sign for him.

2Chron 32:25 However, Hizqiyahu did not repay according to the good done to him, for his heart was lifted up, therefore wrath came upon him and upon Yehudāh and Yerushalayim.

2Chron 32:26 Then Hizqiyahu humbled himself for the pride of his heart, he and the inhabitants of Yerushalayim, so that the wrath of YēHôVâH (יהוה) did not come upon them in the days of Hizqiyahu.

2Chron 32:27 And Hizqiyahu had much riches and esteem. And he made himself treasures for silver, and for gold, and for precious stones, and for spices, and for shields, and for all desirable utensils;

2Chron 32:28 and storehouses for the harvest of grain, and wine, and oil, and stalls for all kinds of livestock, and folds for flocks.

2Chron 32:29 And he made cities for himself, and possessions of great numbers of flocks and herds, for Elohim (אלהים) gave him much property.

2Chron 32:30 And Hizqiyahu himself had stopped the upper outlet of the waters of Giḥon, and directed them to the west side of the City of Dawid. And Hizqiyahu prospered in all his work.

2Chron 32:31 However with the envoys of the princes of Babel, whom they sent to ask him about the wonder that was done in the land, Elohim (אלהים) left him, in order to try him, to know all that was in his heart.

2Chron 32:32 And the rest of the acts of Hizqiyahu, and his kindness, see, they are written in the vision of Yeshayahu the prophet, son of Amots, in the book of the sovereigns of Yehudāh and Yisra'ël.

2Chron 32:33 So Hizqiyahu slept with his fathers, and they buried him in the upper tombs of the sons of Dawid. And all Yehudāh and the inhabitants of Yerushalayim honoured him at his death. And Menashsheh his son reigned in his place.

2Chron 33:1 Menashsheh was twelve years old when he began to reign, and he reigned fifty-five years in Yerushalayim.

2Chron 33:2 But he did evil in the eyes of YĕHôVâH (יהוה), according to the abominations of the gentiles whom YĕHôVâH (יהוה) dispossessed from before the children of Yisra'el.

2Chron 33:3 For again he rebuilt the high places which Hizqiyahu his father had broken down, and raised up altars for the Ba'als, and made Ashërim, and bowed himself to all the host of the heavens and served them.

2Chron 33:4 And he built altars in the House of YĕHôVâH (יהוה), of which YĕHôVâH (יהוה) had said, "In Yerushalayim is My Name, forever."

2Chron 33:5 And he built altars for all the host of the heavens in the two courtyards of the House of YĕHôVâH (יהוה).

2Chron 33:6 And he made his sons pass through the fire in the Valley of the Son of Hinnom, and practised magic, and used divination and witchcraft, and consulted mediums and Spirit [Ruach רוח]ists. He did much evil in the eyes of YĕHôVâH (יהוה), to provoke Him.

2Chron 33:7 And he placed a carved image of the idol which he had made, in the House of Elohim (אלהים), of which Elohim (אלהים) had said to Dawid and to Shelomoh his son, "In this house and in Yerushalayim, which I have chosen out of all the tribes of Yisra'el, I put My Name forever,

2Chron 33:8 and no more shall I remove the foot of Yisra'el from the soil which I have appointed for your fathers – only if they guard to do all that I have commanded them, according to all the Law and the laws and the right- rulings by the hand of Mosheh."

2Chron 33:9 Thus Menashsheh led Yehudah and the inhabitants of Yerushalayim astray, to do more evil than the gentiles whom YĕHôVâH (יהוה) had destroyed before the children of Yisra'el.

2Chron 33:10 And YĕHôVâH (יהוה) spoke to Menashsheh and to his people, but they did not listen.

2Chron 33:11 Therefore YĕHôVâH (יהוה) brought upon them the commanders of the army of the King of Ashshur, who captured Menashsheh with hooks, bound him with bronze shackles, and made him go to Babel.

2Chron 33:12 And when he was in distress, he sought the face of YĕHôVâH (יהוה) his Elohim (אלהים), and humbled himself greatly before the Elohim (אלהים) of his fathers,

2Chron 33:13 and prayed to Him. And He was moved by his entreaty and heard his supplication, and brought him back to Yerushalayim into his reign. And Menashsheh knew that YĕHôVâH (יהוה) was Elohim (אלהים).

2Chron 33:14 And after this he built a wall outside the City of Dawid on the west of Giḥon, in the wadi, and as far as the entrance of the Fish Gate, and it went round Ophel, and he made it exceedingly high. And he put army commanders in all the walled cities of Yehudah.

2Chron 33:15 And he removed the foreign mighty ones and the idol from the House of YĕHôVâH (יהוה), and all the altars that he had built in the mount of the House of YĕHôVâH (יהוה) and in Yerushalayim, and he threw them out of the city.

2Chron 33:16 And he built the altar of YĕHôVâH (יהוה), and brought peace offerings and thank offerings on it, and ordered Yehudah to serve YĕHôVâH (יהוה) Elohim (אלהים) of Yisra'el.

2Chron 33:17 But the people were still offering on the high places, though only to YĕHôVâH (יהוה) their Elohim (אלהים).

2Chron 33:18 And the rest of the acts of Menashsheh, his prayer to his Elohim (אלהים), and the words of the seers who spoke to him in the Name of YĕHôVâH (יהוה) Elohim (אלהים) of Yisra'el, see, they are written in the book of the sovereigns of Yisra'el.

2Chron 33:19 And his prayer, and his entreaty, and all his sin, and his trespass, and the places where he built high places and set up the Ashërim and the carved images, before he was humbled, see, they are written among the words of the seers.

2Chron 33:20 So Menashsheh slept with his fathers, and they buried him in his own house. And his son Amon reigned in his place.

2Chron 33:21 Amon was twenty-two years old when he began to reign, and he reigned two years in Yerushalayim.

2Chron 33:22 But he did evil in the eyes of YĕHôVâH (יהוה), as his father Menashsheh had done. And Amon offered to all the carved images which his father Menashsheh had made, and served them.

2Chron 33:23 And he did not humble himself before YĕHôVâH (יהוה), as his father Menashsheh had humbled himself, for Amon trespassed more and more.

2Chron 33:24 And his servants conspired against him, and killed him in his own house.

2Chron 33:25 But the people of the land smote all those who had conspired against King Amon, and the people of the land set up his son Yoshiyahu to reign in his place.

2Chron 34:1 Yoshiyahu was eight years old when he began to reign, and he reigned thirty-one years in Yerushalayim.

2Chron 34:2 And he did what was right in the eyes of YĕHôVâH (יהוה), and walked in the ways of his father Dawid, and did not turn aside, right or left.

2Chron 34:3 And in the eighth year of his reign, while he was still young, he began to seek the Elohim (אלהים) of his father Dawid. And in the twelfth year he began to cleanse Yehuḏah and Yerushalayim from the high places, and the Ashërim, and the carved images, and the moulded images.

2Chron 34:4 And they broke down the altars of the Ba'als in his presence, and the sun-pillars which were above them he cut down. And the Ashërim,

and the carved images, and the moulded images he smashed, and ground them up and strewed it on the graves of those who had offered to them.

2Chron 34:5 And he burned the bones of the priests on their altars, and cleansed Yehuḏah and Yerushalayim,

2Chron 34:6 and in the cities of Menashsheh, and Ephrayim, and Shim'on, as far as Naphtali, in their ruins all around.

2Chron 34:7 And he broke down the altars and the Ashërim, and ground the carved images into dust, and cut down all the sun-pillars throughout all the land of Yisra'el, and returned to Yerushalayim.

2Chron 34:8 And in the eighteenth year of his reign, when he had cleansed the land and the House, he sent Shaphan son of Atsalyahu, and Ma'asëyahu the head of the city, and Yo'aḥ son of Yo'aḥaz the recorder, to repair the House of YĕHôVâH (יהוה) his Elohim (אלהים).

2Chron 34:9 And they went to Hilqiyahu the high priest, and they gave the silver that was brought into the House of Elohim (אלהים), which the Lëwites who kept the doors had gathered from the hand of Menashsheh and Ephrayim, and from all the remnant of Yisra'el, and from all Yehuḏah and Binyamin, and which they had brought back to Yerushalayim,

2Chron 34:10 and they gave it in the hand of the workmen, those appointed over the House of YĕHôVâH (יהוה). And they gave it to the workmen who worked in the House of YĕHôVâH (יהוה), to repair and strengthen the house.

2Chron 34:11 And they gave it to the craftsmen and to the builders, to buy hewn stone and timber for couplings and for beams for the houses which the sovereigns of Yehuḏah had destroyed.

2Chron 34:12 And the men did the work trustworthily. And over them were appointed Yaḥath and Obadyahu the Lëwites, of the sons of Merari, and Zeḳaryah and Meshullam, of the sons of the Qehathites, to oversee; and of the Lëwites, all of whom were skilled in instruments of song,

2Chron 34:13 and over the burden bearers, and overseers of all who did work in any kind of service. And of the Lëwites were scribes, and officers, and gatekeepers.

2Chron 34:14 And when they brought out the silver that was brought into the House of YĕHôVâH (יהוה), Hîlqiyahu the priest found the Book of the Law of YĕHôVâH (יהוה) given by Mosheh.

2Chron 34:15 Then Hîlqiyahu responded and said to Shaphan the scribe, "I have found the Book of the Law in the House of YĕHôVâH (יהוה)." And Hîlqiyahu gave the book to Shaphan.

2Chron 34:16 And Shaphan brought the book to the sovereign, and brought the sovereign word, saying, "All that has been given into the hand of your servants, they are doing.

2Chron 34:17 "And they have poured out the silver that was found in the House of YĕHôVâH (יהוה), and have given it into the hand of those appointed and the workmen."

2Chron 34:18 And Shaphan the scribe informed the sovereign, saying, "Hîlqiyahu the priest has given me a book." And Shaphan read it before the sovereign.

2Chron 34:19 And it came to be, when the sovereign heard the words of the Law, that he tore his garments.

2Chron 34:20 And the sovereign commanded Hîlqiyahu, Aḥiqam son of Shaphan, and Aḇdon son of Miḳah, and Shaphan the scribe, and Asayah a servant of the sovereign, saying,

2Chron 34:21 "Go, inquire of YĕHôVâH (יהוה) for me, and for him who is left in Yisra'el and in Yehuḏah, concerning the words of the book that is found. For great is the wrath of YĕHôVâH (יהוה) that is poured out on us, because our fathers have not guarded the Word of YĕHôVâH (יהוה), to do according to all that is written in this book."

2Chron 34:22 Then Hîlqiyahu and those of the sovereign went to Huldah the prophetess, the wife of Shallum son of Toqhath, son of Ḥasrah, keeper of the wardrobe, who was dwelling in Yerushalayim

in the Second Quarter. And they spoke to her about this.

2Chron 34:23 And she said to them, "Thus said YĕHôVâH (יהוה) Elohim (אלהים) of Yisra'el, 'Say to the man who sent you to Me,

2Chron 34:24 "Thus said YĕHôVâH (יהוה), 'See, I am bringing evil on this place and on its inhabitants, all the curses that are written in the book which they have read before the King of Yehuḏah,

2Chron 34:25 because they have forsaken Me and burned incense to other mighty ones, to provoke Me with all the works of their hands. Therefore My wrath is poured out on this place, and is not quenched.' " "

2Chron 34:26 "And to the King of Yehuḏah, who sent you to inquire of YĕHôVâH (יהוה), say this to him, 'Thus said YĕHôVâH (יהוה) Elohim (אלהים) of Yisra'el, whose words you have heard,

2Chron 34:27 "Because your heart was tender, and you humbled yourself before Elohim (אלהים) when you heard His words against this place and against its inhabitants, and you humbled yourself before Me, and you tore your garments and wept before Me, I also have heard," declares YĕHôVâH (יהוה).

2Chron 34:28 "See, I am gathering you to your fathers, and you shall be gathered to your grave in peace, so that your eyes would not see all the evil that I am bringing on this place and its inhabitants." " " So they brought back word to the sovereign.

2Chron 34:29 And the sovereign sent and gathered all the elders of Yehuḏah and Yerushalayim.

2Chron 34:30 And the sovereign went up to the House of YĕHôVâH (יהוה) with all the men of Yehuḏah and the inhabitants of Yerushalayim, and the priests and the Lëwites, and all the people, both great and small. And he read in their hearing all the words of the Book of the Covenant which had been found in the House of YĕHôVâH (יהוה).

2Chron 34:31 And the sovereign stood in his place and made a covenant before YĕHôVâH (יהוה), to follow YĕHôVâH (יהוה) and to guard His commands and His witnesses and His laws, with all his heart

and all his being, to do the words of the covenant that were written in this book.

2Chron 34:32 And he made stand all who were present in Yerushalayim and Binyamin. And the inhabitants of Yerushalayim did according to the covenant of Elohim (אלהים), the Elohim (אלהים) of their fathers.

2Chron 34:33 And Yoshiyahu removed all the abominations from all the lands that belonged to the children of Yisra'el, and made all who were present in Yisra'el diligently serve YēHôVâH (יהוה) their Elohim (אלהים). All his days they did not turn away from following YēHôVâH (יהוה) Elohim (אלהים) of their fathers.

2Chron 35:1 And Yoshiyahu performed a Passover to YēHôVâH (יהוה) in Yerushalayim, and they slaughtered the Passover on the fourteenth day of the first month.

2Chron 35:2 And he set the priests in their duties and strengthened them for the service of the House of YēHôVâH (יהוה),

2Chron 35:3 and said to the Lēwites who were teaching all Yisra'el, who were Holy to YēHôVâH (יהוה), "Put the Holy ark in the house which Shelomoh son of Dawid, King of Yisra'el, built. It is no longer to be a burden on your shoulders. Now serve YēHôVâH (יהוה) your Elohim (אלהים) and His people Yisra'el,

2Chron 35:4 and prepare by the fathers' houses, according to your divisions, by the writing of Dawid King of Yisra'el and by the writing of Shelomoh his son.

2Chron 35:5 "And stand in the Holy place by the divisions of the fathers' houses of your brothers the lay people, and the portion of the father's house of the Lēwites.

2Chron 35:6 "And slaughter the Passover, and set yourselves apart, and prepare for your brothers, to do according to the word of YēHôVâH (יהוה) by the hand of Mosheh."

2Chron 35:7 And Yoshiyahu gave the lay people lambs and young goats from the flock, all for

Passover offerings for everyone present, to the number of thirty thousand, and three thousand cattle – these were from the sovereign's possessions.

2Chron 35:8 And his leaders contributed a voluntary offering to the people, to the priests, and to the Lēwites. Hilqiyah, and Zekaryahu, and Yehi'el, leaders of the House of Elohim (אלהים), gave to the priests for the Passover offerings two thousand six hundred, and three hundred cattle; 2Chron 35:9 and Konanyahu, his brothers Shemayahu and Nethan'el, and Ḥashabyahu and Ye'i'el and Yozaḇad, chiefs of the Lēwites, gave to the Lēwites for Passover offerings five thousand, and five hundred cattle.

2Chron 35:10 And the service was prepared, and the priests stood in their places, and the Lēwites in their divisions, according to the command of the sovereign,

2Chron 35:11 and they slaughtered the Passover. And the priests sprinkled out of their hands, while the Lēwites were skinning.

2Chron 35:12 And they removed the burnt offerings, to give them to the divisions of the fathers' houses of the lay people, to bring to YēHôVâH (יהוה), as it is written in the Book of Mosheh, and the same with the cattle.

2Chron 35:13 So they roasted the Passover offerings with fire according to the right-ruling, and they boiled the Holy offerings in pots, and in cauldrons, and in bowls, and brought them speedily to all the lay people.

2Chron 35:14 And afterward they prepared for themselves and for the priests, because the priests, the sons of Aharon, were offering burnt offerings and fat until night. So the Lēwites prepared for themselves and for the priests, the sons of Aharon.

2Chron 35:15 And the singers, the sons of Asaph, were in their places, according to the command of Dawid, and Asaph, and Hēman, and Yeduthun the seer of the sovereign. And the gatekeepers at each

gate did not have to leave their position, because their brothers the Lëwites prepared for them.

2Chron 35:16 And all the service of **YĕHôVâH (יהוה)** was prepared that day, to perform the Passover and to offer burnt offerings on the altar of **YĕHôVâH (יהוה)**, according to the command of King Yoshiyahu.

2Chron 35:17 And the children of Yisra'ël who were present performed the Passover at that time, and the Festival of Unleavened Bread for seven days.

2Chron 35:18 There had not been a Passover performed in Yisra'ël like it since the days of Shemu'el the prophet. And none of the sovereigns of Yisra'ël had performed such a Passover as Yoshiyahu performed, with the priests and the Lëwites, and all Yehuḏah and Yisra'ël who were present, and the inhabitants of Yerushalayim.

2Chron 35:19 In the eighteenth year of the reign of Yoshiyahu this Passover was performed.

2Chron 35:20 After all this, when Yoshiyahu had prepared the House, Neḳo King of Mitsrayim came up to fight against Karkemish by the Euphrates. And Yoshiyahu went out against him.

2Chron 35:21 And he sent messengers to him, saying, "What have I to do with you, King of Yehuḏah? I am not coming against you this day, but against the house with which I am fighting, for **Elohim (אלהים)** commanded me to make haste. Leave **Elohim (אלהים)** alone, who is with me, lest He destroy you."

2Chron 35:22 However, Yoshiyahu would not turn his face from him, but disguised himself to fight against him, and did not listen to the words of Neḳo from the mouth of **Elohim (אלהים)**, and came to fight in the Valley of Meḡiddo.

2Chron 35:23 And the archers shot at King Yoshiyahu. And the sovereign said to his servants, "Take me away, for I am severely wounded."

2Chron 35:24 And his servants took him out of that chariot and put him in the second chariot that he had, and they brought him to Yerushalayim. And he died, and was buried in one of the tombs of his

fathers. And all Yehuḏah and Yerushalayim were mourning for Yoshiyahu.

2Chron 35:25 And Yirmeyahu lamented for Yoshiyahu. And to this day all the singing men and the singing women speak of Yoshiyahu in their lamentations, and made it a law in Yisra'ël. And see, they are written in the Laments.

2Chron 35:26 And the rest of the acts of Yoshiyahu and his kindness, according to what was written in the Law of **YĕHôVâH (יהוה)**,

2Chron 35:27 and his acts from the first to the last, see, they are written in the book of the sovereigns of Yisra'ël and Yehuḏah.

2Chron 36:1 And the people of the land took Yeho'aḥaz son of Yoshiyahu, and set him up to reign in his father's place in Yerushalayim.

2Chron 36:2 Yeho'aḥaz was twenty-three years old when he began to reign, and he reigned three months in Yerushalayim.

2Chron 36:3 And the King of Mitsrayim turned him aside in Yerushalayim, and imposed on the land a levy of one hundred talents of silver and a talent of gold.

2Chron 36:4 And the King of Mitsrayim made his brother Elyaqim sovereign over Yehuḏah and Yerushalayim, and changed his name to Yehoyaqim. And Neḳo took Yeho'aḥaz his brother and brought him to Mitsrayim.

2Chron 36:5 Yehoyaqim was twenty-five years old when he began to reign, and he reigned eleven years in Yerushalayim. And he did evil in the eyes of **YĕHôVâH (יהוה)** his **Elohim (אלהים)**.

2Chron 36:6 Neḅuḳadnetstsar King of Baḅel came up against him, and bound him in bronze shackles to take him away to Baḅel.

2Chron 36:7 And Neḅuḳadnetstsar brought some of the utensils from the House of **YĕHôVâH (יהוה)** to Baḅel, and put them in his hëḱal at Baḅel.

2Chron 36:8 And the rest of the acts of Yehoyaqim, the abominations which he did, and what was found against him, see, they are written in the

book of the sovereigns of Yisra'el and Yehudah.

Then Yehoyakin his son reigned in his place.

2Chron 36:9 Yehoyakin was eight years old when he began to reign, and he reigned in Yerushalayim three months and ten days. And he did evil in the eyes of YĕHôVâH (יהוה).

2Chron 36:10 And at the turn of the year King Nebukaḏnetstsar sent and brought him to Babel, with the valuable utensils from the House of YĕHôVâH (יהוה), and made Tsidqiyahu, Yehoyaqim's brother, sovereign over Yehudah and Yerushalayim.

2Chron 36:11 Tsidqiyahu was twenty-one years old when he began to reign, and he reigned eleven years in Yerushalayim.

2Chron 36:12 And he did evil in the eyes of YĕHôVâH (יהוה) his Elohim (אלהים). He did not humble himself before Yirmeyahu the prophet, who spoke from the mouth of YĕHôVâH (יהוה).

2Chron 36:13 And he also rebelled against King Nebukaḏnetstsar, who had made him swear by Elohim (אלהים), but he stiffened his neck and hardened his heart against turning to YĕHôVâH (יהוה) Elohim (אלהים) of Yisra'el.

2Chron 36:14 Also, all the heads of the priests and the people trespassed more and more, according to all the abominations of the gentiles, and they defiled the House of YĕHôVâH (יהוה) which He had set apart in Yerushalayim.

2Chron 36:15 And YĕHôVâH (יהוה) Elohim (אלהים) of their fathers sent to them, by His messengers, rising up early and sending them, for He had compassion on His people and on His dwelling place.

2Chron 36:16 But they were mocking the messengers of Elohim (אלהים) and despising His words and scoffing at His prophets, until the wrath of YĕHôVâH (יהוה) arose against His people, until there was no healing.

2Chron 36:17 Therefore He brought against them the King of the Chaldeans, and he slew their young men with the sword in the House of their Holy

place, and had no compassion on young man or maiden, on the aged or the weak – He gave all into his hand.

2Chron 36:18 And all the utensils from the House of Elohim (אלהים), great and small, and the treasures of the House of YĕHôVâH (יהוה), and the treasures of the sovereign and of his leaders, all these he brought to Babel.

2Chron 36:19 And they burned the House of Elohim (אלהים), and broke down the wall of Yerushalayim, and burned all its palaces with fire, and destroyed all its valuable utensils.

2Chron 36:20 And those who escaped from the sword he exiled to Babel, where they became servants to him and his sons until the reign of the reign of Persia,

2Chron 36:21 in order to fill the word of YĕHôVâH (יהוה) by the mouth of Yirmeyahu, until the land had enjoyed her Sabbaths. As long as she lay waste she kept Sabbath, until seventy years were completed.

2Chron 36:22 And in the first year of Koresh King of Persia, in order to accomplish the word of YĕHôVâH (יהוה) by the mouth of Yirmeyahu, YĕHôVâH (יהוה) stirred up the Spirit [Ruach רוח] of Koresh King of Persia, so that he called out in all his reign, and also put it in writing, saying,

2Chron 36:23 "Thus said Koresh King of Persia, 'YĕHôVâH (יהוה) Elohim (אלהים) of the heavens has given me all the reigns of the earth. And He has commanded me to build Him a house in Yerushalayim, which is in Yehudah. Whoever is among you of all His people, YĕHôVâH (יהוה) his Elohim (אלהים) be with him, and let him go up!' "

Ezra Outline

1. Return from Babylon Under Zerubbabel (1:1 - 6:22)
 - a. Return from Babylon (1:1 - 2:70)
 - i. The Proclamation of Cyrus (1:1 - 6)
 - ii. Cyrus Restores the Holy Vessels (1:7 - 11)
 - iii. List of Returning Exiles (2:1 - 70)
 - b. Construction of the Second Temple (3:1 - 6:22)
 - i. Sacrifices Restored (3:1 - 7)
 1. Building an Altar (3:1 - 3)
 2. The Feast of Tabernacles Observed (3:4 - 7)
 - ii. Temple Rebuilding Begins (3:8 - 13)
 - iii. Adversaries Hinder the Work (4:1 - 24)
 1. Opposition under Cyrus (4:1 - 5)
 2. Opposition under Xerxes (4:6)
 3. Opposition under Artaxerxes (4:7 - 24)
 - iv. Completion of the Temple (5:1 - 6:22)
 1. Temple Rebuilding Resumes (5:1 - 5)
 2. Tettenai's Letter to Darius (5:6 - 17)
 3. The Decree of Darius (6:1 - 12)
 4. The Temple Completed (6:13 - 15)
 5. Dedication of the Temple (6:16 - 18)
 6. The Returned Exiles Keep the Passover (6:19 - 22)
 2. Ezra's Return from Babylon (7:1 - 10:44)
 - a. Ezra's Return (7:1 - 8:36)
 - i. Ezra Arrives at Jerusalem (7:1 - 10)
 - ii. Artaxerxes' Letter for Ezra (7:11 - 26)
 - iii. Ezra Blesses God (7:27 - 28)
 - iv. The Exiles Who Returned with Ezra (8:1 - 14)
 - v. Ezra Sends for the Levites (8:15 - 20)
 - vi. Fasting for Protection (8:21 - 23)
 - vii. Priests to Guard the Offerings (8:24 - 30)
 - viii. Arrival in Jerusalem (8:31 - 36)
 - b. Ezra's Revival (9:1 - 10:44)
 - i. Intermarriage with Neighboring Peoples (9:1 - 4)
 - ii. Ezra's Prayer of Confession (9:5 - 15)
 - iii. Shecaniah Encourages Ezra (10:1 - 5)

- iv. The People's Confession of Sin (10:6 - 17)
- v. Those Guilty of Intermarriage (10:18 - 44)

Ezra

Ezra 1:1 And in the first year of Koresh King of Persia, that the word of YĕHôVâH (יְהוָה) by the mouth of Yirmeyah might be accomplished, YĕHôVâH (יְהוָה) stirred up the Spirit [Ruach רוח] of Koresh King of Persia, to proclaim throughout all his reign, and also in writing, saying, Ezra 1:2 "Thus said Koresh King of Persia, ' YĕHôVâH (יְהוָה) Elohim (אלהים) of the heavens has given me all the reigns of the earth. And He has commanded me to build Him a house in Yerushalayim which is in Yehudâh.

Ezra 1:3 Who is among you of all His people? His Elohim (אלהים) be with him! And let him go up to Yerushalayim, which is in Yehudâh, and build the House of YĕHôVâH (יְהוָה) Elohim (אלהים) of Yisra'el – He is Elohim (אלהים) – which is in Yerushalayim. Ezra 1:4 And whoever is left from all the places where he sojourns, let the men of his place help him with silver and gold, with goods and livestock, besides the voluntary offerings for the House of Elohim (אלהים) which is in Yerushalayim.' "

Ezra 1:5 And the heads of the fathers' houses of Yehudâh and Binyamin, and the priests and the Lĕwites, with all those whose Spirit [Ruach רוח]s Elohim (אלהים) had stirred, rose up to go up and build the House of YĕHôVâH (יְהוָה) which is in Yerushalayim.

Ezra 1:6 And all those round about them strengthened their hands with objects of silver and gold, with goods and livestock, and with valuables, besides all that was voluntarily offered.

Ezra 1:7 And King Koresh brought out the utensils of the House of YĕHôVâH (יְהוָה), which Nebûḳaḏnetṣar had taken from Yerushalayim and put in the house of his mighty ones,

Ezra 1:8 and Koresh King of Persia brought them out by the hand of Mithredath the treasurer, and counted them out to Shëshbatstsar the leader of Yehuḏah.

Ezra 1:9 And this was their number: thirty gold dishes, one thousand silver dishes, twenty-nine knives,

Ezra 1:10 thirty gold basins, next, four hundred and ten silver basins, one thousand other utensils.

Ezra 1:11 All the utensils of gold and silver were five thousand four hundred. Shëshbatstsar took all of them with the exiles who were brought from Baḇel to Yerushalayim.

Ezra 2:1 And these are the sons of the province who came back from the captivity of the exiles, whom Neḇuḇadnetstsar the King of Baḇel had exiled to Baḇel, and who returned to Yerushalayim and Yehuḏah, each to his own city,

Ezra 2:2 who came with Zerubbabel: Yëshua, Nehemyah, Serayah, Re'ëlayah, Mordekai, Bilshan, Mispar, Biḡwai, Reḥum, Ba'anah. The number of the men of the people of Yisra'el:

Ezra 2:3 sons of Parosh, two thousand one hundred and seventy-two;

Ezra 2:4 sons of Shephatyah, three hundred and seventy-two;

Ezra 2:5 sons of Arah, seven hundred and seventy-five;

Ezra 2:6 sons of Paḥath-Mo'ab, of the sons of Yëshua and Yo'ab, two thousand eight hundred and twelve;

Ezra 2:7 sons of Eylam, one thousand two hundred and fifty-four;

Ezra 2:8 sons of Zattu, nine hundred and forty-five;

Ezra 2:9 sons of Zakkai, seven hundred and sixty;

Ezra 2:10 sons of Bani, six hundred and forty-two;

Ezra 2:11 sons of Bëbai, six hundred and twenty-three;

Ezra 2:12 sons of Azgad, one thousand two hundred and twenty-two;

Ezra 2:13 sons of Adoniam, six hundred and sixty-six;

Ezra 2:14 sons of Biḡwai, two thousand and fifty-six;

Ezra 2:15 sons of Adin, four hundred and fifty-four;

Ezra 2:16 sons of Atër of Hizqiyah, ninety-eight;

Ezra 2:17 sons of Bëtsai, three hundred and twenty-three;

Ezra 2:18 sons of Yoram, one hundred and twelve;

Ezra 2:19 sons of Hashum, two hundred and twenty-three;

Ezra 2:20 sons of Gibbar, ninety-five;

Ezra 2:21 sons of Bëyth Lehem, one hundred and twenty-three;

Ezra 2:22 men of Netophah, fifty-six;

Ezra 2:23 men of Anathoth, one hundred and twenty-eight;

Ezra 2:24 sons of Azmaweth, forty-two;

Ezra 2:25 sons of Qiryath Arim, Kephirah, and Be'ëroth, seven hundred and forty-three;

Ezra 2:26 sons of Ramah and Geḇa, six hundred and twenty-one;

Ezra 2:27 men of Mikmas, one hundred and twenty-two;

Ezra 2:28 men of Bëyth El and Ai, two hundred and twenty-three;

Ezra 2:29 sons of Neḇo, fifty-two;

Ezra 2:30 sons of Magbish, one hundred and fifty-six;

Ezra 2:31 sons of the other Eylam, one thousand two hundred and fifty-four;

Ezra 2:32 sons of Harim, three hundred and twenty;

Ezra 2:33 sons of Loḏ, Haidi, and Ono, seven hundred and twenty-five;

Ezra 2:34 sons of Yeriho, three hundred and forty-five;

Ezra 2:35 sons of Sena'ah, three thousand six hundred and thirty.

Ezra 2:36 The priests: sons of Yedayah, of the house of Yëshua, nine hundred and seventy-three;

Ezra 2:37 sons of Immër, one thousand and fifty-two;

Ezra 2:38 sons of Pashhur, one thousand two hundred and forty-seven;

Ezra 2:39 sons of Harim, one thousand and seventeen.

Ezra 2:40 The Lëwites: sons of Yëshua and Qadmi'el, of the sons of Hoḏawyah, seventy-four.

Ezra 2:41 The singers: sons of Asaph, one hundred and twenty-eight.

Ezra 2:42 Sons of the gatekeepers: sons of Shallum, sons of Atër, sons of Talmon, sons of Aqqub, sons of Hatita, sons of Shobai, one hundred and thirty-nine in all.

Ezra 2:43 The Nethinim: sons of Tsiha, sons of Hasupha, sons of Tabba'oth,

Ezra 2:44 sons of Qëros, sons of Si'aha, sons of Paḏon,

Ezra 2:45 sons of Leḅanah, sons of Haḡaḅah, sons of Aqqub,

Ezra 2:46 sons of Haḡaḅ, sons of Shamlai, sons of Hanan,

Ezra 2:47 sons of Giddël, sons of Gaḥar, sons of Re'ayah,

Ezra 2:48 sons of Retsin, sons of Neqoḏa, sons of Gazzam,

Ezra 2:49 sons of Uzza, sons of Pasëah, sons of Bëсай,

Ezra 2:50 sons of Asnah, sons of Me'unim, sons of Nephusim,

Ezra 2:51 sons of Baqbuq, sons of Haqupha, sons of Harhur,

Ezra 2:52 sons of Batsluth, sons of Meḥida, sons of Harsha,

Ezra 2:53 sons of Barqos, sons of Sisera, sons of Tëmah,

Ezra 2:54 sons of Netsiyah, sons of Hatipha.

Ezra 2:55 Sons of Shelomoh's servants: sons of Sotai, sons of Sophereth, sons of Peruḏa,

Ezra 2:56 sons of Ya'ala, sons of Darqon, sons of Giddël,

Ezra 2:57 sons of Shephatyah, sons of Hattil, sons of Poḱereth of Tseḅayim, sons of Ami.

Ezra 2:58 All the Nethinim and the children of Shelomoh's servants were three hundred and ninety-two.

Ezra 2:59 And these were those who came up from Tël Melaḥ, Tël Harsha, Kerub, Addan, Immër; but they were unable to show their father's house, and their seed, whether they were of Yisra'el:

Ezra 2:60 sons of Delayah, sons of Tobiyah, sons of Neqoḏa, six hundred and fifty-two;

Ezra 2:61 and of the sons of the priests: sons of Haḅayah, sons of Qots, sons of Barzillai, who took a wife of the daughters of Barzillai the Gil'adite, and was called by their name.

Ezra 2:62 These sought their register among those who were counted by genealogy, but they were not found, so they were barred from the priesthood as defiled.

Ezra 2:63 And the governor said to them that they should not eat of the most Holy gifts until there stood up a priest with the Urim and Tummim.

Ezra 2:64 The entire assembly was forty-two thousand three hundred and sixty,

Ezra 2:65 besides their male and female servants – these were seven thousand three hundred and thirty-seven. They also had two hundred men and women singers.

Ezra 2:66 Their horses were seven hundred and thirty-six, their mules two hundred and forty-five, Ezra 2:67 their camels four hundred and thirty-five, donkeys six thousand seven hundred and twenty.

Ezra 2:68 And some of the heads of the fathers' houses, when they came to the House of YĕHÔVâH (יהוה) which is in Yerushalayim, offered voluntarily for the House of Elohîm (אלהים), to establish it in its place.

Ezra 2:69 They gave according to their ability to the treasury for the work sixty-one thousand gold drachmas, and five thousand minas of silver, and one hundred priestly garments.

Ezra 2:70 And the priests and the Lëwites, and some of the people, and the singers, and the

gatekeepers, and the Nethinim, dwelt in their cities, and all Yisra'el in their cities.

Ezra 3:1 Now when the seventh month came, and the children of Yisra'el were in the cities, the people gathered as one man to Yerushalayim.

Ezra 3:2 And Yëshua son of Yotsadaq and his brothers the priests, and Zerubbabel son of She'alti'el and his brothers, arose and built the altar of the Elohîm (אֱלֹהִים) of Yisra'el, to offer burnt offerings on it, as it is written in the Law of Mosheh, the man of Elohîm (אֱלֹהִים).

Ezra 3:3 So they set the altar on its stands, being afraid of the peoples of the lands. And they offered burnt offerings on it to YĕHôVâH (יְהוָה), both the morning and evening burnt offerings.

Ezra 3:4 And they performed the Festival of Booths, as it is written, and the daily burnt offerings by

number, according to the right-ruling for each day, Ezra 3:5 and afterward the continual burnt offering, and those for New Moons and for all the appointed times of YĕHôVâH (יְהוָה) that were Holy, also for everyone who volunteered a voluntary offering to YĕHôVâH (יְהוָה).

Ezra 3:6 From the first day of the seventh month they began to offer burnt offerings to YĕHôVâH (יְהוָה). But the foundation of the Hëkal of YĕHôVâH (יְהוָה) had not been laid.

Ezra 3:7 And they gave silver to the stonemasons and the carpenters, and food, and drink, and oil to the people of Tsidon and Tsor to bring cedar logs from Lebānon to the sea at Yapho, according to the permission which they had from Koresh King of Persia.

Ezra 3:8 And in the second month of the second year of their coming to the House of Elohîm (אֱלֹהִים), to Yerushalayim, Zerubbabel son of She'alti'el, and Yëshua son of Yotsadaq, and the rest of their brothers the priests and the Lëwites, and all those who had come out of the captivity to Yerushalayim, began, and they appointed the Lëwites from twenty years old and above to oversee the work of the House of YĕHôVâH (יְהוָה).

Ezra 3:9 And Yëshua stood up, his sons and his brothers, Qadmi'el with his sons, the sons of Yehuḏah together, to oversee those working on the House of Elohîm (אֱלֹהִים): the sons of Hënaḏaḏ with their sons and their brothers the Lëwites.

Ezra 3:10 And when the builders laid the foundation of the Hëkal of YĕHôVâH (יְהוָה), they appointed the priests in their robes, with trumpets, and the Lëwites, the sons of Asaph, with cymbals, to praise YĕHôVâH (יְהוָה), after the order of Dawiḏ King of Yisra'el.

Ezra 3:11 And they responded by praising and giving thanks to YĕHôVâH (יְהוָה), "For He is good, for His kindness towards Yisra'el is forever." And all the people shouted with a great shout, when they praised YĕHôVâH (יְהוָה), because the foundation of the House of YĕHôVâH (יְהוָה) was laid.

Ezra 3:12 And many of the priests and Lëwites and heads of the fathers' houses, the old men who had seen the first House, wept with a loud voice when the foundation of this House was laid before their eyes, and many shouted aloud for joy,

Ezra 3:13 and the people could not distinguish the noise of the shout of joy from the noise of the weeping of the people, for the people shouted with a loud shout, and the sound was heard far away.

Ezra 4:1 And when the adversaries of Yehuḏah and Binyamin heard that the sons of the exile were building the Hëkal of YĕHôVâH (יְהוָה) Elohîm (אֱלֹהִים) of Yisra'el,

Ezra 4:2 they came to Zerubbabel and the heads of the fathers' houses and said to them, "Let us build with you, for we seek your Elohîm (אֱלֹהִים) as you do. And we have slaughtered to Him since the days of Ēsarḥaddon King of Ashshur, who brought us here."

Ezra 4:3 But Zerubbabel and Yëshua and the rest of the heads of the fathers' houses of Yisra'el said to them, "It is not for you and for us to build a house for our Elohîm (אֱלֹהִים), but we alone build to YĕHôVâH (יְהוָה) Elohîm (אֱלֹהִים) of Yisra'el, as King Koresh the King of Persia has commanded us."

Ezra 4:4 And it came to be that the people of the land were weakening the hands of the people of Yehudah and troubling them in their building, Ezra 4:5 and hiring counsellors against them to thwart their plans all the days of Koresh King of Persia, even until the reign of Dareyawesh King of Persia.

Ezra 4:6 And in the reign of Ahashwërosh, in the beginning of his reign, they wrote an accusation against the inhabitants of Yehudah and Yerushalayim.

Ezra 4:7 And in the days of Artahshashta, Bishlam, Mithredath, Taḇe'el, and the rest of their companions wrote to Artahshashta King of Persia. And the letter was written in Aramaic, and translated from Aramaic.

Ezra 4:8 Rehum the governor and Shimshai the scribe wrote a letter against Yerushalayim to King Artahshashta, thus:

Ezra 4:9 Rehum the governor, and Shimshai the scribe, and the rest of their companions – the judges, and the emissaries, the consuls, the officials, the people of Ereḵ and of Babel and of Shushan, the Dehawites, the Ėylamites,

Ezra 4:10 and the rest of the nations whom the great and noble Osnapper took into exile and settled in the cities of Shomeron and the rest beyond the River. And now,

Ezra 4:11 this is a copy of the letter that they sent him, to King Artahshashta from your servants the men beyond the River. And now,

Ezra 4:12 let it be known to the sovereign that the Yehudim (Jews) who came up from you have come to us at Yerushalayim, and are building the rebellious and evil city, and are completing its walls and repairing the foundations.

Ezra 4:13 Now let it now be known to the sovereign that, if this city is built and the walls completed, they are not going to pay tax, excise, or toll, and cause the revenue of the sovereign to suffer loss.

Ezra 4:14 Now, because we have eaten salt from the palace, it was not fitting for us to see the

sovereign's shame. Therefore we have sent and informed the sovereign,

Ezra 4:15 so that search be made in the book of the records of your fathers, and you find in the book of the records, and know, that this city is a rebellious city, and causing loss to sovereigns and provinces. And revolt was stirred up in it since days of old, for which cause this city was destroyed.

Ezra 4:16 We inform the sovereign that if this city is rebuilt and its walls are completed, then you have no portion beyond the River.

Ezra 4:17 The sovereign sent a message: To Rehum the governor, and Shimshai the scribe, to the rest of their companions who dwell in Shomeron, and the rest beyond the River: Peace! And now,

Ezra 4:18 the letter you sent to us has been plainly read before me.

Ezra 4:19 And I made the decree, and a search has been made, and it was found that this city in days of old has lifted up itself against sovereigns, and that rebellion and revolt have been made in it.

Ezra 4:20 And mighty sovereigns have been over Yerushalayim, who have ruled over all beyond the River. And tax, excise, and toll were paid to them.

Ezra 4:21 Now, make a decree to make these men cease, and that this city be not built until the command is given by me.

Ezra 4:22 And beware of negligence to do this. Why should damage increase to the hurt of the sovereigns?

Ezra 4:23 Now when the copy of the letter of King Artahshashta was read before Rehum, and Shimshai the scribe, and their companions, they went up in a hurry to Yerushalayim against the Yehudim (Jews), and made them cease by might and power.

Ezra 4:24 Then the work of the House of Elah which is at Yerushalayim ceased, and it ceased until the second year of the reign of Dareyawesh King of Persia.

Ezra 5:1 Then the prophets, Haggai the prophet and Zeḵaryah son of Iddo, prophesied to the

Yehuḏim (Jews) who were in Yehuḏah and Yerushalayim, in the Name of the Elah of Yisra'el upon them.

Ezra 5:2 Then Zerubbabel son of She'alti'el and Yeshua son of Yotsadaq rose up and began to build the House of Elah which is in Yerushalayim. And the prophets of Elah were with them, helping them.

Ezra 5:3 At that time Tattenai the governor beyond the River and Shethar- Bozenai and their companions came to them and said this to them, "Who has made you a decree to build this House and to complete this wall?"

Ezra 5:4 Then we told them what the names were of the men who were building this building.

Ezra 5:5 And the eye of their Elah was upon the elders of the Yehuḏim (Jews), so that they could not make them cease until the matter went to Dareyawesh. And then they sent back a letter concerning this.

Ezra 5:6 This is a copy of the letter that Tattenai, governor beyond the River, had sent, and Shethar-Bozenai, and his companions the officials beyond the River, to Dareyawesh the sovereign.

Ezra 5:7 They sent a letter to him, and this was written in it: To Dareyawesh the sovereign: All peace.

Ezra 5:8 Let it be known to the sovereign that we went into the province of Yehuḏah, to the House of the great Elah, which is being built with heavy stones, and timber is being laid in the walls. And this work goes on speedily and is blessed in their hands.

Ezra 5:9 Then we asked those elders, saying this to them, "Who made you a decree to build this House and to complete these walls?"

Ezra 5:10 And we also asked them their names, in order to inform you, so we could write the names of the men at their head.

Ezra 5:11 And this is the answer they gave us, saying, "We are the servants of the Elah of heaven and earth, and we are rebuilding the House that

was built many years ago, which a great King of Yisra'el built and completed.

Ezra 5:12 "But because our fathers provoked the Elah of heaven, He gave them into the hand of Nebuqadnetstsar King of Babel, the Chaldean, who destroyed this House and exiled the people to Babel.

Ezra 5:13 "But in the first year of Koresh King of Babel, Koresh the sovereign made a decree to build this House of Elah.

Ezra 5:14 "And also, the gold and silver utensils of the House of Elah, which Nebuqadnetstsar had taken from the Hekal that was in Yerushalayim and brought to the hekhal of Babel, those King Koresh took from the hekhal of Babel and they were given to one named Sheshbatstsar, whom he had made governor,

Ezra 5:15 and said to him, 'Take these utensils, go, deposit them in the Hekal in Yerushalayim, and let the House of Elah be built on its place.'

Ezra 5:16 "Then the same Sheshbatstsar came, laid the foundation of the House of Elah which is in Yerushalayim, and since that time even until now it has been in building, and it is not completed."

Ezra 5:17 And now, if it seems good to the sovereign, let a search be made in the sovereign's treasure-house, which is there in Babel, whether it is so that a decree was made by King Koresh to build this House of Elah at Yerushalayim, and let the sovereign send us his decision concerning this.

Ezra 6:1 Then Dareyawesh the sovereign made a decree, and a search was made in the house of the books wherein also the treasures of Babel were kept.

Ezra 6:2 And at Ahmetha, in the palace which is in the province of Media, a scroll was found, and this was written in it:

Ezra 6:3 In the first year of King Koresh, King Koresh made a decree concerning the House of Elah at Yerushalayim, "Let the house be built in the place where they brought offerings, and its foundations

strongly laid, its height sixty cubits, its width sixty cubits,

Ezra 6:4 three rows of heavy stones and one row of new timber. Let the expenses be paid from the sovereign's house.

Ezra 6:5 "And let the gold and silver utensils of the House of Elah, which Nebukaḏnetstsar took from the Hēkal which is in Yerushalayim and brought to Babel, be returned and go to the Hēkal which is in Yerushalayim, to its place, and deposit them in the House of Elah,"

Ezra 6:6 Now, Tattenai, governor beyond the River, and Shethar-Bozenai, and your companions the officials beyond the River, stay away from there.

Ezra 6:7 Leave the work of this House of Elah alone. Let the governor of the Yehuḏim (Jews) and the elders of the Yehuḏim (Jews) build this House of Elah on its place.

Ezra 6:8 And I make a decree as to what you should do for the elders of these Yehuḏim (Jews), for the building of this House of Elah: Let the exact expense be paid to these men from the sovereign's resources, out of the taxes beyond the River, so that they are not stopped.

Ezra 6:9 And whatever they need – both young bulls and rams, and lambs for the burnt offerings of the Elah of heaven, wheat, salt, wine, and oil, according to the request of the priests who are in Yerushalayim – let it be given them day by day without fail,

Ezra 6:10 so that they bring pleasing offerings to the Elah of heaven, and pray for the life of the sovereign and his sons.

Ezra 6:11 And I make a decree that whoever changes this word, let a timber be pulled from his house, and let him be impaled, hanged on it. And let his house be made a dunghill because of this.

Ezra 6:12 And Elah, who has caused His Name to dwell there does overthrow any sovereign or people who put their hand to change, to destroy this House of Elah which is in Yerushalayim! I

Dareyawesh make the decree – let it be done promptly.

Ezra 6:13 Then Tattenai, governor beyond the River, Shethar-Bozenai, and their companions promptly did according to what Dareyawesh the sovereign had sent.

Ezra 6:14 And the elders of the Yehuḏim (Jews) were building, and they were blessed through the prophesying of Haggai the prophet and Zeḡaryah son of Iddo. And they built and finished it, according to the decree of the Elah of Yisra'el, and according to the decree of Koresh, and Dareyawesh, and Artahšashta King of Persia.

Ezra 6:15 And this House was completed on the third day of the month of Aḡar, which was in the sixth year of the reign of King Dareyawesh.

Ezra 6:16 Then the children of Yisra'el, the priests and the Lēwites and the rest of the sons of the exile, did the dedication of this House of Elah with joy,

Ezra 6:17 and offered at the dedication of this House of Elah one hundred bulls, two hundred rams, four hundred lambs, and as a sin offering for all Yisra'el twelve male goats, according to the number of the tribes of Yisra'el.

Ezra 6:18 And they appointed the priests to their divisions and the Lēwites to their divisions, over the service of Elah in Yerushalayim, as it is written in the Book of Mosheh.

Ezra 6:19 And the sons of the exile performed the Passover on the fourteenth day of the first month,

Ezra 6:20 for the priests and the Lēwites had cleansed themselves – all of them were clean. And they slaughtered the Passover for all the sons of the exile, and for their brothers the priests, and for themselves.

Ezra 6:21 And the children of Yisra'el who had returned from the exile ate together with all who had separated themselves from the uncleanness of the gentiles of the land in order to seek **YēHôVâH** (יהוה) **Elohim** (אלהים) of Yisra'el.

Ezra 6:22 And they performed the Festival of Unleavened Bread seven days with joy, for YĕHôVâH (יהוה) caused them to rejoice, and turned the heart of the King of Ashshur toward them, to strengthen their hands in the work of the House of Elohim (אלהים), the Elohim (אלהים) of Yisra'el.

Ezra 7:1 And after these events, in the reign of Artahshashta King of Persia, Ezra son of Serayah, son of Azaryah, son of Hilkiah,

Ezra 7:2 son of Shallum, son of Tsadoq, son of Ahitub,

Ezra 7:3 son of Amariah, son of Azaryah, son of Merayoth,

Ezra 7:4 son of Zerahyah, son of Uzzi, son of Buqqi,

Ezra 7:5 son of Abishua, son of Phinehas, son of El'azar, son of Aharon the chief priest –

Ezra 7:6 this Ezra came up from Babel. And he was a scribe, skilled in the Law of Mosheh, which YĕHôVâH (יהוה) Elohim (אלהים) of Yisra'el had given. And the sovereign gave him all he asked, according to the hand of YĕHôVâH (יהוה) his Elohim (אלהים) upon him.

Ezra 7:7 And some of the children of Yisra'el, and the priests, and the Lëwites, and the singers, and the gatekeepers, and the Nethinim came up to Yerushalayim in the seventh year of King Artahshashta.

Ezra 7:8 And he came to Yerushalayim in the fifth month, which was in the seventh year of the sovereign.

Ezra 7:9 For on the first day of the first month he began to go up from Babel, and on the first day of the fifth month he came to Yerushalayim, according to the good hand of his Elohim (אלהים) upon him.

Ezra 7:10 For Ezra had prepared his heart to seek the Law of YĕHôVâH (יהוה), and to do it, and to teach laws and right-rulings in Yisra'el.

Ezra 7:11 And this is the copy of the letter that King Artahshashta gave Ezra the priest, the scribe, a scribe in the words of the commands of YĕHôVâH (יהוה), and of His laws to Yisra'el:

Ezra 7:12 Artahshashta, King of sovereigns, to Ezra the priest, a perfect scribe of the law of the Elah of heaven. And now,

Ezra 7:13 I make a decree that all those of the people of Yisra'el and the priests and Lëwites in my reign, who volunteer to go up to Yerushalayim, go with you.

Ezra 7:14 Since you are being sent by the sovereign and his seven counsellors to inquire about Yehudah and Yerushalayim, with regard to the law of your Elah which is in your hand;

Ezra 7:15 and to bring the silver and gold which the sovereign and his counsellors have voluntarily given to the Elah of Yisra'el, whose dwelling is in Yerushalayim,

Ezra 7:16 and all the silver and gold that you find in all the province of Babel, along with the gift of the people and the priests, voluntarily given for the House of their Elah in Yerushalayim,

Ezra 7:17 therefore, with this silver promptly buy bulls, rams, lambs, with their grain offerings and their drink offerings, and offer them on the altar of the House of your Elah in Yerushalayim.

Ezra 7:18 And whatever seems good to you and your brothers to do with the rest of the silver and the gold, do it according to the desire of your Elah.

Ezra 7:19 And the utensils that are given to you for the service of the House of your Elah, put back before the Elah of Yerushalayim.

Ezra 7:20 And the rest of the needs for the House of your Elah, which falls to you to give, give from the sovereign's treasure-house.

Ezra 7:21 And I, I Artahshashta the sovereign, do make a decree to all the treasurers who are beyond the River, that whatever Ezra the priest, the scribe of the law of the Elah of heaven, does ask of you, let it be done promptly,

Ezra 7:22 up to one hundred talents of silver, and up to one hundred kors of wheat, and up to one hundred baths of wine, and up to one hundred baths of oil, and salt without reckoning.

Ezra 7:23 Whatever is commanded by the Elah of heaven, let it be diligently done for the House of the Elah of heaven. For why should there be wrath against the reign of the sovereign and his sons?
Ezra 7:24 We further inform you that there is no authority to impose tax, excise, or toll on any of the priests and Lëwites, singers, gatekeepers, Nethinim, and servants of this House of Elah.
Ezra 7:25 And you, Ezra, according to the wisdom of your Elah that is in your hand, appoint magistrates and judges to judge all the people who are beyond the River, all such as know the laws of your Elah. And teach those who do not know them.
Ezra 7:26 And whoever does not do the law of your Elah and the law of the sovereign, let judgment be promptly executed on him, whether it be death, or banishment, or confiscation of goods, or imprisonment.
Ezra 7:27 Blessed be YĕHôVâH (יהוה) Elohim (אלהים) of our fathers, who has put this in the sovereign's heart, to embellish the House of YĕHôVâH (יהוה) which is in Yerushalayim,
Ezra 7:28 and has extended kindness to me before the sovereign and his counsellors, and before all the sovereign's mighty princes. So I was strengthened, as the hand of YĕHôVâH (יהוה) my Elohim (אלהים) was upon me. And I gathered heads from Yisra'el to go up with me.
Ezra 8:1 These are the heads of their fathers' houses, and this is the genealogy of those who went up with me from Babel, in the reign of King Artahshashta:
Ezra 8:2 of the sons of Phinehas, Gëreshom; of the sons of Ithamar, Dani'el; of the sons of Dawid, Hattush;
Ezra 8:3 of the sons of Shekanyah, of the sons of Parosh, Zeqaryah, and registered with him were one hundred and fifty males;
Ezra 8:4 of the sons of Pahath-Mo'ab, Elyeho'ëynai son of Zerahyah, and with him two hundred males;
Ezra 8:5 of the sons of Shekanyah, the son of Yahazi'el, and with him three hundred males;

Ezra 8:6 and of the sons of Adin, Ebed son of Yehonathan, and with him fifty males;
Ezra 8:7 and of the sons of Eylam, Yeshayah son of Athalyah, and with him seventy males;
Ezra 8:8 and of the sons of Shephatyah, Zebadyah son of Miqa'el, and with him eighty males;
Ezra 8:9 of the sons of Yo'ab, Obadyah son of Yehi'el, and with him two hundred and eighteen males;
Ezra 8:10 and of the sons of Shelomith, the son of Yosiphyah, and with him one hundred and sixty males;
Ezra 8:11 and of the sons of Bëbai, Zeqaryah son of Bëbai, and with him twenty-eight males;
Ezra 8:12 and of the sons of Azgad, Yoḥanan son of Haqqatan, and with him one hundred and ten males;
Ezra 8:13 and of the last sons of Adoniqam, whose names are these; Eliphelet, Ye'i'el, and Shemayah, and with them sixty males;
Ezra 8:14 and of the sons of Bigwai, Uthai and Zabbud, and with them seventy males.
Ezra 8:15 And I assembled them at the river that flows to Ahawa, and we camped there three days. And I looked among the people and the priests, and did not find any of the sons of Lëwi there.
Ezra 8:16 Then I sent for Eli'ezer, for Ari'el, for Shemayah, and for Elnathan, and for Yariib, and for Elnathan, and for Nathan, and for Zeqaryah, and for Meshullam, leaders – also for Yoyariib and Elnathan, men of understanding.
Ezra 8:17 And I gave them a command for Iddo the chief man at the place Kasiphya, and put in their mouth words to speak to Iddo and his brothers the Nethinim at the place Kasiphya, to bring us servants for the House of our Elohim (אלהים).
Ezra 8:18 Then, by the good hand of our Elohim (אלהים) upon us, they brought us a man of understanding, of the sons of Maḥli son of Lëwi, son of Yisra'el, and Shërëbyah, with his sons and brothers, eighteen;

Ezra 8:19 and Hashabayah, and with him Yeshayah of the sons of Merari, his brothers and their sons, twenty;

Ezra 8:20 and of the Nethinim, whom Dawid and the leaders had appointed for the service of the Lëwites, two hundred and twenty Nethinim, all of them designated by name.

Ezra 8:21 I then proclaimed a fast there, at the river of Ahawa, to humble ourselves before our Elohim (אלהים), to seek from Him the right way for us and our little ones and all our possessions,

Ezra 8:22 for I was ashamed to ask of the sovereign a group of soldiers and horsemen to help us against the enemy on the way, because we had spoken to the sovereign, saying, "The hand of our Elohim (אלהים) is upon all those for good who seek Him, but His power and His wrath are against all those who forsake Him."

Ezra 8:23 So we fasted and prayed to our Elohim (אלהים) for this, and He answered our prayer.

Ezra 8:24 And I separated twelve of the leaders of the priests: Shërëbyah, Hashabayah, and ten of their brothers with them;

Ezra 8:25 and weighed out to them the silver, and the gold, and the utensils, the contribution for the House of our Elohim (אלהים) which the sovereign and his counsellors and his heads, and all Yisra'el who were there, had presented.

Ezra 8:26 Thus I weighed into their hand six hundred and fifty talents of silver, and silver objects of one hundred talents, one hundred talents of gold,

Ezra 8:27 and twenty gold basins of a thousand drachmas, and two utensils of fine polished bronze, precious as gold.

Ezra 8:28 And I said to them, "You are Holy to YĕHôVâH (יהוה), and the objects are Holy. And the silver and the gold are a voluntary offering to YĕHôVâH (יהוה) Elohim (אלהים) of your fathers.

Ezra 8:29 "Watch and guard them until you weigh them before the leaders of the priests and the Lëwites and heads of the fathers' houses of Yisra'el

in Yerushalayim, in the rooms of the House of YĕHôVâH (יהוה)."

Ezra 8:30 So the priests and the Lëwites took the weight of the silver and the gold and the utensils, to bring them to Yerushalayim to the House of our Elohim (אלהים).

Ezra 8:31 Then we set out from the Ahawa River on the twelfth of the first month, to go to Yerushalayim. And the hand of our Elohim (אלהים) was upon us, and He delivered us from the hand of the enemy and from ambush along the way.

Ezra 8:32 And when we came to Yerushalayim, we dwelt there three days.

Ezra 8:33 And on the fourth day the silver and the gold and the utensils were weighed in the House of our Elohim (אלהים) by the hand of Merëmoth son of Uriyah the priest, and with him was El'azar son of Phinehas. And with them were the Lëwites, Yozabab son of Yëshua and No'adyah son of Binnui, Ezra 8:34 with the number and weight of all. And all the weight was written down at that time.

Ezra 8:35 The sons of the exile, who had come from the captivity, brought burnt offerings to the Elohim (אלהים) of Yisra'el: twelve bulls for all Yisra'el, ninety-six rams, seventy-seven lambs, and twelve male goats as a sin offering – all as a burnt offering to YĕHôVâH (יהוה).

Ezra 8:36 And they gave the sovereign's orders to the sovereign's viceroys and the governors beyond the River. And they lifted up the people and the House of Elohim (אלהים).

Ezra 9:1 And when these matters had been done, the leaders came to me, saying, "The people of Yisra'el and the priests and the Lëwites have not separated themselves from the peoples of the lands, as to their abominations, those of the Kena'anites, the Hittites, the Perizzites, the Yebusites, the Ammonites, the Mo'abites, the Mitsrites, and the Amorites,

Ezra 9:2 for they have taken some of their daughters as wives for themselves and their sons, so that the Holy seed is intermingled with the

peoples of those lands. And the hand of the leaders and rulers has been foremost in this trespass.”

Ezra 9:3 And when I heard this word, I tore my garment and my robe, and plucked out some of the hair of my head and beard, and sat down astonished.

Ezra 9:4 Then all those who trembled at the words of the **Elohim (אלהים)** of Yisra'el gathered to me, because of the trespass of the exiles, and I sat astonished until the evening offering.

Ezra 9:5 And at the evening offering I rose from my affliction. And having torn my garment and my robe, I fell on my knees and spread out my hands to **YēHôVâH (יהוה)** my **Elohim (אלהים)**,

Ezra 9:6 and said, “O my **Elohim (אלהים)**, I am too ashamed and wounded to lift up my face to You, my **Elohim (אלהים)**, for our crookednesses have risen higher than our heads, and our guilt has grown up to the heavens.

Ezra 9:7 “Since the days of our fathers to this day we have been very guilty, and for our crookednesses we, our sovereigns, and our priests have been given into the hand of the sovereigns of the lands, to the sword, to captivity, and to plunder, and to shame of faces, as it is this day.

Ezra 9:8 “But now, for a short while, favour has been shown from **YēHôVâH (יהוה)** our **Elohim (אלהים)**, to leave us a remnant to escape, and to give us a peg in His Holy place, that our **Elohim (אלהים)** might enlighten our eyes and give us a little reviving in our bondage.

Ezra 9:9 “For we were slaves, but in our bondage our **Elohim (אלהים)** did not forsake us, and extended kindness to us in the presence of the sovereigns of Persia, to revive us, to raise up the House of our **Elohim (אלהים)**, to restore its ruins, and to give us a wall in Yehudāh and Yerushalayim.

Ezra 9:10 “And now, O our **Elohim (אלהים)**, what do we say after this? For we have forsaken Your commands,

Ezra 9:11 which You have commanded by Your servants the prophets, saying, ‘The land which you

are going in to possess is a land unclean through the uncleanness of the peoples of the lands, by their abominations with which they have filled it, from one end to another, by their uncleanness.

Ezra 9:12 ‘And now, do not give your daughters as wives for their sons, nor take their daughters to your sons. And do not seek their peace or wealth ever, so that you are strong, and shall eat the good of the land, and leave it as an inheritance to your children forever.’

Ezra 9:13 “And after all that has come upon us for our evil deeds and for our great guilt, since You our **Elohim (אלהים)** have held back the rod upon our crookednesses, and have given us such deliverance as this,

Ezra 9:14 should we turn back, to break Your commands, and join in marriage with the people of these abominations? Would You not be enraged with us until You had consumed us, so that there would be no remnant or survivor?

Ezra 9:15 “O **YēHôVâH (יהוה)** **Elohim (אלהים)** of Yisra'el, You are righteous, for we are left as a remnant, as it is this day. See, we are before You, in our guilt, for there is no one to stand before You concerning this!”

Ezra 10:1 And while Ezra was praying, and while he was confessing, weeping, and bowing down before the House of **Elohim (אלהים)**, a very large assembly – men and women and children – gathered unto him from Yisra'el, for the people wept very bitterly. Ezra 10:2 And Sheḱanyah son of Yehi'el, one of the sons of Olam, spoke up and said to Ezra, “We have trespassed against our **Elohim (אלהים)**, and have taken foreign women from the peoples of the land. And now there is expectancy in Yisra'el concerning this.

Ezra 10:3 “Now then, let us make a covenant with our **Elohim (אלהים)** to put away all these wives and those who have been born to them, according to the counsel of **YēHôVâH (יהוה)** and of those who tremble at the command of our **Elohim (אלהים)**. And let it be done according to the Law.

Ezra 10:4 “Arise, for the matter is upon you, but we are with you. Be strong and act.”

Ezra 10:5 And Ezra rose, and made the leaders of the priests, the Lëwites, and all Yisra'el, to swear to do according to this word. And they swore.

Ezra 10:6 Then Ezra rose up from before the House of Elohîm (אֱלֹהִים), and went into the room of Yehoḥanan son of Elyashiḇ. And he went there – he ate no bread and drank no water for he mourned because of the trespass of the exiles.

Ezra 10:7 And they passed a call throughout Yehuḏah and Yerushalayim to all the sons of the exile, to gather at Yerushalayim,

Ezra 10:8 and that whoever would not come within three days, according to the counsel of the leaders and elders, all his goods would be put under a ban, and himself separated from the assembly of the exiles.

Ezra 10:9 Then all the men of Yehuḏah and Binyamin gathered at Yerushalayim within three days. It was the ninth month, on the twentieth of the month. And all the people sat in the open space of the House of Elohîm (אֱלֹהִים), trembling because of the matter and because of showers of rain.

Ezra 10:10 And Ezra the priest stood up and said to them, “You, you have trespassed and have taken foreign women, adding to the guilt of Yisra'el.

Ezra 10:11 “And now, make confession to YĕHôVâH (יְהוָה) Elohîm (אֱלֹהִים) of your fathers, and do His desire, and separate yourselves from the peoples of the land, and from the foreign women.”

Ezra 10:12 And all the assembly answered and said with a loud voice, “Right! It is upon us to do according to your word.

Ezra 10:13 “But the people are many, and it is the season of showers of rain, and we are not able to stand outside. And the work not of one or two days, for we have greatly transgressed in this matter.

Ezra 10:14 “Please, let the leaders of all the assembly stand. And let all those in our cities who

have taken foreign women come at appointed times, together with the elders and judges of their cities, until the burning wrath of our Elohîm (אֱלֹהִים) is turned away from us in this matter.”

Ezra 10:15 Only Yonathan son of Asah'el and Yahzeyah son of Tiqwah opposed this, and Meshullam and Shabbethai the Lëwite gave them support.

Ezra 10:16 Then the sons of the exile did so. And Ezra the priest, with certain heads of the fathers' houses, were separated by the fathers' houses, each of them by name. And they sat down on the first day of the tenth month to examine the matter.

Ezra 10:17 And they finished with all the men who had taken foreign women by the first day of the second month.

Ezra 10:18 And among the sons of the priests who had taken foreign women were found of the sons of Yĕshua son of Yotsadaq, and his brothers:

Ma'asëyah, and Eli'ezer, and Yariḇ, and Gedalyah.

Ezra 10:19 And they gave their hand in pledge to put away their wives. And being guilty, they presented a ram of the flock for their guilt.

Ezra 10:20 And of the sons of Immër: Ḥanani and Zebadyah;

Ezra 10:21 and of the sons of Ḥarim: Ma'asëyah, and Ēliyah, and Shemayah, and Yehi'el, and Uzziyah;

Ezra 10:22 and of the sons of Pashhur: Elyo'ëynai, Ma'asëyah, Yiš·mā·'el (יִשְׁמָאֵל), Nethan'el, Yozabaḏ, and El'asah.

Ezra 10:23 And of the Lëwites: Yozabaḏ, Shim'i, Qĕlayah – he is Qelita – Pethaḥyah, Yehuḏah, and Eli'ezer.

Ezra 10:24 And of the singers: Elyashiḇ. And of the gatekeepers: Shallum, and Telem, and Uri.

Ezra 10:25 And of Yisra'el of the sons of Parosh: Ramyah, and Yizziyah, and Malkiyah, and Miyamin, and El'azar, and Malkiyah, and Benayah;

Ezra 10:26 and of the sons of Ēylam: Mattanyah, Zeḳaryah, and Yehi'el, and Abdi, and Yerëmoth, and Ēliyah;

Ezra 10:27 and of the sons of Zattu: Elyo'ëynai, Elyashib, Mattanyah, and Yerëmoth, and Zabaḏ, and Aziza;
Ezra 10:28 and of the sons of Bëḇai: Yehoḥanan, Ḥananyah, Zabbai, and Athlai;
Ezra 10:29 and of the sons of Bani: Meshullam, Malluḡ, and Aḏayah, Yashub, and She'al, Ramoth;
Ezra 10:30 and of the sons of Paḥath-Mo'ab: Aḏna, and Kelal, Benayah, Ma'asëyah, Mattanyah, Betsal'el, and Binnui, and Menashsheh;
Ezra 10:31 and of the sons of Ḥarim: Eli'ezer, Yishshiyah, Malkiyah, Shemayah, Shim'on, Ezra 10:32 Binyamin, Malluḡ, and Shemaryah;
Ezra 10:33 of the sons of Ḥashum: Mattenai, Mattattah, Zabaḏ, Eliphelet, Yerëmai, Menashsheh, and Shim'i;
Ezra 10:34 of the sons of Bani: Ma'aḏai, Amram, and U'el,
Ezra 10:35 Benayah, Bëḏeyah, Keluhu,
Ezra 10:36 Wanyah, Merëmoth, Elyashib,
Ezra 10:37 Mattanyah, Mattenai, and Ya'asu,
Ezra 10:38 and Bani, and Binnui, Shim'i,
Ezra 10:39 and Shelemyah, and Nathan, and Aḏayah,
Ezra 10:40 Maḡnaḏebai, Shashai, Sharai,
Ezra 10:41 Azar'el, and Shelemyahu, Shemaryah,
Ezra 10:42 Shallum, Amaryah, and Yosëph;
Ezra 10:43 of the sons of Neḇo: Ye'i'el, Mattithyah, Zabaḏ, Zeḇina, Yaddu, and Yo'el, Benayah.
Ezra 10:44 All these had taken foreign women, and some of them had women who had borne children.

Neḥemyah Outline

1. The Restoration of the City (1:1 - 7:73)
 - a. Preparation to Restore Jerusalem (1:1 - 2:20)
 - i. News of Jerusalem's Wall (1:1 - 4)
 - ii. Neḥemyah Intercedes (1:5 - 2:10)
 1. Neḥemyah's Prayer (1:5 - 11)

2. Neḥemyah Sent to Jerusalem (2:1 - 10)
 - iii. Neḥemyah Inspects the Walls (2:11 - 20)
 - b. Restoration of Jerusalem (3:1 - 7:73)
 - i. The Builders of the Walls (3:1 - 32)
 - ii. Opposition to Rebuilding the Wall (4:1 - 6:14)
 1. The Work Ridiculed (4:1 - 23)
 - a. Sanballat and Tobiah Mock the Rebuilding (4:1 - 8)
 - b. Discouragement Overcome (4:9 - 15)
 - c. The Work Continues (4:16 - 23)
 2. Economic Problems (5:1 - 19)
 - a. The Poor are Oppressed (5:1 - 5)
 - b. The End of Usury (5:6 - 13)
 - c. Neḥemyah's Generosity (5:14 - 19)
 3. The Hiring of False Prophets (6:1 - 14)
 - iii. Completion of the Wall (6:15 - 19)
 - iv. The List of Returning Exiles (7:1 - 73)
 2. The Restoration of the People (8:1 - 13:31)
 - a. Ezra's Revival (8:1 - 10:39)
 - i. Ezra Reads the Law (8:1 - 12)
 - ii. The Feast of Tabernacles (8:13 - 18)
 - iii. The People Confess Their Sins (9:1 - 37)
 - iv. The People Make a Covenant (9:38 - 10:29)
 - v. The Vows of the Covenant (10:30 - 39)
 - b. The Land Resettled (11:1 - 36)
 - i. Jerusalem's New Settlers (11:1 - 19)
 - ii. Residents Outside Jerusalem (11:20 - 36)
 - c. The Priests and Levites Who Returned (12:1 - 26)
 - d. The Dedication of the Wall (12:27 - 43)
 - e. Provisions for Temple Worship (12:44 - 47)
 - f. The People's Failure and Neḥemyah's Correction (13:1 - 31)
 - i. The Temple Cleansed (13:1 - 9)
 - ii. Tithes Restored (13:10 - 14)
 - iii. The Sabbath Restored (13:15 - 22)
 - iv. Intermarriage Forbidden (13:23 - 31)

Neḥemyah/Nehemiah

Nehem 1:1 The words of Neḥemyah son of Ḥakalyah. And it came to be in the month of Kislëw, in the twentieth year, as I was in the citadel of Shushan,

Nehem 1:2 that Ḥanani, one of my brothers, came with men from Yehudah. And I asked them concerning the Yehudim (Jews) who had escaped, who had survived the captivity, and concerning Yerushalayim.

Nehem 1:3 And they said to me, "The remnant who are left of the captivity in the province are there in great evil and reproach. And the wall of Yerushalayim is broken down, and its gates are burned with fire."

Nehem 1:4 And it came to be, when I heard these words, that I sat down and wept, and mourned for many days. And I was fasting and praying before the Elohîm (אֱלֹהִים) of the heavens,

Nehem 1:5 and I said, "I pray, YēHôVâH (יְהוָה) Elohîm (אֱלֹהִים) of the heavens, O great and awesome Ēl, guarding the covenant and kindness with those who love You, and with those guarding Your commands,

Nehem 1:6 please let Your ear be attentive and Your eyes open, to hear the prayer of Your servant which I am praying before You now, day and night, for the children of Yisra'el Your servants, and confess the sins of the children of Yisra'el which we have sinned against You. Both my father's house and I have sinned.

Nehem 1:7 "We have acted very corruptly against You, and have not guarded the commands, nor the laws, nor the right-rulings which You commanded Your servant Mosheh.

Nehem 1:8 "Please remember the word that You commanded Your servant Mosheh, saying, 'If you trespass, I shall scatter you among the peoples,

Nehem 1:9 but if you shall turn back to Me, and guard My commands and do them, though you

were cast out to the end of the heavens, I shall gather them from there, and bring them to the place which I have chosen, to make My Name dwell there.'

Nehem 1:10 "And they are Your servants and Your people, whom You have redeemed by Your great power, and by Your strong hand.

Nehem 1:11 "O YēHôVâH (יְהוָה), I pray, please let Your ear be attentive to the prayer of Your servant, and to the prayer of Your servants who delight to fear Your Name. And let Your servant prosper this day, I pray, and grant him compassion in the presence of this man." For I was cupbearer to the sovereign.

Nehem 2:1 And it came to be in the month of Nisan, in the twentieth year of Artahshashta the sovereign, when wine was before him, that I took the wine and gave it to the sovereign. And I had never been sad in his presence.

Nehem 2:2 And the sovereign said to me, "Why is your face sad, since you are not sick? This is none else but sorrow of heart." Then I was very much afraid,

Nehem 2:3 and said to the sovereign, "Let the sovereign live forever! Why should my face not be sad, when the city, the place of my fathers' tombs, lies waste, and its gates are burned with fire?"

Nehem 2:4 And the sovereign said to me, "What are you asking for?" Then I prayed to the Elohîm (אֱלֹהִים) of the heavens,

Nehem 2:5 and said to the sovereign, "If it seems good to the sovereign, and if your servant is pleasing before you, I ask that you send me to Yehudah, to the city of my fathers' tombs, so that I build it."

Nehem 2:6 And the sovereign, with the sovereigness sitting beside him, said to me, "How long would your journey take? And when do you return?" So it seemed good before the sovereign to send me. And I set him a time.

Nehem 2:7 And I said to the sovereign, "If it seems good to the sovereign, let letters be given to me for

the governors beyond the River, that they should let me to pass through till I come to Yehuḏah, Nehem 2:8 and a letter to Asaph the keeper of the sovereign's forest, that he should give me timber to make beams for the gates of the palace that belongs to the House, and for the city wall, and for the house I would enter." And the sovereign gave them to me according to the good hand of my Elohim (אלהים) upon me.

Nehem 2:9 Then I came to the governors beyond the River, and gave to them the letters of the sovereign. Now the sovereign had sent commanders of the army and horsemen with me. Nehem 2:10 And Sanballat the Ḥoronite and Tobiyah the Ammonite official heard of it, and to them it was evil, a great evil that a man had come to seek good for the children of Yisra'el.

Nehem 2:11 Then I came to Yerushalayim and was there three days.

Nehem 2:12 And I rose up in the night, I and a few men with me, but informed no one what my Elohim (אלהים) had put in my heart to do at Yerushalayim, nor was there any beast with me, except the beast on which I rode.

Nehem 2:13 And I went out by night through the Valley Gate to the Jackals' Fountain and the Dung Gate, and examined the walls of Yerushalayim which were broken down and its gates which were burned with fire.

Nehem 2:14 And I went on to the Fountain Gate and to the King's Pool, but there was no room for the beast that was under me to pass.

Nehem 2:15 And I went up in the night by the wadi, and examined the wall, and turned back, and entered by the Valley Gate, and returned.

Nehem 2:16 And the deputy rulers did not know where I had gone nor what I had done. Nor had I yet informed the Yehuḏim (Jews), or the priests, or the nobles, or the deputy rulers, or the others who did the work.

Nehem 2:17 Then I said to them, "You see the evil which we are in, how Yerushalayim lies waste, and

its gates are burned with fire. Come and let us build the wall of Yerushalayim, and let us no longer be a reproach."

Nehem 2:18 And I informed them of the hand of my Elohim (אלהים) which had been good upon me, and also of the sovereign's words he had spoken to me. And they said, "Let us rise up and we shall build." So they made their hands strong for good.

Nehem 2:19 But when Sanballat the Ḥoronite heard, and Tobiyah the servant, the Ammonite, and Geshem the Arab, they mocked us and despised us, and said, "What is this you are doing? Are you rebelling against the sovereign?"

Nehem 2:20 And I answered them, and said to them, "The Elohim (אלהים) of the heavens, He shall bless us and let us, His servants, rise and build, but you have no portion or right or remembrance in Yerushalayim."

Nehem 3:1 And Elyashiḇ the high priest rose up with his brothers the priests and built the Sheep Gate. They set it apart and set up its doors, even as far as the Tower of Ḥanan'el they set it apart, as far as the Tower of Ḥanane'el.

Nehem 3:2 And next to him the men of Yeriḥo built. And next to them Zakkur son of Imri built.

Nehem 3:3 And the sons of Hassena'ah built the Fish Gate, who laid its beams and set up its doors, its bolts and bars.

Nehem 3:4 And next to them Meremoth son of Uriyah, son of Qots, made repairs. And next to them Meshullam son of Berekyah, son of Meshëyzaḇ'el, made repairs. And next to them Tsadoq son of Ba'ana made repairs.

Nehem 3:5 And next to them the Teqowites made repairs, but their nobles did not put their shoulders to the work of their Master.

Nehem 3:6 And Yehoyaḏa son of Pasëah and Meshullam son of Besodeyah repaired the Old Gate. They laid its beams and set up its doors, and its bolts and its bars.

Nehem 3:7 And next to them Melatyah the Gib'onite, and Yaḏon the Mëronothite, the men of

Gib'on and Mitspah, repaired the official seat of the governor beyond the River.

Nehem 3:8 Next to him Uzzi'el son of Ḥarhayah, one of the goldsmiths, made repairs. And next to him Ḥananyah, one of the perfumers, made repairs. And they restored Yerushalayim as far as the Broad Wall.

Nehem 3:9 And next to them Rephayah son of Ḥur, ruler of half the district of Yerushalayim, made repairs.

Nehem 3:10 And next to them Yeḏayah son of Ḥarumaph made repairs, even opposite his house. And next to him Ḥattush son of Ḥashaḇneyah made repairs.

Nehem 3:11 Malkiyah son of Ḥarim and Ḥashshub son of Paḥath-Mo'ab repaired another section, and the Tower of the Ovens.

Nehem 3:12 And next to him Shallum son of Halloḥesh ruler of half the district of Yerushalayim made repairs, he and his daughters.

Nehem 3:13 Ḥanun and the people of Zanowah repaired the Valley Gate. They built it, and set up its doors, its bolts and bars – and a thousand cubits of the wall as far as the Dung Gate.

Nehem 3:14 And the Dung Gate was repaired by Malkiyah son of Rëkab, ruler of the district of Bëyth Hakkerem. He built it and set up its doors, its bolts and bars.

Nehem 3:15 And the Fountain Gate was repaired by Shallun son of Kol- Ḥozeh, ruler of the district of Mitspah. He built it and covered it, and set up its doors, its bolts and bars – also the wall of the Pool of Shelah by the King's Garden, as far as the stairs going down from the City of Dawid.

Nehem 3:16 After him Neḥemyah son of Azbuq, ruler of half the district of Bëyth Tsur, made repairs as far as opposite the tombs of Dawid, and to the man-made pool, and as far as the house of the mighty men.

Nehem 3:17 After him the Lëwites, Reḥum son of Bani, made repairs. Next to him repaired

Ḥashabayah, ruler of half the district of Qe'ilah, for his district.

Nehem 3:18 After him their brothers, Bawwai son of Ḥënaḏad, ruler of the other half of the district of Qe'ilah, made repairs.

Nehem 3:19 And next to him Ėzer son of Yëshua, the ruler of Mitspah, repaired another section before the going up to the armoury at the corner.

Nehem 3:20 After him Baruk son of Zabbai eagerly repaired the other section, from the buttress to the door of the house of Elyashiḇ the high priest.

Nehem 3:21 After him Merëmoth son of Uriyah, son of Qots, repaired another section, from the door of the house of Elyashiḇ to the end of the house of Elyashiḇ.

Nehem 3:22 And after him the priests, the men of the neighbourhood, made repairs.

Nehem 3:23 After him Binyamin and Ḥashshub made repairs opposite their house. After them Azaryah son of Ma'asëyah, son of Ananyah, made repairs near his house.

Nehem 3:24 After him Binnui son of Ḥënaḏad repaired another section, from the house of Azaryah to the angle, even as far as the corner.

Nehem 3:25 Palal son of Uzai made repairs opposite the corner, and on the tower which projects from the sovereign's upper house that was by the courtyard of the prison. After him Peḏayah son of Parosh.

Nehem 3:26 Now the Nethinim dwelt in Ophel as far as opposite the Water Gate toward the east, and on the projecting tower.

Nehem 3:27 After him the Teqowites repaired another section, opposite the great projecting tower, and as far as the wall of Ophel.

Nehem 3:28 Beyond the Horse Gate the priests made repairs, each opposite his own house.

Nehem 3:29 After them Tsaḏoq son of Immër made repairs opposite his own house. After him Shemayah son of Shekanyah, keeper of the East Gate, made repairs.

Nehem 3:30 After him Ḥananyah son of Shelemyah, and Ḥanun, the sixth son of Tsalaph, repaired another section. After him Meshullam son of Berekyah made repairs opposite his room.

Nehem 3:31 After him Malkiyah, one of the goldsmiths, made repairs as far as the house of the Nethinim and of the merchants, opposite the Miphqad Gate, and as far as the going up of the corner.

Nehem 3:32 And between the going up of the corner to the Sheep Gate, the goldsmiths and the merchants made repairs.

Nehem 4:1 And it came to be, when Sanballat heard that we were rebuilding the wall, that he was wroth and highly offended, and mocked the Yehuḏim (Jews).

Nehem 4:2 And he spoke before his brothers and the army of Shomeron, and said, "What are these feeble Yehuḏim (Jews) doing? Are they going to restore, slaughter, complete it in a day? Are they going to bring to life the stones from the heaps of rubbish which are burned?"

Nehem 4:3 And Tobiyah the Ammonite was beside him, and he said, "Whatever they build, if a fox should climb on it, he shall break down their stone wall."

Nehem 4:4 "Hear, O our Elohîm (אֱלֹהִים), for we have become despised. And turn back their reproach on their own heads, and give them as a prey in a land of captivity!

Nehem 4:5 "And do not cover over their crookedness, and do not let their sin be blotted out from before You, for they have provoked You before the builders."

Nehem 4:6 So we built the wall, and the entire wall was joined together up to the half of it, for the people had a heart to work.

Nehem 4:7 And it came to be, when Sanballat and Tobiyah, and the Arabs, and the Ammonites, and the Ashdodites heard that the walls of Yerushalayim were being repaired and the broken

places began to be filled, that they became very wroth,

Nehem 4:8 and all of them conspired together to come to fight against Yerushalayim and to do harm to it.

Nehem 4:9 But we prayed to our Elohîm (אֱלֹהִים), and set a watch against them day and night, because of them.

Nehem 4:10 And Yehuḏah said, "The strength of the burden bearers is weakening, and there is so much rubbish that we are unable to build the wall."

Nehem 4:11 And our adversaries said, "Let them not know or see it until we come into their midst and shall slay them, and cause the work to cease."

Nehem 4:12 And it came to be, when the Yehuḏim (Jews) who dwelt near them came, that they said to us ten times, "From whatever place you turn, they are against us."

Nehem 4:13 So I set men behind the lower parts of the wall, at the openings – I set the people according to their clans, with their swords, their spears, and their bows.

Nehem 4:14 And I looked, and rose up and said to the nobles, and to the deputy rulers, and to the rest of the people, "Do not be afraid of them.

Remember the great and awesome, YĕHôVâH (יְהוָה), and fight for your brothers, your sons and your daughters, your wives and your houses."

Nehem 4:15 And it came to be, when our enemies heard that it was known to us, and that Elohîm (אֱלֹהִים) had brought their counsel to naught, that all of us returned to the wall, everyone to his work.

Nehem 4:16 And it came to be, from that time on, that half of my servants were working in the work, while the other half were holding the spears, the shields, and the bows, and the breastplates. And the rulers were behind all the house of Yehuḏah, Nehem 4:17 who were building on the wall, and those bearing burdens, those loading, working with one hand in the work, and with the other holding a weapon.

Nehem 4:18 As for the builders, each one had his sword girded at his side as he built. And the one who sounded the ram's horn was beside me.

Nehem 4:19 And I said to the nobles, and to the deputy rulers, and to the rest of the people, "The work is great and large, and we are separated far from one another on the wall.

Nehem 4:20 "In whatever place you hear the sound of the ram's horn, join us there. Our **Elohim (אלהים)** fights for us."

Nehem 4:21 So we laboured in the work, and half of them held the spears from the break of day until the stars appeared.

Nehem 4:22 At that time I also said to the people, "Let each man and his servant spend the night in Yerushalayim, and they shall be our guard by night, and for the work by day."

Nehem 4:23 So neither I, nor my brothers, nor my servants, nor the men of the guard who followed me, none of us took off our garments, each one his weapon even at the water.

Nehem 5:1 And there was a great outcry of the people and their wives against their brothers, the Yehuḏim (Jews).

Nehem 5:2 And there were some who were saying, "We, our sons, and our daughters are many. Let us get grain for them, and eat, and live."

Nehem 5:3 And there were some who were saying, "We have mortgaged our lands and vineyards and houses. Let us buy grain because of the scarcity of food."

Nehem 5:4 And there were those who were saying, "We have borrowed silver for the sovereign's tax on our lands and vineyards.

Nehem 5:5 "And now our flesh is like the flesh of our brothers, our children like their children. And see, we are subjecting our sons and our daughters to be slaves, and some of our daughters have already been subjected, and there is no power in our hands, for other men have our lands and vineyards."

Nehem 5:6 And it was very displeasing to me when I heard their outcry and these words.

Nehem 5:7 And my heart ruled over me, and I strove with the nobles and with the deputy rulers, and said to them, "You are exacting interest, each one from his brother." And I called a great assembly against them,

Nehem 5:8 and said to them, "According to our ability we have redeemed our brothers, the Yehuḏim (Jews), who were sold to the gentiles. And you even sell your brothers! Or should they be sold to us?" And they were silent and found not a word to say.

Nehem 5:9 I also said, "What you are doing is not good. Should you not walk in the fear of our **Elohim (אלהים)** because of the reproach of the gentiles, our enemies?

Nehem 5:10 "And also, I, my brothers and my servants, am lending them silver and grain. Please, let us leave off this interest!

Nehem 5:11 "Please, give back to them, even today, their lands, their vineyards, their olive-trees, and their houses, also the hundredth part of the silver and of the grain, and of the new wine, and of the oil, that you have taken from them."

Nehem 5:12 And they said, "Let us give it back, and ask no more from them, we do as you say." Then I called the priests, and made them swear to do according to this word.

Nehem 5:13 I also shook out the fold of my garment and said, "Let **Elohim (אלהים)** in this way shake out each man from his house, and from his property, who does not do this word, even to be thus shaken out and emptied." And all the assembly said, "Amën!" and praised **YēHôVâH (יהוה)**. And the people did according to this word.

Nehem 5:14 Also, from the day I was appointed to be their governor in the land of Yehuḏah, from the twentieth year until the thirty-second year of King Artahshashta, twelve years, neither I nor my brothers ate the governor's food.

Nehem 5:15 But the former governors who were before me laid burdens on the people, and took from them bread and wine, besides forty sheqels of silver. Their servants also oppressed the people, but I did not do so, because of the fear of **Elohim (אֱלֹהִים)**.

Nehem 5:16 And I also applied myself to the work on this wall. We did not buy any land. And all my servants were gathered there for the work.

Nehem 5:17 And at my table were one hundred and fifty of the Yehudim (Jews) and deputy rulers, besides those who came to us from the nations around us.

Nehem 5:18 And that which was prepared for me daily was one ox and six choice sheep, and birds were prepared for me, and once every ten days plenty of all kinds of wine. And in spite of this I did not seek the governor's food, because the bondage was heavy on this people.

Nehem 5:19 O my **Elohim (אֱלֹהִים)**, remember me for the good – all that I have done for this people.

Nehem 6:1 And it came to be when Sanballat, and Tobiyah, and Geshem the Arab, and the rest of our enemies heard that I had rebuilt the wall, and that there were no breaks left in it – though at that time I had not set up the doors in the gates –

Nehem 6:2 that Sanballat and Geshem sent to me, saying, "Come, let us meet together in the villages in the plain of Ono." But they were planning to do evil to me.

Nehem 6:3 So I sent messengers to them, saying, "I am doing a great work, and I am unable to come down. Why should the work cease while I leave it and come down to you?"

Nehem 6:4 However, they sent me the same word four times, and I answered them the same word.

Nehem 6:5 Then Sanballat sent his servant to me with an open letter in his hand, the same word, the fifth time.

Nehem 6:6 In it was written: Among the nations it has been heard, and Gashmu is saying, that you and the Yehudim (Jews) are planning to rebel,

therefore you are rebuilding the wall, and you are to be their sovereign – according to these words. Nehem 6:7 And you have also appointed prophets to proclaim concerning you at Yerushalayim, saying, 'A sovereign is in Yehudah!' And now these words are heard by the sovereign. Therefore come now, and let us take counsel together.

Nehem 6:8 Then I sent to him, saying, "There are no such matters done as you are saying, but you are inventing them in your own heart."

Nehem 6:9 For all of them were making us afraid, saying, "Let their hands slacken for the work, and it not be done." But now, make my hands strong.

Nehem 6:10 And when I came to the house of Shemayah son of Delayah, son of Mehṭab'el, who was restrained, he said, "Let us meet together in the House of **Elohim (אֱלֹהִים)**, inside the Hēkal, and let us close the doors of the Hēkal, for they are coming to slay you – by night they are coming to slay you."

Nehem 6:11 And I said, "Should a man like me flee? And who is there like me who would go into the Hēkal to save his life? I do not go in!"

Nehem 6:12 And see, I perceived that **Elohim (אֱלֹהִים)** had not sent him, but that he spoke this prophecy against me because Tobiyah and Sanballat had hired him –

Nehem 6:13 because he was a hireling – that I should be afraid, and do so, and shall sin, and so they could give me an evil name, to reproach me.

Nehem 6:14 My **Elohim (אֱלֹהִים)**, remember Tobiyah and Sanballat, according to these works of theirs, and the prophetess No'adiah and the rest of the prophets who would have made me afraid.

Nehem 6:15 And the wall was completed on the twenty-fifth of the month of Elul, in fifty-two days.

Nehem 6:16 And it came to be, when all our enemies heard, and all the nations around us saw, that they fell greatly in their own eyes, and knew that this work was done by our **Elohim (אֱלֹהִים)**.

Nehem 6:17 In those days the nobles of Yehuḏah also sent many letters to Toḇiyah, while those of Toḇiyah came to them.

Nehem 6:18 For many in Yehuḏah were sworn to him, because he was the son-in-law of Sheḱanyah son of Arah, and his son Yehoḥanan had married the daughter of Meshullam son of Bereḱyah.

Nehem 6:19 They were also speaking about his good deeds before me, and reported my words to him. Toḇiyah sent letters to frighten me.

Nehem 7:1 And it came to be, when the wall was rebuilt, that I set up the doors, and the gatekeepers, and the singers, and the Lëwites were appointed.

Nehem 7:2 And I put my brother Ḥanani in charge of Yerushalayim, and Ḥananyah the head of the palace, for he was a trustworthy man and feared Elohim (אֱלֹהִים) more than many.

Nehem 7:3 And I said to them, "Let not the gates of Yerushalayim be opened until the sun is hot. And while they are standing by, let them shut the doors and bolt them. And appoint guards from among the inhabitants of Yerushalayim, each at his post, and each in front of his own house."

Nehem 7:4 And the city was wide on both sides and great, but the people in it were few, and the houses were not rebuilt.

Nehem 7:5 And my Elohim (אֱלֹהִים) put it into my heart to gather the nobles, and the deputy rulers, and the people, in order to be registered by genealogy. And I found a register of the genealogy of those who had come up at the beginning, and I found written in it:

Nehem 7:6 These are the sons of the province who came back from the captivity of the exiles whom Neḇuḱaḏnetstsar the King of Baḅel had exiled, and who returned to Yerushalayim and Yehuḏah, each to his city,

Nehem 7:7 who came with Zerubbabel, Yëshua, Neḥemyah, Azaryah, Ra'amyah, Naḥamani, Mordeḱai, Bilshan, Mispereth, Biḡwai, Neḥum,

Ba'anah. The number of the men of the people of Yisra'el:

Nehem 7:8 sons of Parosh, two thousand one hundred and seventy-two; Nehem 7:9 sons of Shephatyah, three hundred and seventy-two;

Nehem 7:10 sons of Arah, six hundred and fifty-two;

Nehem 7:11 sons of Paḥath-Mo'ab, of the sons of Yëshua and Yo'ab, two thousand eight hundred and eighteen;

Nehem 7:12 sons of Ëylam, one thousand two hundred and fifty-four;

Nehem 7:13 sons of Zattu, eight hundred and forty-five;

Nehem 7:14 sons of Zakkai, seven hundred and sixty;

Nehem 7:15 sons of Binnui, six hundred and forty-eight;

Nehem 7:16 sons of Bëḅai, six hundred and twenty-eight;

Nehem 7:17 sons of Azgad, two thousand three hundred and twenty-two;

Nehem 7:18 sons of Aḏoniqam, six hundred and sixty-seven;

Nehem 7:19 sons of Biḡwai, two thousand and sixty-seven;

Nehem 7:20 sons of Aḏin, six hundred and fifty-five;

Nehem 7:21 sons of Atër of Ḥizqiyah, ninety-eight;

Nehem 7:22 sons of Ḥashum, three hundred and twenty-eight;

Nehem 7:23 sons of Bëtsai, three hundred and twenty-four;

Nehem 7:24 sons of Ḥariph, one hundred and twelve;

Nehem 7:25 sons of Giḅ'on, ninety-five;

Nehem 7:26 men of Bëyth Leḥem and Netophah, one hundred and eighty-eight;

Nehem 7:27 men of Anathoth, one hundred and twenty-eight;

Nehem 7:28 men of Bëyth Azmaweth, forty-two;

Nehem 7:29 men of Qiryath Ye'arim, Kephirah, and Be'ëroth, seven hundred and forty-three;
Nehem 7:30 men of Ramah and Geḇa, six hundred and twenty-one;
Nehem 7:31 men of Miḳmas, one hundred and twenty-two;
Nehem 7:32 men of Bëyth Ēl and Ai, one hundred and twenty-three;
Nehem 7:33 men of the other Neḇo, fifty-two;
Nehem 7:34 sons of the other Ēylam, one thousand two hundred and fifty- four;
Nehem 7:35 sons of Ḥarim, three hundred and twenty;
Nehem 7:36 sons of Yeriḥo, three hundred and forty-five;
Nehem 7:37 sons of Loḡ, Ḥaḡiḡ, and Ono, seven hundred and twenty-one;
Nehem 7:38 sons of Sena'ah, three thousand nine hundred and thirty.
Nehem 7:39 The priests: sons of Yeḡayah, of the house of Yëshua, nine hundred and seventy-three;
Nehem 7:40 sons of Immër, one thousand and fifty-two;
Nehem 7:41 sons of Pashhur, one thousand two hundred and forty-seven;
Nehem 7:42 sons of Ḥarim, one thousand and seventeen.
Nehem 7:43 The Lëwites: sons of Yëshua, of Qaḡmi'ël, of the sons of Hoḡewah, seventy-four.
Nehem 7:44 The singers: sons of Asaph, one hundred and forty-eight.
Nehem 7:45 The gatekeepers: sons of Shallum, sons of Atër, sons of Talmon, sons of Aqqub, sons of Ḥatita, sons of Shoḇai, one hundred and thirty-eight.
Nehem 7:46 The Nethinim: sons of Tsiḥa, sons of Ḥasupha, sons of Tabb'a'oth,
Nehem 7:47 sons of Qëyros, sons of Si'a, sons of Paḡon,
Nehem 7:48 sons of Leḇanah, sons of Ḥaḡaḇa, sons of Salmai,

Nehem 7:49 sons of Ḥanan, sons of Giddël, sons of Gaḥar,
Nehem 7:50 sons of Re'ayah, sons of Retsin, sons of Neqoḡa,
Nehem 7:51 sons of Gazzam, sons of Uzza, sons of Pasëah,
Nehem 7:52 sons of Bëσαι, sons of Me'unim, sons of Nephishesim,
Nehem 7:53 sons of Baqbuq, sons of Ḥaḡupha, sons of Ḥarḥur,
Nehem 7:54 sons of Batslith, sons of Meḥiḡa, sons of Ḥarsha,
Nehem 7:55 sons of Barqos, sons of Sisera, sons of Temah,
Nehem 7:56 sons of Netsiyah, and sons of Ḥatipha.
Nehem 7:57 The sons of Shelomoh's servants: sons of Sotai, sons of Sophereth, sons of Periḡa,
Nehem 7:58 sons of Ya'ala, sons of Darqon, sons of Giddël,
Nehem 7:59 sons of Shephatyah, sons of Ḥattil, sons of Poḡereth of Tseḇayim, sons of Amon.
Nehem 7:60 All the Nethinim, and the sons of Shelomoh's servants, were three hundred and ninety-two.
Nehem 7:61 And these were the ones who came up from Tël Melah, Tël Ḥarsha, Kerub, Addon, and Immër, but they were unable to show their father's house, and their seed, whether they were of Yisra'ël:
Nehem 7:62 sons of Delayah, sons of Toḇiyah, sons of Neqoḡa, six hundred and forty-two.
Nehem 7:63 And of the priests: sons of Ḥaḇayah, sons of Qots, sons of Barzillai, who took a wife of the daughters of Barzillai the Gil'aḡite, and was called by their name.
Nehem 7:64 These sought their register among those who were counted by genealogy, but it was not found, so they were barred from the priesthood as defiled.
Nehem 7:65 And the governor said to them that they should not eat of the most Holy gifts until a priest stood up with the Urim and Tummim.

Nehem 7:66 All the assembly together was forty-two thousand three hundred and sixty,
Nehem 7:67 besides their male and female servants, these were seven thousand three hundred and thirty-seven. And they had two hundred and forty-five men and women singers.
Nehem 7:68 Their horses were seven hundred and thirty-six, their mules two hundred and forty-five,
Nehem 7:69 camels four hundred and thirty-five, donkeys six thousand seven hundred and twenty.
Nehem 7:70 And some of the heads of the fathers' houses contributed to the work. The governor gave to the treasury one thousand gold drachmas, fifty basins, and five hundred and thirty priestly garments.
Nehem 7:71 Some of the heads of the fathers' houses gave to the treasury of the work twenty thousand gold drachmas, and two thousand two hundred silver minas.
Nehem 7:72 And the rest of the people gave twenty thousand gold drachmas, two thousand silver minas, and sixty-seven priestly garments.
Nehem 7:73 So the priests, and the Lëwites, and the gatekeepers, and the singers, and some of the people, and the Nethinim, and all Yisra'el dwelt in their cities.
Nehem 8:1 And when the seventh month came, the children of Yisra'el were in their cities. And all the people gathered together as one man in the open space that was in front of the Water Gate. And they spoke to Ezra the scribe to bring the Book of the Law of Mosheh, which YĕHôVâH (יהוה) had commanded Yisra'el.
Nehem 8:2 And Ezra the priest brought the Law before the assembly of both men and women and all who could hear with understanding, on the first day of the seventh month.
Nehem 8:3 And he read from it in the open space in front of the Water Gate from morning until midday, before the men and women and those who could understand. And the ears of all the people listened to the Book of the Law.

Nehem 8:4 And Ezra the scribe stood on a platform of wood which they had made for the purpose. And beside him on his right stood Mattithyah, and Shema, and Anayah, and Uriyah, and Hîlqiyah, and Ma'asëyah. And on his left stood Peḏayah, and Misha'el, and Malkiyah, and Hashum, and Hashbaddanah, Zeḱaryah, Meshullam.
Nehem 8:5 And Ezra opened the book in the sight of all the people, for he was above all the people. And when he opened it, all the people stood up.
Nehem 8:6 And Ezra blessed YĕHôVâH (יהוה), the great Elohîm (אלהים). Then all the people answered, "Amën, Amën!" while lifting up their hands. And they bowed their heads and worshipped YĕHôVâH (יהוה) with faces to the ground.
Nehem 8:7 And Yëshua, and Bani, and Shërëbyah, Yamin, Aqqub, Shabbethai, Hoḏiyah, Ma'asëyah, Qelita, Azaryah, Yozaḅaḏ, Hanan, Pelayah, and the Lëwites, caused the people to understand the Law while the people were in their place.
Nehem 8:8 And they read in the Book of the Law of Elohîm (אלהים), translating to give the sense, and caused them to understand the reading.
Nehem 8:9 And Neḥemyah, who was the governor, and Ezra the priest, the scribe, and the Lëwites who taught the people said to all the people, "This day is Holy to YĕHôVâH (יהוה) your Elohîm (אלהים). Do not mourn or weep." For all the people wept when they heard the words of the Law.
Nehem 8:10 Then he said to them, "Go, eat the fat, drink the sweet, and send portions to those for whom none is prepared. For this day is Holy to our YĕHôVâH (יהוה). Do not be sad, for the joy of YĕHôVâH (יהוה) is your strength."
Nehem 8:11 And the Lëwites were silencing all the people, saying, "Hush, for the day is Holy, do not be sad."
Nehem 8:12 And all the people went to eat and to drink, and to send portions and make a great rejoicing, because they understood the words that were made known to them.

Nehem 8:13 And on the second day the heads of the fathers' houses of all the people, with the priests and Lëwites, were gathered to Ezra the scribe, in order to study the words of the Law.
Nehem 8:14 And they found written in the Law, which YĕHôVâH (יהוה) had commanded by Mosheh, that the children of Yisra'el should dwell in booths in the festival of the seventh month,
Nehem 8:15 and that they should announce and proclaim in all their cities and in Yerushalayim, saying, "Go out to the mountain, and bring olive branches, branches of oil trees, and myrtle branches, and palm branches, and branches of leafy trees, to make booths, as it is written."
Nehem 8:16 So the people went out and brought them and made themselves booths, each one on the roof of his house, and in their courtyards and in the courtyards of the House of Elohim (אלהים), and in the open space of the Water Gate and in the open space of the Gate of Ephrayim.
Nehem 8:17 And the entire assembly of those who had come back from the captivity made booths and sat under the booths, for since the days of Yeshua son of Nun until that day the children of Yisra'el had not done so. And there was very great rejoicing.
Nehem 8:18 And day by day, from the first day until the last day, he read from the Book of the Law of Elohim (אלהים). And they performed the festival seven days. And on the eighth day there was an assembly, according to the right- ruling.
Nehem 9:1 And on the twenty-fourth day of this month the children of Yisra'el were assembled with fasting, and in sackcloth, and with earth on them.
Nehem 9:2 And the descendants of Yisra'el separated themselves from all foreigners, and stood and confessed their sins, and the crookednesses of their fathers,
Nehem 9:3 and they stood up in their place and read from the Book of the Law of YĕHôVâH (יהוה) their Elohim (אלהים) a fourth part of the day, and a

fourth part they were confessing and worshipping YĕHôVâH (יהוה) their Elohim (אלהים).
Nehem 9:4 Then Yĕshua and Bani, Qadmi'el, Shebanyah, Bunni, Shĕrĕbyah, Bani, Kenani stood on the stairs of the Lëwites and cried out with a loud voice to YĕHôVâH (יהוה) their Elohim (אלהים).
Nehem 9:5 Then the Lëwites, Yĕshua and Qadmi'el, Bani, Hashabneyah, Shĕrĕbyah, Hodiyah, Shebanyah, Pethahyah, said, "Rise, bless YĕHôVâH (יהוה) your Elohim (אלהים) forever and ever! And let them bless Your glorious Name, which is exalted above all blessing and praise!
Nehem 9:6 "You are YĕHôVâH (יהוה), You alone. You have made the heavens, the heavens of the heavens, with all their host, the earth and all that are on it, the seas and all that are in them, and You give life to them all. And the host of the heavens are bowing themselves to You.
Nehem 9:7 "You are YĕHôVâH (יהוה), the Elohim (אלהים) who chose 'Ab-râm (אַבְרָם), and brought him out of Ur of the Chaldees, and gave him the name of 'Ab-râ-hâm (אַבְרָהָם),
Nehem 9:8 and found his heart trustworthy before You, and made a covenant with him to give the land of the Kena'anites, the Hittites, the Amorites, and the Perizzites, and the Yebusites, and the Girgashites – to give it to his seed. And You have established Your words, for You are righteous,
Nehem 9:9 and saw the affliction of our fathers in Mitsrayim, and heard their cry by the Sea of Reeds,
Nehem 9:10 and gave signs and wonders against Pharaoh, and against all his servants, and against all the people of his land. For You knew that they acted proudly against them. And You made a Name for Yourself, as it is this day.
Nehem 9:11 "And You split the sea before them, and they passed over into the midst of the sea on the dry land. And their pursuers You threw into the deep as a stone into the mighty waters.
Nehem 9:12 "And You led them by day with a cloudy column, and by night with a column of fire, to give them light in the way they were to go.

Nehem 9:13 “And You came down on Mount Sinai, and spoke with them from the heavens, and gave them straight right-rulings and Law of truth, good laws and commands.

Nehem 9:14 “And You made known to them Your Holy Sabbath, and You commanded them commands and laws and Torot , by the hand of Mosheh Your servant.

Nehem 9:15 “And You gave them bread from the heavens for their hunger, and brought them water out of the rock for their thirst, and said to them to go in to possess the land which You had sworn to give them.

Nehem 9:16 “But they and our fathers acted proudly, and hardened their necks, and did not obey Your commands.

Nehem 9:17 “And they refused to obey, and they remembered not Your wonders that You did among them, and hardened their necks, and in their rebellion they appointed a leader to return to their bondage. But You are a forgiving Eloah, showing favour, and compassionate, patient, and of great kindness, and did not forsake them.

Nehem 9:18 “Even when they made a moulded calf for themselves, and said, ‘This is your mighty one that brought you up out of Mitsrayim,’ and worked great blasphemies,

Nehem 9:19 yet You, in Your great compassion did not forsake them in the wilderness. The column of the cloud did not turn away from them by day to lead them on the way, nor the column of fire by night to give them light in the way they were to go.

Nehem 9:20 “You also gave Your good Spirit [Ruach רוח] to instruct them, and did not withhold Your manna from their mouth, and gave them water for their thirst.

Nehem 9:21 “And for forty years You sustained them in the wilderness – they lacked not. Their garments did not wear out and their feet did not swell.

Nehem 9:22 “And You gave them reigns and peoples, and apportioned them their lot. So they

took possession of the land of Siḥon, and the land of the King of Ḥeshbon, and the land of Oḡ King of Bashan.

Nehem 9:23 “And You increased their children as the stars of the heavens, and brought them into the land which You had said to their fathers to go in and possess.

Nehem 9:24 “So the sons went in and possessed the land, and You humbled before them the people of the land, the Kena'anites, and gave them into their hands, with their sovereigns and the people of the land, to do with them as they desired.

Nehem 9:25 “And they captured walled cities and a rich land, and possessed houses filled with all good, cisterns already dug, vineyards, and olive-trees, and fruit trees, in plenty. So they ate and were satisfied and grew fat, and delighted themselves in Your great goodness.

Nehem 9:26 “But they became disobedient and rebelled against You, and cast Your Law behind their backs. And they slew Your prophets who had warned them, to bring them back to Yourself. And they worked great blasphemies.

Nehem 9:27 “Therefore You gave them into the hand of their enemies, who distressed them. And in the time of their distress, when they cried to You, You heard from the heavens. And according to Your great compassion You gave them saviours who saved them from the hand of their enemies.

Nehem 9:28 “But after they had rest, they turned back to do evil before You. Then You left them in the hand of their enemies, so that they ruled over them. But when they turned back and cried out to You, You heard from the heavens, and delivered them according to Your compassion, many times, Nehem 9:29 and warned them, to bring them back to Your Law. But they acted proudly, and did not obey Your commands, and sinned against Your right-rulings, ‘which if a man does, he shall live by them.’ And they gave the rebellious shoulder and hardened their necks, and would not hear.

Nehem 9:30 “And You had patience with them for many years, and did warn them by Your Spirit [Ruach רוח], by the hand of Your prophets, yet they would not give ear. Therefore You gave them into the hand of the peoples of the lands.

Nehem 9:31 “But in Your great compassion You did not make an end of them nor forsake them, for You are an Ēl of favour and compassion.

Nehem 9:32 “And now, our Elohîm (אלהים), the great, the mighty, and awesome Ēl, guarding the covenant and the kindness, let not all the trouble that has come upon us, our sovereigns and our heads, our priests and our prophets, our fathers and on all Your people, from the days of the sovereigns of Ashshur until this day, seem little before You.

Nehem 9:33 “And in all that has come upon us You are righteous, for You have done truth, but we have done wrong.

Nehem 9:34 “And our sovereigns, our rulers, our priests, and our fathers, have not done Your Law, nor heeded Your commands and Your witnesses, with which You witnessed against them.

Nehem 9:35 “For they have not served You in their reign, or in Your great goodness that You gave them, or in the large and rich land which You set before them – neither turned back from their evil deeds.

Nehem 9:36 “See, we are servants today! And the land that You gave to our fathers, to eat its fruit and the good of it, see, we are servants in it!

Nehem 9:37 “And its rich yield goes to the sovereigns You have set over us, because of our sins. And they rule over our bodies and our livestock at their pleasure, and we are in great distress.

Nehem 9:38 “And because of all this, we are making a trustworthy pledge, and write it. And our rulers, our Lëwites, our priests set their seal on it.”

Nehem 10:1 And those who set their seal were: Neḥemyah the governor, son of Hakaḏyah, and Tsidqiyah,

Nehem 10:2 Serayah, Azaryah, Yirmeyah, Nehem 10:3 Pashhur, Amaryah, Malkiyah, Nehem 10:4 Ḥattush, Sheḇanyah, Malluḵ, Nehem 10:5 Ḥarim, Merëmoth, Oḇaḏyah, Nehem 10:6 Dani'el, Ginnethon, Baruḵ, Nehem 10:7 Meshullam, Abiyah, Miyamin, Nehem 10:8 Ma'azyah, Bilgai, and Shemayah. These were the priests.

Nehem 10:9 And the Lëwites: both Yëshua son of Atsanyah, Binnui of the sons of Ḥënaḏaḏ, Qaḏmi'el.

Nehem 10:10 And their brothers: Sheḇanyah, Hoḏiyah, Qelita, Pelayah, Ḥanan, Nehem 10:11 Miḵa, Reḥob, Ḥashaḇyah, Nehem 10:12 Zakkur, Shërëḇyah, Sheḇanyah, Nehem 10:13 Hoḏiyah, Bani, and Beninu.

Nehem 10:14 The leaders of the people: Parosh, Paḥath-Mo'ab, Ēylam, Zattu, Bani,

Nehem 10:15 Bunni, Azgaḏ, Bëḇai,

Nehem 10:16 Aḏoniyah, Biḡwai, Aḏin,

Nehem 10:17 Atër, Ḥizqiyah, Azzur,

Nehem 10:18 Hoḏiyah, Ḥashum, Bëtsai,

Nehem 10:19 Ḥariph, Anathoth, Nëḇai,

Nehem 10:20 Maḡpi'ash, Meshullam, Ḥëzir,

Nehem 10:21 Meshëyzab'el, Tsadoq, Yaddua,

Nehem 10:22 Pelatyah, Ḥanan, Anayah,

Nehem 10:23 Hoshëa, Ḥananyah, Ḥashshub,

Nehem 10:24 Halloḥësh, Pilḥa, Shobëḡ,

Nehem 10:25 Reḥum, Ḥashaḇnah, Ma'asëyah,

Nehem 10:26 Aḥiyah, Ḥanan, Anan,

Nehem 10:27 Malluḵ, Ḥarim, Ba'anah.

Nehem 10:28 And the rest of the people, the priests, the Lëwites, the gatekeepers, the singers, the Nethinim, and all those who had separated themselves from the peoples of the lands unto the Law of Elohîm (אלהים), their wives, their sons, and their daughters, all who had knowledge and understanding,

Nehem 10:29 were joining with their brothers, their nobles, and were entering into a curse and into an oath to walk in the Law of Elohîm (אלהים), which was given by Mosheh the servant of Elohîm (אלהים), and to guard and do all the commands of

YĕHôVâH (יהוה) our Master, and His right-rulings and His laws,
 Nehem 10:30 and that we would not give our daughters as wives to the peoples of the land, nor take their daughters for our sons,
 Nehem 10:31 and that if the peoples of the land bring wares or any grain to sell on the Sabbath day, we would not buy it from them on the Sabbath, or on a Holy day, and we would forego the seventh year and the interest of every hand.
 Nehem 10:32 And we imposed commands on ourselves, to give from ourselves yearly one-third of a sheqel for the service of the House of our Elohim (אלהים):
 Nehem 10:33 for the showbread, and for the continual grain offering, and for the continual burnt offering of the Sabbaths, of the New Moons, for the appointed times, and for the Holy offerings, and for the sin offerings to make atonement for Yisra'el, and all the work of the House of our Elohim (אלהים).
 Nehem 10:34 And we cast lots among the priests, and the Lëwites, and the people, for bringing the wood offering into the House of our Elohim (אלהים), according to our fathers' houses, at the appointed times year by year, to burn on the altar of YĕHôVâH (יהוה) our Elohim (אלהים) as it is written in the Law,
 Nehem 10:35 and to bring the first-fruits of our soil and the first-fruits of all fruit of all trees, year by year, to the House of YĕHôVâH (יהוה),
 Nehem 10:36 also to bring the first-born of our sons and our livestock, as it is written in the Law, and the firstlings of our herds and our flocks, to the House of our Elohim (אלהים), to the priests attending in the House of our Elohim (אלהים).
 Nehem 10:37 And that we should bring the first-fruits of our dough, and our contributions, and the fruit from all kinds of trees, of new wine and of oil, to the priests, to the storerooms of the House of our Elohim (אלהים); and the tithes of our land to

the Lëwites, for the Lëwites should receive the tithes in all our rural towns.
 Nehem 10:38 And the priest, son of Aharon, shall be with the Lëwites when the Lëwites receive tithes, and the Lëwites bring up a tenth of the tithes to the House of our Elohim (אלהים), to the rooms of the storehouse.
 Nehem 10:39 For the children of Yisra'el and the children of Lëwi bring the offering of the grain, of the new wine and the oil, to the storerooms where the vessels of the Holy place are, where the priests who attend and the gatekeepers and the singers are, and we should not neglect the House of our Elohim (אלהים).
 Nehem 11:1 Now the rulers of the people dwelt at Yerushalayim, and the rest of the people cast lots to bring one out of ten to dwell in Yerushalayim, the Holy city, and nine-tenths were to dwell in other cities.
 Nehem 11:2 And the people blessed all the men who volunteered to dwell at Yerushalayim.
 Nehem 11:3 And these are the heads of the province who dwelt in Yerushalayim, but in the cities of Yehudah everyone dwelt in his own possession in their cities – Yisra'el, the priests, and the Lëwites, and the Nethinim, and the sons of Shelomoh's servants.
 Nehem 11:4 And in Yerushalayim dwelt certain of the children of Yehudah and of the children of Binyamin. Of the children of Yehudah: Athayah son of Uzziyah, son of Zeḳaryah, son of Amaryah, son of Shephatyah, son of Mahalal'el, of the children of Perets;
 Nehem 11:5 and Ma'asëyah son of Baruk, son of Kol-Hozeh, son of Hazayah, son of Aḏayah, son of Yoyarib, son of Zeḳaryah, son of Shiloni.
 Nehem 11:6 All the sons of Perets who dwelt at Yerushalayim were four hundred and sixty-eight brave men.
 Nehem 11:7 And these are the sons of Binyamin: Sallu son of Meshullam, son of Yow'ed, son of

Peḏayah, son of Qolayah, son of Ma'asëyah, son of Ithi'el, son of Yeshayah;

Nehem 11:8 and after him Gabbai, Sallai, nine hundred and twenty-eight.

Nehem 11:9 And Yo'el son of Zikri was their overseer, and Yehudah son of Senuah was second over the city.

Nehem 11:10 Of the priests: Yedayah son of Yoyarib, Yaḳin,

Nehem 11:11 Serayah son of Hilqiyah, son of Meshullam, son of Tsadoq, son of Merayoth, son of Aḥitub, was the leader of the House of **Elohim (אֱלֹהִים)**.

Nehem 11:12 And their brothers who did the work of the House were eight hundred and twenty-two; and Aḏayah son of Yeroḥam, son of Pelalyah, son of Amtsi, son of Zeḳaryah, son of Pashhur, son of Malkiyah,

Nehem 11:13 and his brothers, heads of the fathers' houses, were two hundred and forty-two; and Amashai son of Azar'el, son of Aḥzai, son of Meshillëmoth, son of Immër,

Nehem 11:14 and their brothers, mighty brave ones, were one hundred and twenty-eight. And their overseer was Zabdi'el, son of the great ones.

Nehem 11:15 Also of the Lëwites: Shemayah son of Ḥashshub, son of Azriqam, son of Ḥashabayah, son of Bunni;

Nehem 11:16 and Shabbethai and Yozabad, of the heads of the Lëwites, over the outside work of the House of **Elohim (אֱלֹהִים)**;

Nehem 11:17 and Mattanyah son of Miḳa, son of Zabdi, son of Asaph, who was the leader who began the thanksgiving with prayer, and Baqbuqyah the second among his brothers, and Aḇda son of Shammua, son of Galal, son of Yeduthun.

Nehem 11:18 All the Lëwites in the Holy city were two hundred and eighty-four.

Nehem 11:19 And the gatekeepers, Aqqub, Talmon, and their brothers keeping guard at the gates, were one hundred and seventy-two.

Nehem 11:20 And the rest of Yisra'el, of the priests, Lëwites, were in all the cities of Yehudah, each one in his inheritance.

Nehem 11:21 But the Nethinim dwelt in Ophel. And Tsiḥa and Gishpa were over the Nethinim.

Nehem 11:22 And the overseer of the Lëwites at Yerushalayim was Uzzi son of Bani, son of Ḥashabayah, son of Mattanyah, son of Miḳa. Of the sons of Asaph, the singers were over the work of the House of **Elohim (אֱלֹהִים)**,

Nehem 11:23 for the sovereign's command was upon them – and support for the singers, a matter day by day.

Nehem 11:24 And Pethaḥyah son of Meshëyzab'el, of the children of Zerah son of Yehudah, was the sovereign's deputy in all matters concerning the people.

Nehem 11:25 And at the villages with their fields, some of the children of Yehudah dwelt in Qiryath Arba and its villages, and in Dibon and its villages, and in Yeqabtse'el and its villages,

Nehem 11:26 and in Yëshua, and in Moladah, and in Bëyth Pelet,

Nehem 11:27 and in Ḥatsar Shu'al, and in Be'ërsheḇa and its villages,

Nehem 11:28 and in Tsiqlaḡ, and in Meḳonah and its villages,

Nehem 11:29 and in Ĕn Rimmon, and in Tsorah, and in Yarmuth,

Nehem 11:30 Zanowah, Aḏullam, and their villages; in Laḳish and its fields; in Azëqah and its villages. So they dwelt from Be'ërsheḇa to the Valley of Hinnom.

Nehem 11:31 And the children of Binyamin: from Geba, Miḳmash, and Ayyah, and Bëyth Ĕl, and their villages;

Nehem 11:32 Anathoth, Nob, Ananyah;

Nehem 11:33 Ḥatsor, Ramah, Gittayim;

Nehem 11:34 Ḥadid, Tseḇo'im, Neḇallat;

Nehem 11:35 Loḏ, and Ono, and the Valley of Craftsmen.

Nehem 11:36 And of the Lëwites, the divisions of Yehuḏah were for Binyamin.

Nehem 12:1 And these were the priests and the Lëwites who came up with Zerubbabel son of She'alti'el, and Yëshua: Serayah, Yirmeyah, Ezra, Nehem 12:2 Amaryah, Malluḵ, Ḥattush, Nehem 12:3 Sheḵanyah, Reḥum, Merëmoth, Nehem 12:4 Iddo, Ginnethoi, Aḇiyah, Nehem 12:5 Miyamin, Ma'adyah, Bilgah, Nehem 12:6 Shemayah, and Yoyariḇ, Yeḏayah, Nehem 12:7 Sallu, Amoq, Ḥilqiyah, and Yeḏayah. These were the heads of the priests and their brothers in the days of Yëshua.

Nehem 12:8 And the Lëwites: Yëshua, Binnui, Qaḏmi'el, Shërëḇyah, Yehuḏah, Mattanyah over the thanksgiving, he and his brothers.

Nehem 12:9 And Baqbuqyah and Unni, their brothers, were opposite them for guard duties.

Nehem 12:10 And Yëshua brought forth Yoyaḳim, and Yoyaḳim brought forth Elyashiḇ, and Elyashiḇ brought forth Yoyaḏa,

Nehem 12:11 and Yoyaḏa brought forth Yonathan, and Yonathan brought forth Yaddua.

Nehem 12:12 And in the days of Yoyaḳim, the priests, the heads of the fathers' houses were: of Serayah, Merayah; of Yirmeyah, Ḥananyah;

Nehem 12:13 of Ezra, Meshullam; of Amaryah, Yehoḥanan;

Nehem 12:14 of Meliḵu, Yonathan; of Sheḇanyah, Yosëph;

Nehem 12:15 of Ḥarim, Aḏna; of Merayoth, Ḥelqai;

Nehem 12:16 of Iddo, Zeḵaryah; of Ginnethon, Meshullam;

Nehem 12:17 of Aḇiyah, Zikri, son of Minyamin; of Mo'adyah, Piltai;

Nehem 12:18 of Bilgah, Shammua; of Shemayah, Yehonathan;

Nehem 12:19 of Yoyariḇ, Mattenai; of Yeḏayah, Uzzi;

Nehem 12:20 of Sallai, Qallai; of Amoq, Ėḇer;

Nehem 12:21 of Ḥilqiyah, Ḥashaḇyah. And of Yeḏayah, Nethanë'l.

Nehem 12:22 The Lëwites and priests in the days of Elyashiḇ, Yoyaḏa, Yoḥanan, and Yaddua, were recorded heads of their fathers' houses, also the priests in the reign of Dareyawesh the Persian.

Nehem 12:23 The sons of Lëwi, the heads of the fathers' houses until the days of Yoḥanan son of Elyashiḇ, were written in the book of the annals.

Nehem 12:24 And the heads of the Lëwites were Ḥashaḇyah, Shërëḇyah, and Yëshua son of Qaḏmi'el, with their brothers opposite them, to praise, to give thanks, watch opposite watch, according to the command of Dawiḏ the man of Elohim (אלהים).

Nehem 12:25 Mattanyah, and Baqbuqyah, Oḇadyah, Meshullam, Talmon, Aqquḇ were gatekeepers guarding at the storerooms of the gates.

Nehem 12:26 These were in the days of Yoyaḳim son of Yëshua, son of Yotsaḏaq, and in the days of Neḥemyah the governor, and of Ezra the priest, the scribe.

Nehem 12:27 And at the dedication of the wall of Yerushalayim they sought out the Lëwites in all their places, to bring them to Yerushalayim to perform the dedication with gladness, and with thanksgivings, and with singing, cymbals, harps and lyres.

Nehem 12:28 And the sons of the singers gathered together from the countryside around Yerushalayim, from the villages of the Netophathites,

Nehem 12:29 and from the house of Gilgal, and from the fields of Geḇa and Azmaweth – for the singers had built themselves villages all around Yerushalayim.

Nehem 12:30 And the priests and Lëwites cleansed themselves, and they cleansed the people, and the gates, and the wall.

Nehem 12:31 And I brought the rulers of Yehuḏah up on the wall, and appointed two large thanksgiving choirs, to go to the right on the wall toward the Dung Gate,

Nehem 12:32 and after them went Hoshayah and half of the rulers of Yehuḏah,
Nehem 12:33 then Azaryah, Ezra, and Meshullam,
Nehem 12:34 Yehuḏah, and Binyamin, and Shemayah, and Yirmeyah,
Nehem 12:35 and of the sons of the priests with trumpets: Zeḱaryah son of Yonathan, son of Shemayah, son of Mattanyah, son of Miḱayah, son of Zakkur, son of Asaph,
Nehem 12:36 and his brothers Shemayah and Azar'el, Milalai, Gilalai, Ma'ai, Nethan'el, and Yehuḏah, Ḥanani with instruments of songs of Dawid the man of Elohim (אֱלֹהִים), with Ezra the scribe before them.
Nehem 12:37 And at the Fountain Gate and straight ahead of them, they went up the stairs of the City of Dawid, on the stairway of the wall, beyond the house of Dawid, as far as the Water Gate eastward.
Nehem 12:38 And the other thanksgiving choir went over against them, and I behind them with half of the people on the wall, going past the Tower of the Ovens as far as the Broad Wall,
Nehem 12:39 and above the Gate of Ephrayim, and above the Old Gate, and above the Fish Gate, and the Tower of Ḥanan'el, and the Tower of the Hundred, as far as the Sheep Gate. And they stood still at the Gate of the Prison.
Nehem 12:40 Then the two thanksgiving choirs took their stand in the House of Elohim (אֱלֹהִים), and I and half of the deputy rulers with me,
Nehem 12:41 and the priests, Elyaqim, Ma'asëyah, Minyamin, Miḱayah, Elyo'ëynai, Zeḱaryah, and Ḥananyah, with trumpets,
Nehem 12:42 and Ma'asëyah, and Shemayah, and El'azar, and Uzzi, and Yehoḥanan, and Malkiyah, and Eylam, and Ezer. And the singers sang aloud, with Yizrah'yah in charge.
Nehem 12:43 And on that day they brought great offerings and rejoiced, for Elohim (אֱלֹהִים) had made them rejoice with great joy. And the women

and the children also rejoiced, so that the joy of Yerushalayim was heard far away.
Nehem 12:44 And on that day some were appointed over the rooms for the stores, for the contributions, for the first-fruits, and for tithes, to gather into them from the fields of the cities the portions required by the Law for the priests and for the Lëwites. For Yehuḏah rejoiced over the priests and the Lëwites who stood up.
Nehem 12:45 Both the singers and the gatekeepers guarded the charge of their Elohim (אֱלֹהִים) and the charge of the cleansing, according to the command of Dawid and Shelomoh his son.
Nehem 12:46 For in the days of Dawid and Asaph of old there were chiefs of the singers, and songs of praise and thanksgiving to Elohim (אֱלֹהִים).
Nehem 12:47 And in the days of Zerubbabel and in the days of Neḥemyah all Yisra'el gave the portions for the singers and the gatekeepers, a portion for each day. And they set apart what was for the Lëwites, and the Lëwites set apart what was for the children of Aharon.
Nehem 13:1 On that day was read from the Book of Mosheh in the hearing of the people, and in it was found written that an Ammonite and Mo'abite should not come into the assembly of Elohim (אֱלֹהִים) forever,
Nehem 13:2 because they had not met the children of Yisra'el with bread and water, and hired Bil'am against them to curse them, although our Elohim (אֱלֹהִים) turned the curse into a blessing.
Nehem 13:3 And it came to be, when they had heard the Law, that they separated all the mixed multitude from Yisra'el.
Nehem 13:4 And before this, Elyashib the priest, having authority over the storerooms of the House of our Elohim (אֱלֹהִים), was a relative of Tobiyah,
Nehem 13:5 and he had prepared for him a large room, where previously they had stored the grain offerings, the frankincense, and the utensils, and the tithes of grain, the new wine and the oil, which were commanded to be given to the Lëwites and

the singers and the gatekeepers, and the contributions for the priests.

Nehem 13:6 But in all this I was not in Yerushalayim, for in the thirty-second year of Artahshashta King of Babel I came to the sovereign. And after some days I asked leave from the sovereign to return, Nehem 13:7 and I came to Yerushalayim and learned of the evil which Elyashib had done for Tobiyah, in preparing a room for him in the courts of the House of Elohim (אֱלֹהִים).

Nehem 13:8 And it was very displeasing to me. Therefore I threw all the household goods of Tobiyah out of the room,

Nehem 13:9 and I commanded them to cleanse the rooms. And I put back into them the utensils of the House of Elohim (אֱלֹהִים), with the grain offering and the frankincense.

Nehem 13:10 And I learned that the portions for the Lēwites had not been given them, for each of the Lēwites and the singers who did the work had gone back to his field.

Nehem 13:11 Then I contended with the deputy rulers, and said, "Why is the House of Elohim (אֱלֹהִים) forsaken?" And I gathered them together and set them in their place.

Nehem 13:12 And all Yehudah brought the tithe of the grain and the new wine and the oil to the storehouse.

Nehem 13:13 And I appointed as treasurers over the storehouse Shelemyah the priest and Tsadoq the scribe, and Peḏayah of the Lēwites. And next to them was Hanan son of Zakkur, son of Mattanyah. For they were reckoned trustworthy, and it was on them to distribute to their brothers.

Nehem 13:14 Remember me, O my Elohim (אֱלֹהִים), concerning this, and do not wipe out my kind deeds that I have done for the House of my Elohim (אֱלֹהִים), and for its charges!

Nehem 13:15 In those days I saw in Yehudah those treading wine presses on the Sabbath, and bringing in sheaves, and loading donkeys with wine, grapes,

and figs, and all kinds of burdens, which they brought into Yerushalayim on the Sabbath day. So I warned them on the day they sold food.

Nehem 13:16 And men of Tsor dwelt there, bringing in fish and all kinds of goods, and sold them on the Sabbath to the children of Yehudah, and in Yerushalayim.

Nehem 13:17 Then I contended with the nobles of Yehudah, and said to them, "What evil matter is this that you are doing, profaning the Sabbath day?

Nehem 13:18 "Did not your fathers do the same so that our Elohim (אֱלֹהִים) brought all this evil on us and on this city? Yet you bring added wrath on Yisra'el by profaning the Sabbath."

Nehem 13:19 And it came to be, at the gates of Yerushalayim, as it began to be dark before the Sabbath, that I commanded the gates to be shut, and commanded that they should not be opened till after the Sabbath. And I stationed some of my servants at the gates, so that no burdens would be brought in on the Sabbath day.

Nehem 13:20 And the merchants and sellers of all kinds of wares spent the night outside Yerushalayim once or twice,

Nehem 13:21 and I warned them, and said to them, "Why do you spend the night around the wall? If you do so again, I lay hands on you!" From that time on they came no more on the Sabbath.

Nehem 13:22 And I commanded the Lēwites that they should cleanse themselves, and they should come, guarding the gates, to set apart the Sabbath day. Remember me, O my Elohim (אֱלֹהִים), concerning this also, and pardon me according to the greatness of Your kindness!

Nehem 13:23 In those days I also saw Yehudim (Jews) who had married women of Ashdod, Ammon, Mo'ab.

Nehem 13:24 And half of their children spoke the language of Ashdod, and could not speak the language of Yehudah, but spoke according to the language of one or the other people.

Nehem 13:25 Then I contended with them and cursed them, and smote some of them and pulled out their hair, and made them swear by **Elohim (אלהים)**, saying, "You do not give your daughters as wives to their sons, nor take their daughters for your sons or yourselves.

Nehem 13:26 "Did not Shelomoh King of Yisra'el sin because of them? Among the many nations there was no sovereign like him, who was beloved of his **Elohim (אלהים)**, and **Elohim (אלהים)** made him sovereign over all Yisra'el. Even him foreign women caused to sin.

Nehem 13:27 "Should we then hear of your doing all this great evil, trespassing against our **Elohim (אלהים)** by marrying foreign wives?"

Nehem 13:28 And one of the sons of Yoyada, son of Elyashib the high priest, was a son-in-law of Sanballat the Ḥoronite. And I drove him from me.

Nehem 13:29 Remember them, O my **Elohim (אלהים)**, because they have defiled the priesthood and the covenant of the priesthood, and of the Lëwites.

Nehem 13:30 Thus I cleansed them from all that is foreign. And I appointed duties to the priests and the Lëwites, each in his task,

Nehem 13:31 and for the wood offering and the first-fruits at appointed times. Remember me, O my **Elohim (אלהים)**, for good!

Estër Outline

1. Persian Festival and Ascension of Estër (1:1 - 2:23)

a. Xerxes' Royal Feast (1:1 - 22)

i. Xerxes' Greatness (1:1 - 8)

ii. Queen Vashti's Refusal (1:9 - 12)

iii. Queen Vashti Deposed (1:13 - 22)

b. The Rise of Estër (2:1 - 23)

i. Seeking Vashti's Successor (2:1 - 4)

ii. Estër Finds Favor (2:5 - 16)

iii. Estër Becomes Queen (2:17 - 20)

iv. Mordecai Uncovers a Conspiracy (2:21 - 23)

2. Haman's Plot against the Jews (3:1 - 15)

a. Haman Elevated (3:1 - 2)

b. Haman's Plot to Destroy His Enemies (3:3 - 15)

3. Mordecai Appeals to Estër (4:1 - 17)

a. The Jews Lament Over the Royal Edict (4:1 - 3)

b. Mordecai Persuades Estër to Appeal to the King (4:4 - 17)

4. Estër's First Banquet (5:1 - 8)

a. Estër Approaches the King (5:1 - 4)

b. Estër Defers Her Request (5:5 - 8)

5. The Fall of Haman and Rise of Mordecai (5:9 - 6:14)

a. Haman's Plot Against Mordecai (5:9 - 14)

b. Mordecai is Honored (6:1 - 11)

c. Haman's Downfall Begins (6:12 - 14)

6. Estër's Second Banquet (7:1 - 10)

a. Estër Pleads for Her People (7:1 - 6)

b. The Hanging of Haman (7:7 - 10)

7. Estër Appeals for the Jews (8:1 - 17)

a. Estër and Mordecai Persuade the King to Issue New Edict (8:1 - 14)

b. The Jews Rejoice Over the New Royal Edict (8:15 - 17)

8. The Jews Victorious over Their Enemies (9:1 - 17)

a. The Jews Destroy Their Enemies (9:1 - 10)

b. Haman's Sons Hanged (9:11 - 17)

9. Jewish Festival and Ascension of Mordecai (9:18 - 10:3)

a. Feast of Purim Instituted (9:18 - 32)

b. Tribute to Xerxes and Mordecai (10:1 - 3)

Estër/Esther

Estër 1:1 And it came to be in the days of Ahashwërosh – he is the Ahashwërosh who reigned from India to Kush, a hundred and twenty-seven provinces –

Estër 1:2 in those days, when King Ahashwërosh sat on the throne of his reign, which was in the citadel of Shushan,

Estër 1:3 that in the third year of his reign he made a feast for all his officials and servants. The power of Persia and Media, the nobles and the princes of the provinces were before him,

Estër 1:4 when he showed the riches of his glorious reign and the splendour of his excellent greatness for many days, a hundred and eighty days.

Estër 1:5 And when these days were completed, the sovereign made a feast lasting seven days for all the people who were present in the citadel of Shushan, from great to small, in the courtyard of the garden of the sovereign's palace.

Estër 1:6 White and blue tapestries were fastened with cords of fine linen and purple on silver rods and marble columns – the couches were of gold and silver on a mosaic pavement of porphyry, marble, mother-of-pearl, and black marble.

Estër 1:7 And they served drinks in golden vessels, the vessels being different from one another, with much royal wine, according to the hand of the sovereign.

Estër 1:8 And drinking was according to the law, no one was compelled, for so the sovereign had ordered all the officers of his house, that they should do according to each one's pleasure.

Estër 1:9 Queens Vashti also made a feast for the women in the royal palace which King Ahashwërosh owned.

Estër 1:10 On the seventh day, when the heart of the sovereign was glad with wine, he ordered Mehuman, Biztha, Harbona, Bigtha, and Abagtha,

Zëthar, and Karkas, the seven eunuchs who were in attendance in the presence of King Ahashwërosh, Estër 1:11 to bring Queens Vashti before the sovereign, with her royal crown, in order to show her loveliness to the people and the officials, for she was lovely to look upon.

Estër 1:12 But Queens Vashti refused to come at the sovereign's command brought by his eunuchs. And the sovereign was very wroth, and his rage burned within him.

Estër 1:13 So the sovereign said to the wise men who understood the times (for in this way the sovereign's matter came before all who knew law and right-ruling,

Estër 1:14 and who were close to him: Karshena, Shëthar, Admatha, Tarshish, Meres, Marsena, Memukan, the seven princes of Persia and Media, who saw the sovereign's face, who sat first in the reign):

Estër 1:15 "According to law, what is to be done to Queens Vashti, because she did not perform the command of King Ahashwërosh, through the eunuchs?"

Estër 1:16 And Memukan answered before the sovereign and the princes, "Queens Vashti has misbehaved not only toward the sovereign, but also toward all the princes, and all the people who are in all the provinces of King Ahashwërosh.

Estër 1:17 "For the matter of the sovereignty shall go forth to all women, to make their husbands despised in their eyes, when they say, 'King Ahashwërosh commanded Queens Vashti to be brought in before him, but she did not come.'

Estër 1:18 "And this day the princesses of Persia and Media shall say to all the sovereign's officials that they have heard of the matter of the sovereignty – with plenty of scorn and wrath.

Estër 1:19 "If it pleases the sovereign, let a royal decree go out from him, and let it be recorded in the laws of the Persians and the Medes, so that it does not pass away, that Vashti shall come no more before King Ahashwërosh. And let the

sovereign give her royal position to another who is better than she.

Estër 1:20 “And the sovereign’s decree which he makes shall be proclaimed throughout all his rule, great as it is, and all the wives give esteem to their husbands, both great and small.”

Estër 1:21 And the word was good in the eyes of the sovereign and the princes, and the sovereign did according to the word of Memukan.

Estër 1:22 So he sent letters to all the sovereign’s provinces, to each province in its own writing, and to every people in their own language, that each man should be master in his own house and speak in the language of his people.

Estër 2:1 After these events, when the wrath of King Aḥashwërosh had ceased, he remembered Vashti, what she had done, and what had been decreed against her.

Estër 2:2 Then the sovereign’s servants who attended him said, “Let lovely young maidens be sought for the sovereign,

Estër 2:3 and let the sovereign appoint officers in all the provinces of his reign, and let them gather all the lovely young maidens to the citadel of Shushan, into the women’s quarters, under the hand of Hëgai the sovereign’s eunuch, guardian of the women, to give their preparations.

Estër 2:4 “And let the young woman who pleases the sovereign be sovereignty instead of Vashti.” And the word pleased the sovereign, and he did so.

Estër 2:5 In the citadel of Shushan there was a certain man, a Yehudite whose name was Mordekai son of Ya’ir, son of Shim’i, son of Qish, a Binyamite,

Estër 2:6 who had been exiled from Yerushalayim with the captives who had been exiled with Yeḳonyah King of Yehudah, whom Nebukaḏnetzar the King of Babel had exiled.

Estër 2:7 And it came to be that he was raising Haḏassah, that is Estër, his uncle’s daughter, for she had neither father nor mother. The young woman was lovely and of good appearance. And

when her father and mother died, Mordekai took her as his own daughter.

Estër 2:8 And it came to be, when the sovereign’s command and decree were heard, and when many young women were gathered at the citadel of Shushan, into the hand of Hëgai, that Estër, too, was taken to the sovereign’s palace, into the hand of Hëgai, guardian of the women.

Estër 2:9 And the young woman pleased him, and she received kindness from him. So he hastened to give her preparations and her portions, and gave her seven choice female servants from the sovereign’s palace. And he moved her and her female servants to the best place in the house of the women.

Estër 2:10 Estër had not made known her people or her relatives, for Mordekai had commanded her not to make it known.

Estër 2:11 And every day Mordekai walked about in front of the courtyard of the women’s quarters, to learn of Estër’s welfare and what is done to her.

Estër 2:12 Now when the turn of each young woman came to go in to King Aḥashwërosh after she had completed twelve months according to the regulations for the women – for the days of their preparation were completed as follows: six months with oil of myrrh, and six months with perfumes and with the preparations of women –

Estër 2:13 thus prepared, the young woman went to the sovereign, and whatever she asked for was given to take with her from the house of the women to the sovereign’s palace.

Estër 2:14 In the evening she went, and in the morning she returned to the second house of the women, into the hand of Sha’ashgaz, the sovereign’s eunuch, guardian of the concubines. She would not come in to the sovereign again unless the sovereign delighted in her and called for her by name.

Estër 2:15 And when the turn came for Estër, the daughter of Aḇihayil the uncle of Mordekai, who had taken her as his daughter, to come in to the

sovereign, she sought no matter but what Hëgai the sovereign's eunuch, guardian of the women, advised. And Estër found favour in the eyes of all who saw her.

Estër 2:16 And Estër was taken to King Aḥashwërosh, into his royal palace, in the tenth month, which is the month of Tëbëth, in the seventh year of his reign.

Estër 2:17 And the sovereign loved Estër more than all the women, and she found favour and kindness in his eyes more than all the maidens. And he set the royal crown upon her head and made her sovereignness instead of Vashti. Estër 2:18 And the sovereign made a great feast, the Feast of Estër, for all his officials and servants. And he proclaimed a release in the provinces and gave gifts according to the means of a sovereign.

Estër 2:19 And when maidens were assembled a second time, Mordekai sat within the sovereign's gate.

Estër 2:20 Estër had not made known her relatives and her people yet, as Mordekai commanded her, for Estër obeyed the command of Mordekai as when she was being raised by him.

Estër 2:21 In those days, while Mordekai sat within the sovereign's gate, two of the sovereign's eunuchs, Biḡthan and Teresh, doorkeepers, were wroth and sought to lay hands on King Aḥashwërosh.

Estër 2:22 And the matter became known to Mordekai, who informed Queens Estër, and Estër spoke to the sovereign in Mordekai's name. Estër 2:23 And when the matter was searched into, it was confirmed, and both were impaled on a stake. And it was written in the book of the annals in the presence of the sovereign.

Estër 3:1 After these events King Aḥashwërosh promoted Haman, son of Hammedatha the Aḡaḡite, and exalted him and seated him higher than all the princes with him.

Estër 3:2 And all the sovereign's servants who were in the sovereign's gate bowed and did obeisance to

Haman, for so the sovereign had commanded concerning him. But Mordekai would not bow or do obeisance.

Estër 3:3 And the sovereign's servants who were in the sovereign's gate said to Mordekai, "Why do you disobey the sovereign's command?"

Estër 3:4 And it came to be, when they spoke to him daily and he would not listen to them, that they told Haman, to see whether the words of Mordekai would stand – for he had told them that he was a Yehuḏite.

Estër 3:5 And when Haman saw that Mordekai did not bow or do obeisance, Haman was filled with wrath.

Estër 3:6 But it was despicable in his eyes to lay hands on Mordekai alone, for they had informed him of the people of Mordekai. Therefore Haman sought to destroy all the Yehuḏim (Jews) who were throughout all the reign of Aḥashwërosh, the people of Mordekai.

Estër 3:7 In the first month, which is the month of Nisan, in the twelfth year of King Aḥashwërosh, someone cast Pur – that is, the lot – before Haman from day to day, and from month to month, until it fell on the twelfth month, which is the month of Aḏar.

Estër 3:8 Haman then told King Aḥashwërosh, "There is a certain people scattered and dispersed among the people in all the provinces of your reign, whose laws are different from all people, and they do not do the sovereign's laws. Therefore it is not in the sovereign's interest to let them remain.

Estër 3:9 "If it pleases the sovereign, let a decree be written to destroy them, and let me pay ten thousand talents of silver into the hands of those who do the work, to bring it into the sovereign's treasuries."

Estër 3:10 And the sovereign took his signet ring from his hand and gave it to Haman, son of Hammedatha the Aḡaḡite, the enemy of the Yehuḏim (Jews).

Estër 3:11 And the sovereign said to Haman, “The silver and the people are given to you, to do with them as seems good to you.”

Estër 3:12 And the sovereign’s scribes were called on the thirteenth day of the first month, and a decree was written according to all that Haman commanded – to the viceroys of the sovereign, and to the governors who were over each province, and to the officials of all people, to every province according to its writing, and to every people in their language. It was written in the name of King Aḥashwërosh, and sealed with the sovereign’s signet ring.

Estër 3:13 And the letters were sent by the runners into all the sovereign’s provinces, to cut off, to slay, and to destroy all the Yehuḍim (Jews), both young and old, little children and women, in one day, on the thirteenth day of the twelfth month, which is the month of Aḡar, and to plunder their possessions.

Estër 3:14 A copy of the writing, to be made law in every province, was published for all people, to be ready for that day.

Estër 3:15 The runners went out, hastened by the sovereign’s command, and the decree was given out in the citadel of Shushan. The sovereign and Haman then sat down to drink, but the city of Shushan was in confusion.

Estër 4:1 And Mordeḳai learned of all that had been done, and Mordeḳai tore his garments and put on sackcloth and ashes, and went out into the midst of the city, and cried out with a loud and bitter cry.

Estër 4:2 And he went up to the front of the sovereign’s gate, for no one might enter the sovereign’s gate wearing sackcloth.

Estër 4:3 And in every province where the sovereign’s command and decree came, there was great mourning among the Yehuḍim (Jews), and fasting, and weeping, and wailing. And many lay in sackcloth and ashes.

Estër 4:4 And Estër’s young women and eunuchs came and told her, and the sovereigness was deeply pained, and sent garments to Mordeḳai to wear, and to take away his sackcloth from him, but he refused.

Estër 4:5 And Estër called Hathak, one of the sovereign’s eunuchs whom he had appointed to attend her, and she gave him a command concerning Mordeḳai, to learn what and why this was.

Estër 4:6 And Hathak went out to Mordeḳai, to an open space of the city, in front of the sovereign’s gate.

Estër 4:7 And Mordeḳai told him all that befell him, and all about the silver that Haman promised to pay into the sovereign’s treasuries to destroy the Yehuḍim (Jews).

Estër 4:8 And he gave him a copy of the written decree to destroy them, which was given at Shushan, to show it to Estër and explain it to her, and to command her to go in to the sovereign to make supplication to him, and plead before him for her people.

Estër 4:9 And Hathak came and told Estër the words of Mordeḳai.

Estër 4:10 And Estër spoke to Hathak, and gave him a command for Mordeḳai,

Estër 4:11 “All the sovereign’s servants and the people of the sovereign’s provinces know that any man or woman who goes into the inner court to the sovereign, who has not been called, he has but one law: to be put to death, except the one to whom the sovereign holds out the golden sceptre, who then shall live. But I have not been called to come in to the sovereign these thirty days.”

Estër 4:12 And they declared to Mordeḳai the words of Estër.

Estër 4:13 And Mordeḳai commanded them to answer Estër, “Do not think within yourself to escape in the sovereign’s palace any more than all the other Yehuḍim (Jews).”

Estër 4:14 “For if you keep entirely silent at this time, relief and deliverance shall arise for the Yehuḍim (Jews) from another place, while you and your father’s house perish. And who knows whether you have come to the reign for such a time as this?”

Estër 4:15 And Estër commanded to reply to Mordekai,

Estër 4:16 “Go, gather all the Yehuḍim (Jews) who are present in Shushan, and fast for me, and do not eat or drink for three days, night or day. I too, and my young women shall fast in the same way, then I shall go to the sovereign, which is against the law. And if I shall perish, I shall perish!”

Estër 4:17 Mordekai then went away and did according to all that Estër commanded him.

Estër 5:1 And it came to be on the third day that Estër put on royal apparel and stood in the inner court of the sovereign’s palace, in front of the sovereign’s house, while the sovereign sat on his royal throne in the royal house, opposite the entrance of the house.

Estër 5:2 And it came to be, when the sovereign saw Queens Estër standing in the court, that she found favour in his eyes, and the sovereign held out to Estër the golden sceptre which was in his hand. And Estër went near and touched the top of the sceptre.

Estër 5:3 And the sovereign said to her, “What is it, Queens Estër, and what is your request? Up to half my reign, and it is given to you!”

Estër 5:4 And Estër answered, “If it pleases the sovereign, let the sovereign and Haman come today to the feast which I have prepared for him.”

Estër 5:5 And the sovereign said, “Get Haman at once, to do as Estër has said.” Then the sovereign and Haman went to the feast which Estër had prepared.

Estër 5:6 And the sovereign said to Estër at the feast of wine, “What is your petition? And it is given you. And what is your request? Up to half my reign, and it is done!”

Estër 5:7 And Estër answered and said, “My petition and request is this:

Estër 5:8 “If I have found favour in the eyes of the sovereign, and if it pleases the sovereign to give my petition and perform my request, then let the sovereign and Haman come to the feast which I make for them, and tomorrow I shall do according to the word of the sovereign.”

Estër 5:9 And Haman went out that day rejoicing and with a glad heart. But when Haman saw Mordekai in the sovereign’s gate, and that he did not stand or tremble before him, he was filled with wrath against Mordekai.

Estër 5:10 But Haman held himself in, and came to his house, and he sent and called for his friends and Zeresh his wife.

Estër 5:11 And Haman recounted to them the esteem of his wealth, and his many sons, and all in which the sovereign had promoted him, and how he had exalted him above the officials and servants of the sovereign.

Estër 5:12 And Haman said, “Besides, Estër the sovereigness let no one but me come in with the sovereign to the feast which she prepared. And tomorrow too I am invited by her, along with the sovereign.

Estër 5:13 “But all this does not suit me, as long as I see Mordekai the Yehuḍite sitting at the sovereign’s gate.”

Estër 5:14 So his wife Zeresh and all his friends said to him, “Let a stake be made, fifty cubits high, and in the morning speak to the sovereign that Mordekai be impaled on it. And go with the sovereign to the feast, rejoicing.” And the word pleased Haman, and he had the stake made.

Estër 6:1 On that night the sleep of the sovereign fled, and he commanded to bring the book of the records of the annals. And they were read before the sovereign.

Estër 6:2 And it was found written that Mordekai had told of Biḡthana and Teresh, two of the

sovereign's eunuchs, the doorkeepers who had sought to lay hands on King Aḥashwërosh.

Estër 6:3 Then the sovereign said, "What has been done in value or in greatness to Mordeḳai for this?" And the sovereign's servants who attended him said, "Naught has been done for him."

Estër 6:4 And the sovereign said, "Who is in the court?" Now Haman had come into the outer court of the sovereign's palace to speak to the sovereign to impale Mordeḳai on the stake that he had prepared for him.

Estër 6:5 And the sovereign's servants said to him, "Look, Haman is standing in the court." And the sovereign said, "Let him come in."

Estër 6:6 And when Haman came in, the sovereign asked him, "What is to be done for the man whom the sovereign delights to value?" Now Haman thought in his heart, "Whom would the sovereign delight to value more than me?"

Estër 6:7 And Haman answered the sovereign, "For the man whom the sovereign delights to value, Estër 6:8 let a royal robe be brought which the sovereign has worn, and a horse on which the sovereign has ridden, one with a royal crest placed on its head.

Estër 6:9 "And let this robe and horse be given into the hand of one of the sovereign's most noble princes. Let them dress the man whom the sovereign delights to value. And make him ride on horseback through the city square, and proclaim before him, 'Thus it is done to the man whom the sovereign delights to value!' "

Estër 6:10 And the sovereign said to Haman, "Hurry, take the robe and the horse, as you have spoken, and do so for Mordeḳai the Yehuḏite who sits in the sovereign's gate. Let no word fail of all that you have spoken."

Estër 6:11 And Haman took the robe and the horse, and robed Mordeḳai and led him on horseback through the city square, and proclaimed before him, "Thus it is done to the man the sovereign delights to value."

Estër 6:12 Then Mordeḳai went back to the sovereign's gate. But Haman hurried to his house, mourning and with covered head.

Estër 6:13 And when Haman related to his wife Zeresh and all his friends all that had befallen him, his wise men and his wife Zeresh said to him, "If Mordeḳai, before whom you have begun to fall, is from the seed of the Yehuḏim (Jews), you are not going to prevail against him but certainly fall before him."

Estër 6:14 While they were still speaking with him, the sovereign's eunuchs came, and hurried to bring Haman to the feast which Estër had prepared.

Estër 7:1 And the sovereign and Haman came in, to drink with Queens Estër.

Estër 7:2 And again on the second day, at the feast of wine, the sovereign said to Estër, "What is your petition, Queens Estër? And it is given to you. And what is your request? Up to half my reign, and it is done!"

Estër 7:3 And Queens Estër answered and said, "If I have found favour in your eyes, O sovereign, and if it pleases the sovereign, let my life be given me at my petition, and my people at my request.

Estër 7:4 "For we have been sold, my people and I, to be cut off, to be slain, and to be destroyed. And if we had been sold as male and female slaves, I would have kept silent, although the adversary could not make up for the sovereign's loss."

Estër 7:5 Then King Aḥashwërosh asked Queens Estër, "Who is he, and where is he, whose heart is set to do so?"

Estër 7:6 And Estër said, "The adversary and enemy is this evil Haman!" Then Haman was afraid before the sovereign and sovereignty.

Estër 7:7 And the sovereign, arising in his wrath from the feast of wine, went into the palace garden. And Haman remained before Queens Estër, pleading for his life, for he saw that evil had been decided against him by the sovereign.

Estër 7:8 And when the sovereign returned from the palace garden to the place of the feast of wine,

Haman was falling on the couch where Estër was. Then the sovereign said, “Also to ravish the sovereigness while I am in the house?” As the word left the sovereign’s mouth, they covered Haman’s face.

Estër 7:9 And Ḥarḇonah, one of the eunuchs, said to the sovereign, “Also, see the stake, fifty cubits high, which Haman made for Mordekai, who spoke good on behalf of the sovereign, is standing at the house of Haman.” And the sovereign said, “Impale him on it!”

Estër 7:10 And they impaled Haman on the stake that he had prepared for Mordekai, and the sovereign’s wrath abated.

Estër 8:1 On that day King Aḥashwërosh gave to Queens Estër the house of Haman, the adversary of the Yehuḏim (Jews). And Mordekai came before the sovereign, for Estër had explained what he was to her.

Estër 8:2 And the sovereign took off his signet ring, which he had taken from Haman, and gave it to Mordekai. And Estër appointed Mordekai over the house of Haman.

Estër 8:3 And Estër spoke to the sovereign again, and fell down at his feet and begged him with tears to put an end to the evil of Haman the Aḡaḡite, and his plot which he had plotted against the Yehuḏim (Jews).

Estër 8:4 And the sovereign held out the golden sceptre toward Estër. And Estër arose and stood before the sovereign,

Estër 8:5 and said, “If it pleases the sovereign, and if I have found favour in his sight and the matter is right before the sovereign and I am pleasing in his eyes, let it be written to bring back the letters, the plot by Haman, son of Hammedatha the Aḡaḡite, which he wrote to destroy the Yehuḏim (Jews) who are in all the sovereign’s provinces.

Estër 8:6 “For how could I bear to see the evil coming to my people? Or how could I bear to see the destruction of my relatives?”

Estër 8:7 And King Aḥashwërosh said to Queens Estër and Mordekai the Yehuḏite, “Look, I have given Estër the house of Haman, and they have impaled him on the stake because he laid his hand on the Yehuḏim (Jews). Estër 8:8 “Now you write on behalf of the Yehuḏim (Jews), as it pleases you, in the sovereign’s name, and seal it with the sovereign’s signet ring. For a letter which is written in the sovereign’s name and sealed with the sovereign’s signet ring no one turns back.”

Estër 8:9 So the sovereign’s scribes were called at that time, in the third month, which is the month of Siwan, on the twenty-third day. And it was written, according to all that Mordekai commanded to the Yehuḏim (Jews), and to the viceroys, and the governors, and the princes of the provinces from India to Kush, a hundred and twenty-seven provinces, to every province in its own writing, to every people in their own language, and to the Yehuḏim (Jews) in their own writing, and in their own language.

Estër 8:10 And he wrote in the name of King Aḥashwërosh, and sealed it with the sovereign’s signet ring, and sent letters by runners on horseback, riding on royal horses bred from speedy mares:

Estër 8:11 That the sovereign has granted to the Yehuḏim (Jews) who were in every city to be assembled and stand for their lives – to cut off, to slay, and to destroy all the power of the people or province that would distress them, little children and women, and to plunder their possessions, Estër 8:12 on one day in all the provinces of King Aḥashwërosh, on the thirteenth day of the twelfth month, which is the month of Aḡar.

Estër 8:13 The copy of the writing to be made law in every province was announced to all the peoples, so that the Yehuḏim (Jews) would be ready on that day to be avenged on their enemies.

Estër 8:14 The runners, riding on royal horses, went out, hastened and pressed on by the

sovereign's command. And the decree was given out in the citadel of Shushan.

Estër 8:15 And Mordekai went out from the presence of the sovereign wearing royal garments of blue and white, with a great crown of gold and a garment of fine linen and purple. And the city of Shushan rejoiced and was glad.

Estër 8:16 For the Yehudim (Jews) there was light and gladness and joy and value. Estër 8:17 And in every province and in every city where the sovereign's command and decree came, the Yehudim (Jews) had joy and gladness, a feast and a good day. And many of the people of the land were becoming Yehudim (Jews), for the fear of the Yehudim (Jews) had fallen upon them.

Estër 9:1 And in the twelfth month, that is, the month of Adar, on the thirteenth day, when the sovereign's command and his decree came to be done, on the day that the enemies of the Yehudim (Jews) had waited to overpower them, it turned around, so that the Yehudim (Jews) overpowered those who hated them.

Estër 9:2 The Yehudim (Jews) assembled in their cities, throughout all the provinces of King Ahashwërosh to lay hands on those who sought their evil. And no one stood against them, because fear of them fell upon all people.

Estër 9:3 And all the officials of the provinces, and the viceroys, and the governors, and all those doing the sovereign's work, helped the Yehudim (Jews), because the fear of Mordekai fell upon them.

Estër 9:4 For Mordekai was great in the palace of the sovereign, and his report spread into all the provinces, for this man Mordekai became greater and greater.

Estër 9:5 And the Yehudim (Jews) smote all their enemies with the stroke of the sword, with slaughter and destruction, and did what they pleased to those who hated them.

Estër 9:6 And in the citadel of Shushan the Yehudim (Jews) slew and destroyed five hundred men.

Estër 9:7 And they slew Parshandatha, and Dalphon, and Aspatha,

Estër 9:8 and Poratha, and Adalya, and Aridatha, Estër 9:9 and Parmashta, and Arisai, and Aridai, and Wayezatha,

Estër 9:10 the ten sons of Haman son of Hammedatha, the enemy of the Yehudim (Jews). But they did not lay a hand on the plunder.

Estër 9:11 On that day the number of those who were slain in the citadel of Shushan came before the sovereign.

Estër 9:12 And the sovereign said to Queens Estër, "The Yehudim (Jews) have slain and destroyed five hundred men in the citadel of Shushan, and the ten sons of Haman. What have they done in the rest of the sovereign's provinces? And what is your petition? And it is given to you. And what is your further request? And it is done."

Estër 9:13 And Estër said, "If it pleases the sovereign, let it be given to the Yehudim (Jews) who are in Shushan to do again tomorrow according to today's decree, and let Haman's ten sons be impaled on the stake."

Estër 9:14 And the sovereign commanded this to be done. And the decree was given in Shushan, and they impaled Haman's ten sons.

Estër 9:15 And the Yehudim (Jews) who were in Shushan also assembled on the fourteenth day of the month of Adar and they slew three hundred men at Shushan. But they did not lay a hand on the plunder.

Estër 9:16 And the rest of the Yehudim (Jews) in the sovereign's provinces assembled and stood for their lives, and to get rest from their enemies, and to slay seventy-five thousand of their enemies. But they did not lay a hand on the plunder.

Estër 9:17 That was on the thirteenth day of the month of Adar, and on the fourteenth day of the month they rested and made it a day of feasting and gladness.

Estër 9:18 But the Yehudim (Jews) who were at Shushan assembled on the thirteenth day, as well

as on the fourteenth day. And on the fifteenth day of the month they rested, and made it a day of feasting and gladness.

Estër 9:19 Therefore the Yehuḍim (Jews) of the villages who dwelt in the unwallèd towns were making the fourteenth day of the month of Aḍar a good day of gladness and feasting, and for sending portions to one another.

Estër 9:20 And Mordeḳai wrote these matters and sent letters to all the Yehuḍim (Jews) who were in all the provinces of King Aḥashwërosh, both near and far,

Estër 9:21 to establish among them, to observe the fourteenth and fifteenth days of the month of Aḍar, yearly,

Estër 9:22 as the days on which the Yehuḍim (Jews) had rest from their enemies, as the month which was turned from sorrow to joy for them, and from mourning to a good day, that they should make them days of feasting and joy, of sending portions to one another and gifts to the poor.

Estër 9:23 And the Yehuḍim (Jews) undertook to do as they had begun, and as Mordeḳai had written to them,

Estër 9:24 because Haman, son of Hammedatha the Aḡaḡite, the adversary of all the Yehuḍim (Jews), had plotted against the Yehuḍim (Jews) to destroy them, and had cast Pur – that is, the lot – to crush them and to destroy them.

Estër 9:25 But when she came before the sovereign, he commanded by letter that his evil plot which Haman had plotted against the Yehuḍim (Jews) should return on his own head, and that he and his sons should be impaled on the stake.

Estër 9:26 Therefore they called these days Purim, after the name Pur. Therefore, because of all the words of this letter, what they had seen concerning this matter, and what had come upon them,

Estër 9:27 the Yehuḍim (Jews) established and imposed it upon themselves and upon their seed and all who should join them, that without fail they should observe these two days every year,

according to their writing and at their appointed time,

Estër 9:28 and that these days should be remembered and observed throughout every generation, every clan, every province, and every city, and that these days of Purim should not fail from among the Yehuḍim (Jews), and that the remembrance of them should not cease from their seed.

Estër 9:29 And Queens Estër, the daughter of Aḇihayil, with Mordeḳai the Yehuḍite, wrote with all authority to confirm this second letter about Purim.

Estër 9:30 And Mordeḳai sent letters to all the Yehuḍim (Jews), to the hundred and twenty-seven provinces of the reign of Aḥashwërosh, words of peace and truth,

Estër 9:31 to establish these days of Purim at their appointed times, as Mordeḳai the Yehuḍite and Queens Estër had established for them, and as they had established for themselves and their seed concerning matters of their fastings and lamenting.

Estër 9:32 And the decree of Estër established these matters of Purim, and it was written in the book.

Estër 10:1 And King Aḥashwërosh laid compulsory labour on the land and the islands of the sea.

Estër 10:2 And all the acts of his power and his might, and the exact account of the greatness of Mordeḳai, with which the sovereign made him great, are they not written in the book of the annals of the sovereigns of Media and Persia?

Estër 10:3 For Mordeḳai the Yehuḍite was second to King Aḥashwërosh, and great among the Yehuḍim (Jews) and pleasing to his many brothers, seeking the good of his people and speaking peace to all his seed.

Iyob Outline

1. The Dilemma of Iyob (1:1 - 2:13)
 - a. Iyob's Character and Wealth (1:1 - 1:5)
 - b. Satan's First Attack (1:6 - 22)
 - i. Satan in the Throne Room (1:6 - 12)
 - ii. Iyob Loses His Children and Possessions (1:13 - 22)
 - c. Satan's Second Attack (2:1 - 10)
 - i. Satan Back in the Throne Room (2:1 - 6)
 - ii. Iyob Loses His Health (2:7 - 10)
 - d. Iyob's Three Friends (2:11 - 13)
2. The Debates of Iyob (3:1 - 37:24)
 - a. Iyob's Opening Lament (3:1 - 26)
 - b. The First Cycle of Debate (4:1 - 14:22)
 - i. Eliphaz's First Speech (4:1 - 7:21)
 1. The Innocent Prosper (4:1 - 21)
 2. God Blesses those Who Seek Him (5:1 - 27)
 - c. Iyob Replies to Eliphaz (6:1 - 7:21)
 - a. My Complaint is Just (6:1 - 30)
 - b. Life Seems Futile (7:1 - 21)
 - ii. Bildad's First Speech (8:1 - 10:22)
 1. Iyob Should Repent (8:1 - 22)
 2. Iyob Replies to Bildad (9:1 - 10:22)
 - a. How Can I Contend with God? (9:1 - 35)
 - b. Iyob's Plea to God (10:1 - 22)
 - iii. Zophar's First Speech (11:1 - 14:22)
 1. Zophar Rebukes Iyob (11:1 - 20)
 2. Iyob Replies to Zophar (12:1 - 14:22)
 - a. Iyob presents His Case (12:1 - 25)
 - b. Iyob Prepares His Case (13:1 - 28)
 - c. Iyob Laments the Finality of Death (14:1 - 22)
 - c. The Second Cycle of Debates (15:1 - 21:34)
 - i. Eliphaz's Second Speech (15:1 - 17:16)
 1. Iyob Does Not Fear God (15:1 - 35)
 2. Iyob Replies to Eliphaz (16:1 - 17:16)
 - a. Iyob Decries His Comforters (16:1 - 22)
 - b. Iyob Prepares for Death (17:1 - 16)
 - ii. Bildad's Second Speech (18:1 - 19:29)
 1. God Punishes the Wicked (18:1 - 21)

2. Iyob Replies to Bildad (19:1 - 29)
 - iii. Zophar's Second Speech (20:1 - 21:34)
 1. Destruction Awaits the Wicked (20:1 - 29)
 2. Iyob Replies to Zophar (21:1 - 34)
 - d. The Third Cycle of Debates (22:1 - 26:14)
 - i. Eliphaz's Third Speech (22:1 - 24:25)
 1. Can a Man Be of Use to God? (22:1 - 30)
 2. Iyob Replies to Eliphaz (23:1 - 24:25)
 - a. Iyob Longs for God (23:1 - 17)
 - b. Judgment for the Wicked (24:1 - 25)
 - ii. Bildad's Third Speech (25:1 - 26:14)
 1. Man Cannot Be Righteous (25:1 - 6)
 2. Iyob Replies to Bildad (26:1 - 14)
 - e. The Final Defense of Iyob (27:1 - 31:40)
 - i. Iyob's First Monologue (27:1 - 28:28)
 - ii. Iyob's Second Monologue (29:1 - 31:40)
 - f. The Speeches of Elihu (32:1 - 37:24)
 - i. Elihu Rebukes Iyob's Friends (32:1 - 22)
 - ii. Elihu Rebukes Iyob (33:1 - 33)
 - iii. Elihu Confirms God's Justice (34:1 - 37)
 - iv. Elihu Recalls God's Justice (35:1 - 16)
 - v. Elihu Describes God's Power (36:1 - 33)
 - vi. Elihu Proclaims God's Majesty (37:1 - 24)
 3. The Divine Discourses (38:1 - 42:17)
 - a. God's First Challenge to Iyob (38:1 - 40:2)
 - b. Iyob's First Reply to God (40:3 - 5)
 - c. God's Second Challenge to Iyob (40:6 - 41:34)
 - d. Iyob's Second Reply to God (42:1 - 6)
 - e. Yehôvâh Rebukes Iyob's Friends (42:7 - 9)
 - f. Yehôvâh Blesses Iyob (42:10 - 17)

Iyob/יִיב

Iyob 1:1 There was a man in the land of Uts, whose name was Iyob. And that man was perfect and straight, and one who feared Elohim (אלהים) and turned aside from evil.

Iyob 1:2 And seven sons and three daughters were born to him.

Iyob 1:3 And his possessions were seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred female donkeys, and a very large body of servants, so that this man was the greatest of all the people of the East.

Iyob 1:4 And his sons went and had a feast in the house of each on his day, and sent and invited their three sisters to eat and to drink with them.

Iyob 1:5 And it came to be, when the days of feasting had gone round, that Iyob would send and set them apart, and he would rise early in the morning and offer burnt offerings – the number of them all – for Iyob said, “It might be that my sons have sinned and cursed Elohîm (אֱלֹהִים) in their hearts.” This Iyob always did.

Iyob 1:6 And the day came to be that the sons of Elohîm (אֱלֹהִים) came to present themselves before YēHôVâH (יְהוָה), and Satan also came among them.

Iyob 1:7 And YēHôVâH (יְהוָה) said to Satan, “From where do you come?” And Satan answered YēHôVâH (יְהוָה) and said, “From diligently searching in the earth, and from walking up and down in it.”

Iyob 1:8 And YēHôVâH (יְהוָה) said to Satan, “Have you considered My servant Iyob, that there is none like him on the earth, a perfect and straight man, one who fears Elohîm (אֱלֹהִים) and turns aside from evil?”

Iyob 1:9 And Satan answered YēHôVâH (יְהוָה) and said, “Is Iyob fearing Elohîm (אֱלֹהִים) for naught?

Iyob 1:10 “Have You not made a hedge around him, and around his household, and around all that he has on every side? You have blessed the work of his hands, and his possessions have increased in the land.

Iyob 1:11 But stretch out Your hand, please, and strike all that he has – if he would not curse You to Your face!”

Iyob 1:12 And YēHôVâH (יְהוָה) said to Satan, “See, all that he has is in your hand. Only do not lay a

hand on himself.” And Satan went out from the presence of YēHôVâH (יְהוָה).

Iyob 1:13 And the day came to be when his sons and daughters were eating and drinking wine in the house of their brother, the first-born.

Iyob 1:14 And a messenger came to Iyob and said, “The oxen were ploughing and the donkeys feeding alongside them,

Iyob 1:15 when Sheba fell upon them and took them away, and they smote the servants with the edge of the sword. And I alone have escaped to inform you!”

Iyob 1:16 While he was still speaking, another also came and said, “The fire of Elohîm (אֱלֹהִים) fell from the heavens and burned up the sheep and the servants, and consumed them. And I alone have escaped to inform you!”

Iyob 1:17 While he was still speaking, another also came and said, “The Chaldeans formed three bands, and made a raid on the camels and took them away, and they smote the servants with the edge of the sword. And I alone have escaped to inform you!”

Iyob 1:18 While he was still speaking, another also came and said, “Your sons and daughters were eating and drinking wine in the house of their brother, the first-born,

Iyob 1:19 and see, a great wind came from the wilderness and struck the four corners of the house, and it fell on the young men, and they are dead. And I alone have escaped to inform you!”

Iyob 1:20 Then Iyob rose up and tore his robe, and shaved his head, and he fell to the ground and did obeisance.

Iyob 1:21 And he said, “Naked I came from my mother’s womb, and naked I return there.

YēHôVâH (יְהוָה) has given, and YēHôVâH (יְהוָה) has taken away. Blessed be the Name of YēHôVâH (יְהוָה).”

Iyob 1:22 In all this Iyob did not sin nor ascribe wrong-doing unto Elohîm (אֱלֹהִים).

Iyob 2:1 Again the day came to be that the sons of Elohim (אֱלֹהִים) came to present themselves before YēHôVâH (יְהוָה), and Satan also came among them to present himself before YēHôVâH (יְהוָה).

Iyob 2:2 And YēHôVâH (יְהוָה) said to Satan, "From where do you come?" And Satan answered YēHôVâH (יְהוָה) and said, "From diligently searching in the earth, and from walking up and down in it."

Iyob 2:3 And YēHôVâH (יְהוָה) said to Satan, "Have you considered My servant Iyob, that there is none like him on the earth, a perfect and straight man, one who fears Elohim (אֱלֹהִים) and turns aside from evil? And still he holds fast to his integrity, although you incited Me against him, to destroy him without cause."

Iyob 2:4 And Satan answered YēHôVâH (יְהוָה) and said, "Skin for skin, and all that a man has he would give for his life!

Iyob 2:5 "But stretch out Your hand, please, and strike his bone and his flesh – if he would not curse You to Your face!"

Iyob 2:6 And YēHôVâH (יְהוָה) said to Satan, "See, he is in your hand, only spare his life."

Iyob 2:7 And Satan went out from the presence of YēHôVâH (יְהוָה), and smote Iyob with loathsome sores from the sole of his foot to the crown of his head.

Iyob 2:8 And he took a potsherd with which to scrape himself while he sat in the midst of the ashes.

Iyob 2:9 And his wife said to him, "Do you still hold fast to your integrity? Curse Elohim (אֱלֹהִים) and die!"

Iyob 2:10 But he said to her, "You speak as one of the foolish women speaks. Indeed, should we accept only good from Elohim (אֱלֹהִים), and not accept evil?" In all this Iyob did not sin with his lips.

Iyob 2:11 And three of the friends of Iyob heard of all this evil that came on him, and each one came from his own place – Eliphaz the Tēmanite, and Bildad the Shuhite, and Tsophar the Na'amathite –

and they met together to come to sympathise with him and to comfort him.

Iyob 2:12 And they lifted up their eyes from a distance, and did not recognise him, and they lifted their voices and wept. And each one tore his robe and sprinkled dust on his head toward the heavens.

Iyob 2:13 Then they sat down with him on the ground seven days and seven nights, and no one spoke a word to him, for they saw that the pain was very great.

Iyob 3:1 After this Iyob opened his mouth and cursed the day of his birth.

Iyob 3:2 And Iyob spoke, and said,

Iyob 3:3 "Let the day perish on which I was born, and the night it was said, 'A male child has been conceived.'

Iyob 3:4 Let that day be darkness. Let not Eloah from above seek for it, nor let light shine upon it.

Iyob 3:5 Let darkness and the shadow of death buy it back, let a cloud dwell on it, let all that blackens the day frighten it.

Iyob 3:6 That night – let darkness seize it. Let it not be included among the days of the year, let it not come into the number of the months.

Iyob 3:7 Look, let that night be silent! Let no singing come into it!

Iyob 3:8 Let those curse it who curse the day, who are ready to stir up Liwiathan.

Iyob 3:9 Let the stars of its twilight be dark. Let it wait for light, but have none. And let it not see the eyelashes of the dawn.

Iyob 3:10 For it did not shut up the doors of my mother's womb, nor hide trouble from my eyes.

Iyob 3:11 Why did I not die from the womb, come forth from the belly and expire?

Iyob 3:12 Why were there knees to receive me? Or breasts for me to suck?

Iyob 3:13 For now I would have been lying in peace. I would have slept – then I would have been at rest,

Iyob 3:14 with sovereigns and counsellors of the earth, who built ruins for themselves,

Iyob 3:15 or with rulers who had gold, who filled their houses with silver,
 Iyob 3:16 or as a hidden untimely birth, as infants who never saw light?
 Iyob 3:17 There the wrong cease raging, and there the weary are at rest,
 Iyob 3:18 the prisoners rest together, they do not hear the voice of the oppressor.
 Iyob 3:19 The small and great are there, and the servant is free from his master.
 Iyob 3:20 Why does He give light to the sufferer, and life to the bitter of being,
 Iyob 3:21 who are waiting for death, but it does not come, and search for it more than treasures;
 Iyob 3:22 who rejoice exceedingly, they are glad when they find the grave?
 Iyob 3:23 Why does He give light to a man whose way has been hidden, and whom Eloah has hedged in?
 Iyob 3:24 For my sighing comes before I eat, and my groanings pour out like water.
 Iyob 3:25 For that which I greatly feared has come upon me, and that which I dreaded has overtaken me.
 Iyob 3:26 I have not been at ease, nor have I been undisturbed, nor been at rest, yet trouble comes!"
 Iyob 4:1 And Eliphaz the Tëmanite answered and said,
 Iyob 4:2 "If one tries a word with you, would you become impatient? But who is able to withhold himself from speaking?
 Iyob 4:3 See, you have instructed many, and you have made weak hands strong.
 Iyob 4:4 Your words have raised up him who was stumbling, and you have strengthened the weak knees.
 Iyob 4:5 But now it has come to you, and you are impatient; it strikes you, and you are troubled.
 Iyob 4:6 Is not your reverence your trust, the integrity of ways your expectancy?

Iyob 4:7 Remember, please: Who, being innocent, has ever perished? And where have the straight ones ever been cut off?
 Iyob 4:8 According to what I have seen, those who plough wickedness and sow suffering reap the same.
 Iyob 4:9 Through the breath of Eloah they perish, and through the Spirit [Ruach רוח] of His nostrils they are consumed.
 Iyob 4:10 The roaring of the lion, and the voice of the fierce lion, but the teeth of the young lions shall be broken.
 Iyob 4:11 An old lion perishes for lack of prey, and the cubs of the lioness are scattered.
 Iyob 4:12 And unto me a word was secretly brought, and my ear received a little of it.
 Iyob 4:13 Amid thoughts from visions of the night, when deep sleep falls on men,
 Iyob 4:14 fear came upon me, and trembling, causing my bones to shake greatly.
 Iyob 4:15 Then a Spirit [Ruach רוח] passed before my face, the hair on my body stood up.
 Iyob 4:16 It stood still, but I could not discern its appearance. A form was before my eyes – silence, then a voice I heard,
 Iyob 4:17 'Is mortal man more righteous than Eloah? Is man more clean than his Maker?
 Iyob 4:18 'Look, He puts no trust in His servants, and He charges His messengers with straying.
 Iyob 4:19 'How much more those who dwell in houses of clay, whose foundation is in the dust, who are crushed like a moth?
 Iyob 4:20 'From morning till evening they are beaten down, they perish forever, with no one regarding.
 Iyob 4:21 'Are not the cords of their tents pulled up? They die, without wisdom!'
 Iyob 5:1 "Call out, please, is there anyone to answer you? And to which of the Holy ones would you turn?
 Iyob 5:2 For wrath kills the fool, and envy slays the simple.

Iyob 5:3 I myself have seen the fool taking root, but suddenly his home was cursed.

Iyob 5:4 His sons are far from safety, they are crushed in the gate, with no one to deliver.

Iyob 5:5 The hungry eat up his harvest, taking it even from the thorns, and the snare snaps up their wealth.

Iyob 5:6 For evil does not come from the dust, nor does trouble spring from the ground;

Iyob 5:7 for man is born for trouble, and the sparks fly upward.

Iyob 5:8 But as for me, I would seek Ēl, and I would submit my case to **Elohim (אֱלֹהִים)**,

Iyob 5:9 who is doing great and unsearchable deeds, innumerable wonders,

Iyob 5:10 who is giving rain on the earth's face, and is sending waters on the field's face;

Iyob 5:11 to set the lowly on high, and those who mourn shall be lifted to safety,

Iyob 5:12 thwarting the schemes of the crafty, so that their hands do not work effectively;

Iyob 5:13 catching the wise in their own craftiness, and the counsel of schemers are swept away.

Iyob 5:14 By day they encounter darkness, and at noon they grope as in the night.

Iyob 5:15 But He saves the needy from the sword of their mouth, from the clutches of the strong.

Iyob 5:16 Thus the poor have expectancy, and unrighteousness shuts her mouth.

Iyob 5:17 Look, blessed is the man whom Eloah does reprove, so do not despise the discipline of the Almighty.

Iyob 5:18 For He bruises, but He binds up; He smites, but His hands heal.

Iyob 5:19 In six distresses He delivers you, and in seven no evil strikes you.

Iyob 5:20 In scarcity of food He shall redeem you from death, and in battle from the power of the sword.

Iyob 5:21 When the tongue scourges you are shielded, and you have no fear when destruction comes.

Iyob 5:22 At destruction and at starvation you laugh, and you have no fear of the beasts of the earth.

Iyob 5:23 For your covenant is with the stones of the field, and the beasts of the field shall be at peace with you.

Iyob 5:24 And you shall know that your tent is in peace, and shall visit your tent and not sin,

Iyob 5:25 and shall know that your seed are many, and your offspring like the grass of the earth.

Iyob 5:26 You shall come to the grave in ripe old age, like the stacking of grain in its season.

Iyob 5:27 Look, this we have searched out, it is so. Hear it, and know for yourself."

Iyob 6:1 And Iyob answered and said,

Iyob 6:2 "Oh, that my grief were thoroughly weighed, and my calamity be placed on the scales!

Iyob 6:3 For it would outweigh the sand of the sea, therefore my words have been rash.

Iyob 6:4 For the arrows of the Almighty are within me, my **Spirit [Ruach רוח]** drinks in their poison, the onslaughts of Eloah are arrayed against me.

Iyob 6:5 Does the wild donkey bray when it has grass, or does the ox bellow over its fodder?

Iyob 6:6 Is tasteless food eaten without salt? Is there any flavour in the juice of mallows?

Iyob 6:7 I refuse to touch it, they are like food when I am sick.

Iyob 6:8 Oh that I might have my desire, that Eloah would grant me what I long for!

Iyob 6:9 That it would please Eloah to crush me, loose His hand and cut me off!

Iyob 6:10 Then I would still have comfort, and I would rejoice in pain, though not spared, for I have not hidden the words of the Holy One.

Iyob 6:11 What strength do I have, that I should wait? And what is my end, that I should prolong my life?

Iyob 6:12 Is my strength the strength of stones? Is my flesh of bronze?

Iyob 6:13 Is my help not within me? And is ability driven from me?

Iyob 6:14 To a despiser of friends: shame! For he is forsaking the fear of the Almighty.

Iyob 6:15 My brothers are as undependable as a wadi, as a bed on which streams once ran,

Iyob 6:16 which are dark because of the ice, in which the snow is hidden.

Iyob 6:17 When it is warm, they cease to flow; when it is hot, they vanish from their place.

Iyob 6:18 The paths of their way turn aside, they enter wastes and perish.

Iyob 6:19 Passengers of Tëma looked expectantly, travellers of Sheba waited for them.

Iyob 6:20 They were ashamed because they had trusted, they came there and were disappointed.

Iyob 6:21 Indeed, you have now become the same! You see my downfall and are afraid.

Iyob 6:22 Did I ever say, 'Give to me'? or, 'Offer a bribe for me from your wealth'?

Iyob 6:23 or, 'Rescue me from the hand of the enemy?' or, 'Redeem me from the hand of oppressors'?

Iyob 6:24 Teach me, and I shall be silent. And show me where I have gone astray.

Iyob 6:25 Words of uprightness are harsh! But what does your reproving reprove?

Iyob 6:26 Do you reckon to reprove my words, and the sayings of one in despair, which are as wind?

Iyob 6:27 You would cast lots over the fatherless, and make merchandise of your friend!

Iyob 6:28 But now, please look at me – whether I would lie to your face.

Iyob 6:29 Relent, please, let there be no unrighteousness. Relent! My righteousness is still in it.

Iyob 6:30 Is there unrighteousness on my tongue? Does my taste not discern what is perverse?

Iyob 7:1 "Does not man have to struggle on earth? For his days are like the days of a hired man.

Iyob 7:2 Like a servant who sighs for the shade, and like a hireling longing for his wages,

Iyob 7:3 so am I allotted months of futility. And nights of trouble have been appointed to me.

Iyob 7:4 When I lie down, I say, 'When am I going to rise, and the night be ended?' For I have had my fill of tossing till dawn.

Iyob 7:5 My body is covered with worms and dirt, my skin is cracked and it festers.

Iyob 7:6 My days are swifter than a weaver's shuttle, and are spent without expectancy.

Iyob 7:7 Remember that my life is a breath! My eye is never again to see good.

Iyob 7:8 The eye of him who sees me sees me no longer. Your eyes are upon me, and I am no more.

Iyob 7:9 The cloud fades and vanishes away, so he who goes down to the grave does not come up.

Iyob 7:10 He returns no more to his house, nor does his place know him any more.

Iyob 7:11 I also, I do not hold my mouth, I speak in the distress of my Spirit [Ruach רוח], I complain in the bitterness of my being.

Iyob 7:12 Am I the sea, or a sea monster, that You set a guard over me?

Iyob 7:13 When I say, 'My bed does comfort me, my couch does ease my complaint,'

Iyob 7:14 then You frighten me with dreams and make me afraid with visions,

Iyob 7:15 so that my being chooses strangling, death rather than my bones.

Iyob 7:16 I have wasted away, I would not live forever. Leave me alone, for my days are a breath.

Iyob 7:17 What is man, that You should make him great, that You should set Your heart on him,

Iyob 7:18 that You should visit him every morning, trying him every moment?

Iyob 7:19 How long do You not look away from me, nor leave me alone till I swallow my saliva?

Iyob 7:20 Have I sinned? What have I done to You, O Watcher of men? Why have You set me as Your target, so that I am a burden to You?

Iyob 7:21 And why do You not pardon my transgression, and take away my crookedness? For now I lie down in the dust, and You shall seek me, but I am not."

Iyob 8:1 And Bildad the Shuḥite answered and said,

Iyob 8:2 “How long are you going to speak like this, since the words of your mouth are a strong wind?

Iyob 8:3 Does El twist right-ruling? Or does the Almighty twist what is right?

Iyob 8:4 If your sons have sinned against Him, and He delivers them into the hand of their transgression,

Iyob 8:5 if you diligently seek El and plead with the Almighty,

Iyob 8:6 if you were clear and straight, then indeed He would awake for you, and shall bless your righteous dwelling place.

Iyob 8:7 Though your beginning was small, yet your latter end would greatly increase.

Iyob 8:8 Indeed, please ask the former generation, and prepare for the research of their fathers,

Iyob 8:9 for we are but of yesterday, and know not, because our days on earth are as a shadow.

Iyob 8:10 Do they not teach you, speak to you, and bring forth words from their heart?

Iyob 8:11 Does papyrus grow without a marsh, a reed thrive without water?

Iyob 8:12 While it is yet green, not cut down, it dries out before any plant.

Iyob 8:13 So are the paths of all who forget El, and the expectancy of a defiled one does perish,

Iyob 8:14 whose refuge is cut off, and whose trust is a spider's web.

Iyob 8:15 He leans on his house, but it does not stand. He holds it fast, but it does not last.

Iyob 8:16 He is moist before the sun, and his branches spread out in his garden.

Iyob 8:17 His roots wrap around a heap, and look for a place in the stones.

Iyob 8:18 If he is destroyed from his place, then it shall deny him: ‘I have not seen you.’

Iyob 8:19 See, this is the joy of His way, and out of the dust others grow.

Iyob 8:20 See, El does not cast away the perfect, neither hold the hand of evil-doers.

Iyob 8:21 While He fills your mouth with laughter, and your lips with rejoicing,

Iyob 8:22 those hating you put on shame, and the tent of the wrong is no more.”

Iyob 9:1 And Iyob answered and said,

Iyob 9:2 “Truly I know it is so. But how is man right with Elohim (אֱלֹהִים)?

Iyob 9:3 If one wished to dispute with Him, he would not answer Him one time out of a thousand.

Iyob 9:4 Wise in heart and mighty in strength – who has hardened himself against Him and is at peace?

Iyob 9:5 He who removes mountains, and they do not know it, when He overturns them in His displeasure;

Iyob 9:6 who shakes the earth out of its place, and its columns tremble;

Iyob 9:7 who commands the sun, and it does not rise; and He seals up the stars,

Iyob 9:8 stretching out the heavens by Himself, and treading upon the waves of the sea;

Iyob 9:9 who made Ash, Kesil, and Kimah, and the rooms of the south;

Iyob 9:10 who performs great and unsearchable deeds, and innumerable wonders.

Iyob 9:11 Look, He goes by me, and I do not see; and He moves past, but I do not discern Him.

Iyob 9:12 Look, He snatches away, who brings it back? Who says to Him, ‘What are You doing?’

Iyob 9:13 Eloah does not turn back His dis-pleasure, the helpers of pride stoop under Him.

Iyob 9:14 How much less would I answer Him, choose my words with Him?

Iyob 9:15 For though I were righteous, I would not answer Him. I pray to Him for my right-ruling.

Iyob 9:16 Though I had called and He answered me, I would not believe that He was listening to my voice.

Iyob 9:17 For He crushes me with a storm, and has multiplied my wounds for no cause.

Iyob 9:18 He does not allow me to recover my breath, but fills me with bitterness.

Iyob 9:19 If I speak of power? Look, He is mighty. And if of right-ruling? Who sets me a time?

Iyob 9:20 If I am righteous? My mouth would declare me wrong. Am I perfect? It would declare me perverse.
 Iyob 9:21 Am I perfect? Do I not know my own being? I despise my life!
 Iyob 9:22 It is all the same, therefore I say, 'He destroys the perfect and the wrong.'
 Iyob 9:23 If the scourge slays suddenly, He laughs at the trial of the innocent.
 Iyob 9:24 Earth has been given into the hand of the wrong. He covers the faces of its judges. If it is not He, then who is it?
 Iyob 9:25 My days have become swifter than a runner – they have fled, they have not seen good.
 Iyob 9:26 They have passed by like swift ships, like an eagle swooping on its prey.
 Iyob 9:27 If I say, 'Let me forget my complaint, let me put off my sad face, and let me smile,'
 Iyob 9:28 I shall be afraid of all my sufferings. I know that You do not hold me innocent.
 Iyob 9:29 If I am wrong, why should I labour in vain?
 Iyob 9:30 If I washed myself with snow water, and cleansed my hands with soap,
 Iyob 9:31 then You would plunge me into a ditch, and my garments shall abhor me.
 Iyob 9:32 For He is not a man as I am that I answer Him, and we come together into right-ruling.
 Iyob 9:33 There is no mediator between us, to lay his hand upon us both.
 Iyob 9:34 Let Him take His rod away from me, and let His dread frighten me.
 Iyob 9:35 Then I would speak and not fear Him, for I am not so within myself.
 Iyob 10:1 "My being has grown weary of life. I let loose my complaint, I speak in the bitterness of my being.
 Iyob 10:2 I say to Eloah, 'Do not declare me wrong, show me why You strive with me.
 Iyob 10:3 Is it good to You that You should crush, that You should despise the work of Your hands, and shine on the counsel of the wrong?

Iyob 10:4 Do You have eyes of flesh? Do You see as man sees?
 Iyob 10:5 Are Your days like the days of a mortal man? Are Your years like the days of a mighty man,
 Iyob 10:6 that You should seek for my crookedness and search out my sin?
 Iyob 10:7 For You know that I am not wrong, and there is no one to deliver from Your hand.
 Iyob 10:8 Your hands have made me and shaped me, together all around, yet You destroy me.
 Iyob 10:9 Remember, please, that You have made me like clay. And would You turn me into dust again?
 Iyob 10:10 Did You not pour me out like milk, and curdle me like cheese?
 Iyob 10:11 Skin and flesh you put on me, and wove me with bones and sinews.
 Iyob 10:12 Life and kindness You have bestowed on me, and Your visitation has preserved my **Spirit** [Ruach רוח].
 Iyob 10:13 And these You have laid up in Your heart, I know that this was with You:
 Iyob 10:14 If I sin, then You watch me, and let no crookedness of mine go unpunished.
 Iyob 10:15 If I am wrong, woe to me! And if I am righteous, I would not lift up my head – filled with shame and seeing my grief!
 Iyob 10:16 If I lift it up high, you hunt me as a lion, and again You would show Yourself marvellous against me.
 Iyob 10:17 You renew Your witnesses against me, and increase Your vexation toward me; changes and a host are with me.
 Iyob 10:18 So why have You brought me forth from the womb? Oh, that I had perished and no eye had seen me!
 Iyob 10:19 I should have been as though I had not been – brought from the womb to the grave.
 Iyob 10:20 Are not my days few? Then cease! Leave me alone, so that I brighten up a little,
 Iyob 10:21 Before I go, and not return, to the land of darkness and the shadow of death,

Iyob 10:22 a land as dark as darkness itself, as the shadow of death, without any order, whose light is as darkness.”

Iyob 11:1 And Tsophar the Na'amathite answered and said,

Iyob 11:2 “Should a multitude of words go unanswered? And should a man of lips be declared right?

Iyob 11:3 Should your babblings silence men? And should you mock, and no one make you ashamed?

Iyob 11:4 Since you have said, ‘My discourse is flawless, and I have been clean in Your eyes.’

Iyob 11:5 But if only Eloah would speak, and open His lips against you,

Iyob 11:6 and show you the secrets of wisdom, doubling your ability. Know then that Eloah forgets some of your crookedness for you.

Iyob 11:7 Would you find out Eloah by searching, or search out the end of the Almighty?

Iyob 11:8 It is higher than the heavens – what would you do? Deeper than the grave – what would you know?

Iyob 11:9 Their measure is longer than the earth, and broader than the sea.

Iyob 11:10 If He passes through and shuts up, and gathers, then who does reverse it?

Iyob 11:11 For He knows false men. When He sees wickedness does He not consider it?

Iyob 11:12 But a senseless man takes heart when a wild donkey's colt is born a man!

Iyob 11:13 If you would prepare your heart, and stretch out your hands toward Him;

Iyob 11:14 if wickedness were in your hand, put it far away and do not let perverseness dwell in your tents;

Iyob 11:15 then indeed you shall lift up your face without spot; and you shall stand firm, and not be afraid,

Iyob 11:16 because you would forget sorrow, and remember it as waters that have passed away,

Iyob 11:17 and your life would be brighter than noon. You would soar upward, you would be like the morning.

Iyob 11:18 And you shall trust, because there is expectancy. And when you have searched you shall lie down in safety.

Iyob 11:19 And you shall rest, and no one would make you afraid, and many shall seek your favour.

Iyob 11:20 But the eyes of the wrong are consumed, and they shall not escape, and their expectancy is the breathing out of life!”

Iyob 12:1 And Iyob answered and said,

Iyob 12:2 “Truly you are the people, and wisdom would die with you!

Iyob 12:3 But I, like you, have a heart too; I am not less than you. And who does not know such as these?

Iyob 12:4 I have become a laughing-stock to my friends – one who has called on Eloah and He answered him! A laughing-stock is the righteous, the perfect one!

Iyob 12:5 A lamp is despised in the thought of one who is at ease – prepared for those whose feet slip.

Iyob 12:6 The tents of robbers are at peace, and those who provoke Ėl are complacent, to him who brings Eloah into his hand!

Iyob 12:7 But now ask the beasts, and they teach you; and the birds of the heavens, and they declare it to you;

Iyob 12:8 or speak to the earth, and it teaches you; and the fish of the sea inform you.

Iyob 12:9 Who among all these does not know that the hand of YēHôVâH (יהוה) has done this,

Iyob 12:10 in whose hand is the life of all that live, and the breath of all mankind?

Iyob 12:11 Does the ear not try words? And the mouth taste food for itself?

Iyob 12:12 With the aged is wisdom, and understanding with length of days.

Iyob 12:13 With Him are wisdom and might, He has counsel and understanding.

Iyob 12:14 Look, He breaks down, and it is not rebuilt. If He imprisons a man, there is no release.
Iyob 12:15 Look, He withholds the waters, and they dry up. And He sends them out, and they overwhelm the earth.
Iyob 12:16 With Him are strength and ability. The misled and the misleader are His.
Iyob 12:17 He leads counsellors away stripped, and makes judges go mad.
Iyob 12:18 He loosens the bonds of sovereigns, and binds a girdle on their loins;
Iyob 12:19 who leads away priests as a spoil, and overthrows the mighty;
Iyob 12:20 turning aside the lip of the trusted ones, and takes away the discernment of the elders;
Iyob 12:21 pouring scorn on nobles, and loosens the girdle of the strong;
Iyob 12:22 revealing deep matters out of darkness, and He brings the shadow of death to light;
Iyob 12:23 making nations great, and He destroys them; spreading out the nations, and He leads them out.
Iyob 12:24 turning aside the heart of the chiefs of the people of the earth, and He makes them wander in a pathless waste.
Iyob 12:25 They grope in darkness, having no light, and He makes them stagger like a drunkard.
Iyob 13:1 "Look, my eye has seen it all, my ear has heard and understood it.
Iyob 13:2 What you know, I know too; I am not less than you.
Iyob 13:3 But I would speak to the Almighty, and I delight to reason with Ēl.
Iyob 13:4 But you smear with falsehood, worthless healers, all of you!
Iyob 13:5 If you would only be silent, then it would be your wisdom!
Iyob 13:6 Please hear my reasoning, and listen to the pleadings of my lips.
Iyob 13:7 Would you speak perversely for Ēl, and speak deceit for Him?

Iyob 13:8 Would you be partial towards Him? Would you plead for Ēl?
Iyob 13:9 Would it be well when He searches you out? Or could you deceive Him as one deceives a man?
Iyob 13:10 He would certainly reprove you if you secretly show partiality.
Iyob 13:11 Should not His excellence make you afraid, and the dread of Him fall upon you?
Iyob 13:12 Your weighty sayings are proverbs of ashes, your shields are shields of clay.
Iyob 13:13 Be silent before me, and let me speak, and let whatever come upon me!
Iyob 13:14 Why do I take my flesh in my teeth, and put my life in my hands?
Iyob 13:15 Though, He does slay me – I wait! But I show my ways to be right before Him.
Iyob 13:16 He also is my deliverance, for a defiled one does not come before Him.
Iyob 13:17 Listen closely to my words, and with your ears to what I say.
Iyob 13:18 Look, please, I have prepared my case, I know that I am in the right.
Iyob 13:19 Who is he who would strive with me? For then I would keep silent and die.
Iyob 13:20 Only two matters do not do to me, then I am not hidden from Your face:
Iyob 13:21 Withdraw Your hand far from me, and let not dread of You make me afraid.
Iyob 13:22 Then call, and let me answer; or let me speak, and You reply to me.
Iyob 13:23 How many are my crookednesses and sins? Let me know my transgression and my sin.
Iyob 13:24 Why do You hide Your face, and reckon me as Your enemy?
Iyob 13:25 Would You frighten a leaf driven to and fro? And would You pursue dry stubble?
Iyob 13:26 For You write bitter charges against me, and make me inherit the crookednesses of my youth,

Iyob 13:27 and put my feet in the stocks, and look closely to all my paths. You set a limit for the soles of my feet.

Iyob 13:28 And he, like that which is rotten, wastes away, as a garment that is moth-eaten.

Iyob 14:1 “Man born of woman is of few days and turmoil-filled.

Iyob 14:2 He comes forth like a flower and withers. He flees like a shadow and does not continue.

Iyob 14:3 Yet on such a one You open Your eyes, and bring me to right-ruling with Yourself!

Iyob 14:4 Who brings the clean out of the unclean? No one!

Iyob 14:5 Since his days are decided, the number of his months is with You, You have appointed his bounds which he does not pass over.

Iyob 14:6 Look away from him and let him rest, till like a hired man he enjoys his day.

Iyob 14:7 For there is expectancy for a tree, if it is cut down, that it does sprout again, and that its tender branch does not cease.

Iyob 14:8 Though its root grows old in the earth, and its stump dies in the ground,

Iyob 14:9 at the scent of water it buds and brings forth foliage like a plant.

Iyob 14:10 But man dies and is powerless, and man expires, and where is he?

Iyob 14:11 Water disappears from the sea, and a river dries up and is parched,

Iyob 14:12 and man shall lie down and not rise. Till the heavens are no more, they awake not, nor are aroused from their sleep.

Iyob 14:13 If only You would hide me in the grave, conceal me until Your wrath turns away. Set me a time, and remember me!

Iyob 14:14 If a man dies, would he live again? All the days of my struggle I wait, till my change comes.

Iyob 14:15 You would call, and I would answer You. You have yearned for the work of Your hands.

Iyob 14:16 For now You count my steps – do You not watch over my sin?

Iyob 14:17 My transgression is sealed up in a bag, and You cover over my crookedness.

Iyob 14:18 But a falling mountain crumbles away, and a rock is moved from its place,

Iyob 14:19 as water wears away stones, its out-pouring washes away the soil of the earth – so You have destroyed the expectancy of man.

Iyob 14:20 You overpower him, forever, and he is gone – his face changes and You send him away.

Iyob 14:21 His sons come to esteem, and he does not know it. And they are brought low, and he does not perceive it.

Iyob 14:22 He feels only the pain of his flesh, and he mourns over himself.”

Iyob 15:1 And Eliphaz the Tëmanite answered and said,

Iyob 15:2 “Would a wise man answer with vain knowledge, or fill his belly with the east wind?

Iyob 15:3 Would he reason with useless talk, or by speeches with which do not profit?

Iyob 15:4 Indeed, you do away with reverence, and withhold prayer before Ēl.

Iyob 15:5 For your crookedness teaches your mouth what to say, and you choose the tongue of the crafty.

Iyob 15:6 Not I, but your own mouth condemns you. And your own lips witness against you.

Iyob 15:7 Were you the first one born? Or were you made before the hills?

Iyob 15:8 Have you heard the secret counsel of Eloah? And do you limit wisdom to yourself?

Iyob 15:9 What do you know that we do not know – understand, that is not within us?

Iyob 15:10 Both the grey-haired and the aged are among us, much older than your father.

Iyob 15:11 Are the comforts of Ēl not enough for you – and a word that deals gently with you?

Iyob 15:12 What have you taken to heart? And why do your eyes flash?

Iyob 15:13 That you should turn your Spirit [Ruach הַיְּסֵד] against Ēl, and let such words go out of your mouth?

Iyob 15:14 What is man, that he should be clean?
And one born of a woman, that he should be
righteous?

Iyob 15:15 Look, He puts no trust in His Holy ones,
and the heavens are not clean in His eyes,

Iyob 15:16 how much less one who is loathsome
and corrupt, drinking unrighteousness like water!

Iyob 15:17 Let me show you – hear me – and this I
have seen and declare,

Iyob 15:18 which the wise declare, and have not
hidden from their fathers,

Iyob 15:19 to them alone the land was given, and
no stranger passed over into their midst:

Iyob 15:20 All the days of the wrong one he is
paining himself, and few years have been stored up
for the ruthless.

Iyob 15:21 A frightening sound is in his ears; in
peace a destroyer comes to him.

Iyob 15:22 He believes not to return from darkness,
and he is reserved for the sword.

Iyob 15:23 He wanders about for food – where is
it? He knows that a day of darkness is prepared for
him.

Iyob 15:24 Distress and pain frighten him – they
overwhelm him, like a sovereign ready for the
attack.

Iyob 15:25 Because he has stretched out his hand
against Ēl, and acts mightily against the Almighty.

Iyob 15:26 He runs against Him defiantly, with
thick-bossed shields.

Iyob 15:27 For he has covered his face with his
fatness, and he has put layers of fat on his loins.

Iyob 15:28 But he dwells in ruined cities, in houses
which no one lives in, which have been ready to
become heaps.

Iyob 15:29 He shall not be rich, and his wealth shall
not rise, and his possessions shall not overspread
the earth.

Iyob 15:30 He does not turn away from darkness.
The flame dries up his branches, and he turns aside
by the breath of His mouth.

Iyob 15:31 Let him not trust in falsehood, deceiving
himself, for falsehood is his reward.

Iyob 15:32 Before his day it is accomplished, and
his branch shall not be green.

Iyob 15:33 He shakes off his unripe grape like a
vine, and throws off his blossom like an olive tree.

Iyob 15:34 For the company of the defiled ones is
barren, and fire consumes the tents of bribery.

Iyob 15:35 They conceive trouble and bring forth
wickedness, even their womb prepares deception.”

Iyob 16:1 And Iyob answered and said,

Iyob 16:2 “I have heard many matters like these; all
of you are comforters of trouble!

Iyob 16:3 Is there an end to words of wind? Or
what provokes you that you answer?

Iyob 16:4 I might also speak like you, if you were in
my place. I might heap up words against you, and
shake my head at you.

Iyob 16:5 I might strengthen you with my mouth,
and my moving lips might bring relief.

Iyob 16:6 If I speak, my pain is not relieved; and if I
refrain, does it leave me?

Iyob 16:7 But now He has wearied me. You have
stunned all my company.

Iyob 16:8 And You have plucked me, and it is a
witness. And my failure rises up against me, it
bears witness to my face.

Iyob 16:9 He has torn in His wrath, and He hates
me. He has gnashed at me with His teeth; my
adversary sharpens His eyes upon me.

Iyob 16:10 They open wide their mouths at me, in
scorn they have smitten my cheeks, they mass
themselves together against me.

Iyob 16:11 Ēl has handed me over to the perverse,
and cast me into the hands of the wrong.

Iyob 16:12 I was at ease, but He broke me. And He
took me by my neck and shattered me, and He has
set me up for His target.

Iyob 16:13 His archers surround me, He splits my
kidneys in two and does not spare, He pours out
my bile on the ground.

Iyob 16:14 He made a breach in me, breach upon breach. He runs upon me like a mighty man.
 Iyob 16:15 I sewed sackcloth over my skin, and laid my horn in the dust.
 Iyob 16:16 My face is reddened from weeping, and on my eyelids is the shadow of death;
 Iyob 16:17 though no violence was on my hand, and my prayer sincere.
 Iyob 16:18 O earth, do not cover my blood, and let my cry have no resting place!
 Iyob 16:19 See, even now my witness is in the heavens, and my defender is on high.
 Iyob 16:20 My friends are they that scorn me; my eyes pour out tears to Eloah.
 Iyob 16:21 O that one might plead for a man with Eloah, as a man with his neighbour!
 Iyob 16:22 When a few years are past, then I shall go the way of no return.
 Iyob 17:1 “My Spirit [Ruach רוח] has been broken, my days have been extinguished, graves are for me.
 Iyob 17:2 Truly, mockeries are with me, and my eye rests on their insults!
 Iyob 17:3 Please lay down a pledge for me with Yourself. Who would strike hands with me?
 Iyob 17:4 For You have hidden their heart from understanding, therefore You do not exalt them.
 Iyob 17:5 He who denounces friends for a share, even the eyes of his children shall fail.
 Iyob 17:6 But He has made me a byword of the people, whereas in former times I was as a drum.
 Iyob 17:7 And from sorrow my eye has grown dim, and all my members are like shadows.
 Iyob 17:8 Upright ones are astonished at this, and the innocent stirs himself up against the defiled one.
 Iyob 17:9 And the righteous holds to his way, and he who has clean hands becomes stronger and stronger.
 Iyob 17:10 But please, come back again, all of you, for I do not find a wise one among you.

Iyob 17:11 My days have passed by, my plans have been broken off – the desires of my heart.
 Iyob 17:12 They would turn night into day, saying that light is near, in the presence of darkness!
 Iyob 17:13 If I wait – the grave is my house, I shall make my bed in darkness,
 Iyob 17:14 I shall say to corruption, ‘You are my father,’ – to the worm, ‘You are my mother and my sister.’
 Iyob 17:15 Where then is my expectancy? As for my expectancy, who would see it?
 Iyob 17:16 Would it sink down into the grave? Would we together go down into the dust?”
 Iyob 18:1 And Bildad the Shuhite answered and said,
 Iyob 18:2 “When do you put an end to words? Understand, and let us then talk.
 Iyob 18:3 Why should we be reckoned as beasts, as stupid in your eyes?
 Iyob 18:4 You who tear yourself to pieces in displeasure – would the earth be forsaken for your sake? Or the rock move from its place?
 Iyob 18:5 Indeed, the light of the wrong goes out, and the flame of his fire does not shine.
 Iyob 18:6 The light shall be dark in his tent, and his lamp beside him is put out.
 Iyob 18:7 The steps of his strength are impeded, and his own counsel overthrows him.
 Iyob 18:8 For he is sent into a net by his own feet, and he walks on a pit-fall.
 Iyob 18:9 The net seizes his heel, a snare prevails over him.
 Iyob 18:10 A noose is hidden on the ground for him, and a trap for him in the path.
 Iyob 18:11 Alarms frighten him on all sides, and chase him at his heels.
 Iyob 18:12 His strength is starved, and calamity is ready at his side.
 Iyob 18:13 It devours parts of his skin, the first-born of death devours his parts.
 Iyob 18:14 He is torn from the shelter of his tent, and they parade him before the King of alarms.

Iyob 18:15 In his tent dwells that which is none of his; brimstone is scattered on his house.
Iyob 18:16 His roots below dry up, and his branch is cut off above.
Iyob 18:17 Remembrance of him perishes from the earth, and he has no name on the street.
Iyob 18:18 They thrust him from light into darkness, and chase him out of the world.
Iyob 18:19 He leaves no offspring or descendant among his people, nor any survivor in his dwellings.
Iyob 18:20 Those in the west are astonished at his day, as those in the east are frightened.
Iyob 18:21 Indeed, such are the dwellings of the perverse, and this is the place of him who does not know Ēl.”
Iyob 19:1 And Iyob answered and said,
Iyob 19:2 “How long would you grieve my life, and crush me with words?
Iyob 19:3 These ten times you have insulted me, shamelessly you attack me.
Iyob 19:4 Even if I have truly gone astray, my straying remains with me.
Iyob 19:5 If indeed you would exalt yourselves above me, and plead against me my reproach,
Iyob 19:6 know then that Eloah has overthrown me, and has surrounded me with His net.
Iyob 19:7 See, I cry, ‘Violence!’ but I am not heard. I cry aloud, but there is no right-ruling.
Iyob 19:8 He has fenced up my way, and I pass not over. And He has placed darkness in my paths.
Iyob 19:9 He has stripped me of my esteem, and taken the crown from my head.
Iyob 19:10 He breaks me down on every side, and I am gone; and uproots my expectancy like a tree.
Iyob 19:11 And He kindled His wrath against me, and He counts me as one of His enemies.
Iyob 19:12 His companies come together, and they cast up their way against me, and encamp all around my tent.
Iyob 19:13 He has removed my brothers far away from me, and my friends are completely estranged from me.

Iyob 19:14 My near ones have fallen away, and my close friends have forgotten me.
Iyob 19:15 The guests in my house, and my female servants, reckon me for a stranger – I am a foreigner in their eyes.
Iyob 19:16 I have called my servant, but he gives no answer – I have to beg him with my mouth.
Iyob 19:17 My Spirit [Ruach רוח] is strange to my wife, and my kindness to the children of my own body.
Iyob 19:18 Even young children have scorned me. I rise, and they speak against me.
Iyob 19:19 All my intimate friends loathe me, and those whom I love have turned against me.
Iyob 19:20 My bone clings to my skin and to my flesh, and I have escaped by the skin of my teeth.
Iyob 19:21 Show favour to me, show favour to me, O you my friends, for the hand of Eloah has struck me!
Iyob 19:22 Why do you persecute me like Ēl does, and are not satisfied with my flesh?
Iyob 19:23 Oh, that my words were written down! Oh, that they were inscribed in a book,
Iyob 19:24 engraved on a rock with an iron pen and lead, forever!
Iyob 19:25 For I know that my Redeemer lives, and as the Last shall rise over the dust;
Iyob 19:26 and after my skin has been struck off, then in my flesh I shall see Eloah,
Iyob 19:27 whom I myself shall see on my side, and not a stranger. My kidneys have failed within me!
Iyob 19:28 If you say, ‘Why do we persecute him?’ Seeing the root of the matter has been found in me,
Iyob 19:29 fear the sword yourselves, for wrath brings the punishment of the sword, so that you know there is a judgment.”
Iyob 20:1 Then Tsophar the Na’amathite answered and said,
Iyob 20:2 “Truly, my thoughts make me respond, even because of my haste within me.

Iyob 20:3 I have listened to the reproof which insults me, and the Spirit [Ruach רוח] of my understanding makes me answer.
 Iyob 20:4 You have known this of old, since man was placed on earth,
 Iyob 20:5 that the singing of the wrong is short-lived, and the joy of the defiled one is but for a moment?
 Iyob 20:6 Although his pride mounts up to the heavens, and his head does reach to the clouds,
 Iyob 20:7 he perishes forever like his own dung. Those who have seen him say, 'Where is he?'
 Iyob 20:8 He flies away like a dream, and is not found. And he is driven away like a vision of the night.
 Iyob 20:9 Eyes that saw him do so no more, nor does his place see him any more.
 Iyob 20:10 His sons seek the favour of the poor, and his hands give back his wealth.
 Iyob 20:11 His bones shall be filled with his youth, but it lies down with him in the dust.
 Iyob 20:12 Though evil is sweet in his mouth, he hides it under his tongue,
 Iyob 20:13 though he fondles it and does not forsake it, but still keeps it in his mouth,
 Iyob 20:14 his food is turned in his stomach, the bitterness of cobras is in him.
 Iyob 20:15 He has swallowed down riches, then vomits them up – Ėl drives it out of his stomach.
 Iyob 20:16 He sucks the poison of cobras; the tongue of the poisonous snake slays him.
 Iyob 20:17 He looks not on streams, the rivers flowing with honey and cream.
 Iyob 20:18 He is giving back what he laboured for, and does not eat it – like wealth from his trade, but he does not enjoy.
 Iyob 20:19 For he has oppressed, he has forsaken the poor, he has seized a house which he did not build.
 Iyob 20:20 For he shall not know ease in his innermost, neither save what he desires.

Iyob 20:21 There is no left-over after he has eaten, therefore his good does not last.
 Iyob 20:22 With all his plenty he is in distress; the hand of every labourer comes against him.
 Iyob 20:23 It shall be, at the filling of his stomach, that He casts on him His burning wrath, and rains it down on him while he is eating.
 Iyob 20:24 He shall flee from the iron weapon, a bronze bow pierce him through.
 Iyob 20:25 It is drawn, and comes out of the body, and the gleaming point comes out of his gall. Fears come upon him.
 Iyob 20:26 All darkness waits for his treasures. A fire not blown consumes him, it destroys what remains in his tent.
 Iyob 20:27 The heavens reveal his crookedness, and the earth rises up against him.
 Iyob 20:28 The increase of his house departs, flowing away in the day of His wrath.
 Iyob 20:29 This is the portion from Elohim (אלהים) for a wrong man, and the heritage Ėl has decreed for him."
 Iyob 21:1 And Iyob answered and said,
 Iyob 21:2 "Listen closely to my word, and let this be your comfort.
 Iyob 21:3 Bear with me and let me speak, and after I have spoken, keep mocking.
 Iyob 21:4 As for me, is my complaint against man? And why should I not be impatient?
 Iyob 21:5 Look at me and be appalled, then put your hand on your mouth.
 Iyob 21:6 And when I consider it I am frightened, and my body shudders.
 Iyob 21:7 Why do the wrong live, become old, and become mighty in power?
 Iyob 21:8 Their seed is established with them before their face, and their offspring before their eyes.
 Iyob 21:9 Their houses are peace without fear, neither is the rod of Eloah upon them.
 Iyob 21:10 Their bull breeds and does not fail, their cow calves without miscarriage.

Iyob 21:11 They send forth their little ones like a flock, and their children dance.

Iyob 21:12 They sing to the tambourine and lyre, and rejoice to the sound of the flute.

Iyob 21:13 They spend their days in goodness, and in a moment go down to the grave.

Iyob 21:14 And they say to Ēl, 'Turn aside from us, for we have no desire to know Your ways.

Iyob 21:15 Who is the Almighty, that we should serve Him? And what profit do we have if we pray to Him?'

Iyob 21:16 See, is their good not in their own hand? (The counsel of the wrong has been far from me).

Iyob 21:17 How often is the lamp of the wrong put out, and does come upon them their calamity, sorrows He allots in His displeasure?

Iyob 21:18 They are like straw before the wind, and like chaff that a storm steals away.

Iyob 21:19 You say, 'Eloah stores up one's wickedness for his children.' Let Him repay him, so that he knows it.

Iyob 21:20 Let his eyes see his destruction, and let him drink of the wrath of the Almighty.

Iyob 21:21 For what is his delight in his house after him, when the number of his months is cut off?

Iyob 21:22 Does anyone teach Ēl knowledge, since He judges those that are exalted?

Iyob 21:23 One dies in his perfect strength, completely at ease and satisfied;

Iyob 21:24 His pails are filled with milk, and his bones are juicy with marrow.

Iyob 21:25 Another one dies in the bitterness of his being, and never eats with pleasure.

Iyob 21:26 Together they lie down in the dust, and worms cover them.

Iyob 21:27 Look, I know your thoughts, and the plots with which you would wrong me.

Iyob 21:28 For you say, 'Where is the house of the noble one? And where is the tent, the dwelling place of the wrong ones?'

Iyob 21:29 Have you not asked those passing by the way? And do you not know their signs?

Iyob 21:30 That the wicked is kept for the day of calamity. They are brought to the day of wrath.

Iyob 21:31 Who declares his way to his face? And who repays him for what he has done?

Iyob 21:32 As for him, he is brought to the grave, and a watch is kept over the tomb.

Iyob 21:33 The clods of the wadi shall be sweet to him, and all men follow him, innumerable are those before him.

Iyob 21:34 How then do you comfort me in vain, seeing that perverseness remains in your answers?"

Iyob 22:1 And Eliphaz the Tēmanite answered and said,

Iyob 22:2 "Would a strong man be of use to Ēl? Even he who is wise be of use to Him?

Iyob 22:3 Is it a delight to the Almighty that you are righteous? Or gain, that you make your ways perfect?

Iyob 22:4 Is it because of your fear of Him that He reproves you, or enters into right-ruling with you?

Iyob 22:5 Is not your evil great? And is there no end to your crookednesses?

Iyob 22:6 For you take pledges from your brother for naught, and strip the naked of their garments.

Iyob 22:7 You do not give the weary water to drink, and you have withheld bread from the hungry.

Iyob 22:8 But the man of strength, he has the earth, and the highly respected man dwells in it.

Iyob 22:9 You have sent widows away empty, and the arms of the fatherless are crushed.

Iyob 22:10 Therefore snares are all around you, and sudden fear alarms you,

Iyob 22:11 or darkness, so that you do not see, and a flood of water covers you.

Iyob 22:12 Is not Eloah in the height of heaven? And see the highest stars, how lofty they are!

Iyob 22:13 And you have said, 'What does Ēl know? Would He judge through the dark cloud?

Iyob 22:14 'Clouds screen Him, so that He does not see, and He moves about the circuit of the heavens.'

Iyob 22:15 Do you observe the old way which wicked men have trod,
Iyob 22:16 who were cut down before their time, whose foundations were swept away by a flood?
Iyob 22:17 They said to Ēl, 'Turn aside from us!' And what did the Almighty do to them?
Iyob 22:18 Yet He filled their houses with the good! (But the counsel of the wrong has been far from me).
Iyob 22:19 The righteous see it and are glad, and the innocent mock at them and say,
Iyob 22:20 'Truly, our adversaries are cut off, and fire has consumed their excess.'
Iyob 22:21 Be of service to Him, and be at peace; thereby blessing shall come to you.
Iyob 22:22 Please accept the Law from His mouth, and lay up His words in your heart.
Iyob 22:23 If you return to the Almighty, you are built up. If you remove unrighteousness far from your tents,
Iyob 22:24 and lay your gold in the dust, and the gold of Ophir among the stones of the wadis,
Iyob 22:25 then the Almighty shall be your gold and your silver, strength to you.
Iyob 22:26 Then you shall certainly delight in the Almighty, and lift up your face to Eloah,
Iyob 22:27 make your prayer to Him. And He shall hear you, and you shall pay your vows.
Iyob 22:28 And whatever you decide on shall be established for you, and light shine on your ways.
Iyob 22:29 For they have made low, and you say, 'Up!' And He saves the lowly of eyes.
Iyob 22:30 Would He deliver one who is not innocent? So by the cleanness of your hands you shall be delivered."
Iyob 23:1 And Iyob answered and said,
Iyob 23:2 "Even today my complaint is bitter; my hand is heavy on account of my groaning.
Iyob 23:3 If only I knew where to find Him, I would come to His dwelling- place!
Iyob 23:4 I would present my case before Him, and fill my mouth with proofs.

Iyob 23:5 I would know the words which He would answer me, and understand what He would say to me.
Iyob 23:6 Would He contend with me in great power? No! But He would pay attention to me.
Iyob 23:7 There the upright might reason with Him, and I would go safe forever from my Judge.
Iyob 23:8 See, I go forward, but He is not; and backward, but I do not perceive Him;
Iyob 23:9 to the left where He is working, but I do not see; He turns to the right, but I do not see.
Iyob 23:10 For He knows the way that I take. When He has tried me, I would come forth as gold.
Iyob 23:11 My foot has held fast to His steps. I have guarded His way, and did not turn aside.
Iyob 23:12 I have not strayed from the command of His lips. I have treasured the words of His mouth more than my daily portion.
Iyob 23:13 But He is One, and who does turn Him? And He does whatever His being has desired.
Iyob 23:14 For He completes my portion, and many like these are with Him.
Iyob 23:15 Therefore I am troubled at His presence; I consider, and I am afraid of Him.
Iyob 23:16 For Ēl has made me faint-hearted, and the Almighty has alarmed me;
Iyob 23:17 because I was not cut off before darkness, and from my face He has covered the thick darkness.
Iyob 24:1 "Times are not hidden from the Almighty, and why have not those who know Him seen His days?
Iyob 24:2 They remove landmarks; they rob and feed on flocks;
Iyob 24:3 they drive away the donkey of the fatherless; they take the widow's ox as a pledge;
Iyob 24:4 they turn the needy out of the way; the poor of the earth have hidden together.
Iyob 24:5 See, as wild donkeys in the wilderness they go about their tasks, eager seekers for prey; the desert gives his bread, for the children.

Iyob 24:6 They reap his fodder in a field and they glean the vineyard of the wrong.
 Iyob 24:7 They spend the night naked, without a garment, and without covering in the cold.
 Iyob 24:8 They are wet with the showers of the hills, and have embraced a rock for lack of shelter.
 Iyob 24:9 They snatch away the fatherless from the breast, and take a pledge from the poor;
 Iyob 24:10 naked, they shall go about without a garment; and hungry, they shall take away sheaves.
 Iyob 24:11 They press out oil within their walls; winepresses they shall tread, yet suffer thirst.
 Iyob 24:12 Men groan in the city, and the beings of the wounded cry out, and Eloah does not regard it as foolish.
 Iyob 24:13 They have become rebels against the light; they have not known His ways nor remained in His paths.
 Iyob 24:14 The murderer rises at daylight, he slays the poor and needy, and in the night he is as a thief.
 Iyob 24:15 And the eye of the adulterer watches for dusk, saying, 'No eye sees me.' And he puts a covering on the face.
 Iyob 24:16 In the dark he has broken into houses; by day they shut themselves up; they have not known light.
 Iyob 24:17 For all of them morning is the same as the shadow of death, when he discerns the extreme fears of the shadow of death.
 Iyob 24:18 He is swift on the face of the waters; their portion is cursed in the earth; he does not turn into the way of vineyards.
 Iyob 24:19 Drought and heat snatch away snow waters – the grave those who have sinned.
 Iyob 24:20 The womb forgets him, the worm feeds sweetly on him; he is remembered no more, and wickedness is broken like a tree;
 Iyob 24:21 treating evil the barren who does not bear, and does no good for the widow.
 Iyob 24:22 But He draws the mighty away with His power – He rises up, and no one is certain of life.

Iyob 24:23 He gives him safety, and he leans on it; yet His eyes are on their ways.
 Iyob 24:24 They are lifted up for a little while, then they are gone, then they shall be brought low. Like all else they are gathered up, and they are cut off like the heads of grain.
 Iyob 24:25 And if it is not so, who does prove me a liar, and make my word worthless?"
 Iyob 25:1 And Bildad the Shuhite answered and said,
 Iyob 25:2 "Rule and fear belong to Him, making peace in His high places.
 Iyob 25:3 Is there any number to His armies? And on whom does His light not rise?
 Iyob 25:4 So how could man be righteous before El? Or how could he be flawless who is born of a woman?
 Iyob 25:5 See, even the moon does not shine, and the stars have not been flawless in His eyes,
 Iyob 25:6 how much less man, a maggot, and a son of man, a worm?"
 Iyob 26:1 And Iyob answered and said,
 Iyob 26:2 "How have you helped the powerless, saved an arm not strong?
 Iyob 26:3 How have you given counsel to the unwise, or declared sound advice to many?
 Iyob 26:4 With whom have you spoken words? And whose Spirit [Ruach רוח] came from you?
 Iyob 26:5 The dead wait – those under the waters and those inhabiting them.
 Iyob 26:6 The grave is naked before Him, and destruction has no covering.
 Iyob 26:7 He it was who stretched out the north over emptiness, hanging the earth upon space,
 Iyob 26:8 binding up waters in His thick clouds, and the cloud is not torn under them,
 Iyob 26:9 covering the surface of His throne, spreading His cloud over it.
 Iyob 26:10 He drew a limit on the surface of the waters, at the boundary of light and darkness.
 Iyob 26:11 The columns of the heavens tremble, and are stunned at His reproof.

Iyob 26:12 By His power He has calmed the sea,
and by His understanding He struck down Rahab.
Iyob 26:13 By His Spirit [Ruach הַרוּחַ] He adorned the
heavens. His hand whirled the fleeing serpent.
Iyob 26:14 See, these are the fringes of His ways,
and how little a matter is heard of Him! And who
understands the thunder of His power?"
Iyob 27:1 And Iyob again took up his discourse, and
said,
Iyob 27:2 "As Ēl lives, who has turned aside my
right-ruling, and the Almighty, who has made my
life bitter,
Iyob 27:3 as long as my breath is in me, and the
Spirit [Ruach הַרוּחַ] of Eloah in my nostrils,
Iyob 27:4 my lips do not speak unrighteousness,
nor my tongue utter deceit.
Iyob 27:5 Far be it from me that I grant that you are
right. Until I die I would not turn aside my integrity
from me.
Iyob 27:6 My righteousness I hold fast, and I do not
let it go. My heart does not reproach me as long as
I live.
Iyob 27:7 Let my enemy be like the wrongdoer, and
he who rises up against me like the unrighteous.
Iyob 27:8 For what is the expectancy of the defiled
one, when He does cut off, when Eloah takes away
his life?
Iyob 27:9 Would Ēl hear his cry when distress
comes upon him?
Iyob 27:10 Would he delight himself in the
Almighty – call on Eloah at all times?
Iyob 27:11 Let me teach you by the hand of Ēl, that
which is with the Almighty I do not hide.
Iyob 27:12 See, all of you have seen it. Why then
are you altogether vain?
Iyob 27:13 This is the portion of a wrong man with
Ēl, and the inheritance of cruel ones, which they
receive from the Almighty:
Iyob 27:14 If his children are increased, it is for the
sword; and his offspring shall not have enough to
eat.

Iyob 27:15 Those who remain of him are buried in
death, and their widows do not weep.
Iyob 27:16 Though he heaps up silver like dust, and
lays up garments like clay –
Iyob 27:17 he lays up, but the righteous puts it on,
and the innocent divides the silver.
Iyob 27:18 He built his house like a moth, like a
booth which a watchman made.
Iyob 27:19 He lies down, a rich man, but he is not
gathered. When he opens his eyes, it is no more!
Iyob 27:20 Alarms overtake him like a flood; a
storm wind shall steal him away in the night.
Iyob 27:21 The east wind takes him away, and he is
gone; for it sweeps him from his place.
Iyob 27:22 And it hurls itself against him and does
not spare; he swiftly flees from its power.
Iyob 27:23 It claps its hands at him, and it hisses
him out of his place.
Iyob 28:1 "Indeed, there is a mine for silver, and a
place where gold is refined.
Iyob 28:2 Iron is taken from the earth, and copper
is smelted from ore.
Iyob 28:3 An end to darkness he has set, and to
every limit he is searching, to rocks in deepest
darkness.
Iyob 28:4 He opens a shaft far away from people;
they are forgotten by feet; they hang far away from
men; they swing to and fro.
Iyob 28:5 Earth, out of which grows food, is turned
underneath as by fire;
Iyob 28:6 its stones are the place of sapphires, and
it has dust of gold.
Iyob 28:7 No bird of prey knows the path, nor has
the hawk's eye seen it.
Iyob 28:8 The proud beasts have not trodden it,
nor has the fierce lion passed over it.
Iyob 28:9 He puts his hand on the flint; he shall
overturn the mountains at the roots.
Iyob 28:10 He cuts out channels in the rocks, and
his eye sees every precious gem.
Iyob 28:11 He dams up the sources of the rivers;
and he brings to light what is hidden.

Iyob 28:12 And wisdom – where is it found? And where is the place of understanding?
Iyob 28:13 Man does not know its value, and it is not found in the land of the living.
Iyob 28:14 The deep has said, 'It is not in me,' and the sea has said, 'It is not with me.'
Iyob 28:15 Gold is not given for it, nor is silver weighed out as its price.
Iyob 28:16 It is not valued in the gold of Ophir, in precious shoham or sapphire.
Iyob 28:17 Gold or crystal are not to be compared with it, nor is it exchanged for a vessel of fine gold.
Iyob 28:18 No mention is made of coral or crystal, for the price of wisdom is above rubies.
Iyob 28:19 The topaz of Kush is not to be compared with it, nor is it valued in clean gold.
Iyob 28:20 And wisdom – from where does it come? And where is the place of understanding?
Iyob 28:21 It has been hidden from the eyes of all living, and concealed from the birds of the heavens.
Iyob 28:22 Destruction and death have said, 'With our ears we have heard a report of it.'
Iyob 28:23 Elohîm (אֱלֹהִים) has understood its way, and He has known its place.
Iyob 28:24 For He looks to the ends of the earth, sees under all the heavens,
Iyob 28:25 making a weight for the wind, and measuring out the waters by measure.
Iyob 28:26 When He made a law for the rain, and a way for the lightning of thunder,
Iyob 28:27 then He saw wisdom and declared it; He prepared it and also searched it out.
Iyob 28:28 And He said to man, 'See, the fear of YĕHôVâH (יְהוָה), that is wisdom, and to turn from evil is understanding.'"
Iyob 29:1 And Iyob again took up his discourse, and said,
Iyob 29:2 "Oh, that I were as in months past, as in the days when Eloah protected me;
Iyob 29:3 when His lamp shone on my head, when I walked in the dark by His light;

Iyob 29:4 as I was in the days of my autumn, when the intimacy of Eloah was on my tent;
Iyob 29:5 when the Almighty was still with me, when my children were around me;
Iyob 29:6 when my steps were bathed with cream, and the rock poured out rivers of oil for me.
Iyob 29:7 When I went out to the gate by the city, to take my seat in the open square,
Iyob 29:8 the young men saw me and hid, and the aged rose up, they stood;
Iyob 29:9 rulers held back their words, and laid a hand on their mouth;
Iyob 29:10 the voice of leaders was hushed, and their tongue clung to the roof of their mouth.
Iyob 29:11 For when the ear heard, it blessed me, and when the eye saw, it gave witness of me;
Iyob 29:12 because I rescued the poor who cried out, and the fatherless who had no helper.
Iyob 29:13 The blessing of the perishing one would come upon me, and I made the widow's heart sing for joy.
Iyob 29:14 I put on righteousness, and it robed me; right-ruling was my cloak and turban.
Iyob 29:15 I was eyes to the blind, and I was feet to the lame.
Iyob 29:16 I was a father to the poor, and I investigated the case which I did not know.
Iyob 29:17 And I broke the jaws of the perverse, and snatched the prey from his teeth.
Iyob 29:18 Then I thought I would die in my nest, and increase my days as the sand,
Iyob 29:19 my root reaching out to the waters, and dew lying all night on my branch,
Iyob 29:20 my esteem fresh within me, and my bow renewed in my hand.
Iyob 29:21 To me they listened, and they waited, and kept silence at my counsel.
Iyob 29:22 After my words they did not speak again, and my speech settled on them.
Iyob 29:23 And they waited for me like the rain, and they opened their mouth wide as for the latter rain.

Iyob 29:24 I smiled at those who did not believe,
and the light of my face they did not dim.

Iyob 29:25 I chose the way for them, and sat as
chief, and I dwelt like a sovereign in the army, like
one who comforts mourners.

Iyob 30:1 “But now they laugh at me, those
younger than I, whose fathers I would have refused
to put with my sheep dogs.

Iyob 30:2 Of what use to me is the strength of their
hands, since their manhood power has perished?

Iyob 30:3 They are dried up from lack and hunger,
they flee to a parched land, formerly a waste and
ruin.

Iyob 30:4 They pluck salt herbs by the bushes, and
broom tree roots for their food.

Iyob 30:5 They were driven out from among men,
they shouted at them as at a thief,

Iyob 30:6 to dwell in the gullies of wadis, holes of
the ground and clefts.

Iyob 30:7 Among the bushes they cry out, under
the nettles they huddled together –

Iyob 30:8 sons of fools, even sons without a name,
they have been whipped out of the land.

Iyob 30:9 And now I have become their song, and I
am a byword to them.

Iyob 30:10 They have loathed me, they have kept
far from me, and did not refrain from spitting in my
face.

Iyob 30:11 Because He has loosed my bowstring
and afflicted me, they have thrown off restraint in
my presence.

Iyob 30:12 At my right hand a brood rises; they
pushed away my feet, and they raise up against me
their destructive ways.

Iyob 30:13 They have broken up my path, they gain
by my ruin; no one restrains them.

Iyob 30:14 They come as through a wide breach;
rushing on me under the ruins.

Iyob 30:15 Destructions are turned upon me; they
pursue my life as the wind, and my welfare has
passed like a cloud.

Iyob 30:16 And now my life pours itself out; days of
affliction seize me.

Iyob 30:17 My bones have been pierced in me at
night, and my gnawings never lie down.

Iyob 30:18 By great exertion is my garment
changed – it girds me as the collar of my coat,

Iyob 30:19 throwing me into the mud, and I have
become like dust and ashes.

Iyob 30:20 I cry out to You, but You do not answer
me; I stand up, but You only look at me.

Iyob 30:21 You have become cruel to me; with the
power of Your hand You oppose me.

Iyob 30:22 You lift me up to the wind, making me
to ride it; and You melt me in a storm.

Iyob 30:23 For I have known that You bring me to
death, and to the house appointed for all living.

Iyob 30:24 Yet does not one in a heap of ruins
stretch out his hand, or in calamity cry out for
help?

Iyob 30:25 Did I not weep for him who was in
trouble? Was my being not grieved for the poor?

Iyob 30:26 When I looked for good, then evil came
to me. And when I waited for light, darkness came.

Iyob 30:27 My inward parts boiled and did not rest;
days of affliction went before me.

Iyob 30:28 I went about blackened, but not by the
sun; I stood up in the assembly, I cried for help.

Iyob 30:29 I became a brother of jackals, and a
companion of ostriches.

Iyob 30:30 My skin became black upon me, and my
bones burned with heat.

Iyob 30:31 So my lyre becomes mourning, and my
flute the sound of weeping.

Iyob 31:1 “I have made a covenant with my eyes.
How then could I gaze at a maiden?

Iyob 31:2 For what is the portion of Eloah from
above, and the inheritance of the Almighty from on
high?

Iyob 31:3 Is it not calamity to the perverse, and
strangeness to the workers of wickedness?

Iyob 31:4 Does He not see my ways, and number all
my steps?

Iyob 31:5 If I have walked with falsehood, or if my foot has hurried to deceit,
 Iyob 31:6 let Him weigh me in a right scale, and let Eloah know my integrity.
 Iyob 31:7 If my step does turn from the way, or my heart has gone after my eyes, or if any spot has clung to my hands,
 Iyob 31:8 let me sow, and another eat; and let my harvest be rooted out.
 Iyob 31:9 If my heart has been enticed by a woman, or if I have lurked at my neighbour's door,
 Iyob 31:10 let my wife grind for another, and let others bow down over her.
 Iyob 31:11 For that would be a wicked scheme, and a punishable crookedness.
 Iyob 31:12 For that would be a fire that burns to destruction, and take root among all my increase.
 Iyob 31:13 If I have refused the plea of my male servant or my female servant when they complained against me,
 Iyob 31:14 then what should I do when Ėl rises up? And when He punishes, what should I answer Him?
 Iyob 31:15 Did not He who made me in the womb make him? And did not One fashion us in the womb?
 Iyob 31:16 If I have withheld the poor from pleasure, or caused the widow's eyes to fail,
 Iyob 31:17 or eaten my piece of bread by myself, and the fatherless did not eat of it –
 Iyob 31:18 but from my youth he grew up with me as with a father, and from my mother's womb I guided her –
 Iyob 31:19 if I have seen anyone perish for lack of garments, or a poor one without covering;
 Iyob 31:20 if his loins have not blessed me, and he warmed himself with the fleece of my sheep;
 Iyob 31:21 if I have raised my hand against the fatherless, when I saw I had help in the gate;
 Iyob 31:22 let my arm fall from my shoulder, and my arm be broken from the bone.
 Iyob 31:23 For I am in dread of destruction from Ėl, and from His excellence I could not escape.

Iyob 31:24 If I have put my trust in gold, or called fine gold my refuge;
 Iyob 31:25 if I have rejoiced because my wealth was great, and because my hand had gained much;
 Iyob 31:26 if I have looked at the sun when it shines, or the moon moving in brightness,
 Iyob 31:27 so that my heart has been secretly enticed, and my mouth has kissed my hand –
 Iyob 31:28 that too is a punishable crookedness, for I would have denied Ėl above.
 Iyob 31:29 If I have rejoiced when he who hated me was ruined, or lifted myself up when evil found him –
 Iyob 31:30 also I have not allowed my mouth to sin by asking for a curse on his life –
 Iyob 31:31 if the men of my tent did not say, 'Who is there that has not been satisfied with his meat?'
 Iyob 31:32 The stranger did not have to spend the night in the street, for I have opened my doors to the way.
 Iyob 31:33 If I have covered my transgressions like Hā'ā-dām (חַטָּאת), by hiding my crookedness in my bosom,
 Iyob 31:34 then let me fear the great crowd, and dread the scorn of clans, then I would be silent, and go out of the door!
 Iyob 31:35 Who would give me a hearing? See, my signature, let the Almighty answer me, and let my accuser write a bill!
 Iyob 31:36 Would I not take it up on my shoulder, bind it on me for a crown?
 Iyob 31:37 I would declare to Him the number of my steps – I would approach Him like a prince.
 Iyob 31:38 If my land cries out against me, or its furrows weep together;
 Iyob 31:39 if I have eaten its fruit without payment, or caused its owners to die;
 Iyob 31:40 let thistles grow instead of wheat, and useless weed instead of barley." The words of Iyob are ended.
 Iyob 32:1 Then these three men ceased to answer Iyob, because he was righteous in his own eyes.

Iyob 32:2 And the wrath of Elihu, son of Barak'el the Buzite, of the clan of Ram, burned against Iyob. His wrath burned because he declared himself right rather than **Elohim (אֱלֹהִים)**.

Iyob 32:3 And against his three friends his wrath burned, because they had found no answer, and pronounced **Elohim (אֱלֹהִים)** wrong.

Iyob 32:4 And because they were years older than he, Elihu had waited to speak to Iyob.

Iyob 32:5 And when Elihu saw that there was no answer in the mouth of these three men, his wrath burned.

Iyob 32:6 And Elihu, son of Barak'el the Buzite, responded and said, "I am young in years, and you are aged. Therefore I was afraid to let you know my opinion.

Iyob 32:7 I said, 'Days should speak, and many years should teach wisdom.'

Iyob 32:8 But truly it is the **Spirit [Ruach רוח]** in man and the breath of the Almighty that gives him understanding.

Iyob 32:9 The multitude are not wise, nor do the aged understand right-ruling.

Iyob 32:10 Therefore I have said, 'Listen to me, let me also make my opinion known to you.'

Iyob 32:11 Look, I waited for your words, I listened to your reasonings, while you searched out what to say.

Iyob 32:12 And I paid close attention to you. But look, not one of you proved Iyob wrong, nor answered his words.

Iyob 32:13 Lest you say, 'We have found wisdom' – it is Ēl that drives him away, not man.

Iyob 32:14 Now he has not ordered words against me, so I would not answer him with your words.

Iyob 32:15 They have broken down; they have not answered again; words have departed from them.

Iyob 32:16 And I have waited, but they do not speak, because they have stood still, they answered no more.

Iyob 32:17 Let me answer on my part, let me also make my opinion known.

Iyob 32:18 For I am filled with words; the **Spirit [Ruach רוח]** within me presses me.

Iyob 32:19 See, within me it is like wine not opened; it shall burst like new wineskins.

Iyob 32:20 Let me speak, so that I find relief; let me open my lips and answer.

Iyob 32:21 Please, let me not show partiality to anyone, nor let me flatter any man.

Iyob 32:22 For I do not know how to flatter, lest my Maker should soon take me away!

Iyob 33:1 "And yet, O Iyob, please hear my speech and listen to all my words.

Iyob 33:2 See, please! I shall open my mouth, my tongue shall speak in my mouth.

Iyob 33:3 My words are from the uprightness of my heart, my lips shall speak knowledge clearly.

Iyob 33:4 The **Spirit [Ruach רוח]** of Ēl has made me, and the breath of the Almighty gives me life.

Iyob 33:5 If you are able, answer me, set yourself in order before me, take your stand.

Iyob 33:6 See, I am like you before Ēl, I too have been formed out of clay.

Iyob 33:7 See, no fear of me should alarm you, nor should pressure by me be heavy on you.

Iyob 33:8 But you have spoken in my hearing, and the sound of words I hear, saying,

Iyob 33:9 'I am clear, without transgression; I am innocent, and I have no crookedness.

Iyob 33:10 See, He finds occasions against me, He counts me as His enemy;

Iyob 33:11 He puts my feet in the stocks, He watches all my paths.'

Iyob 33:12 See, in this you have not been righteous. Let me answer you: Eloah is greater than man!

Iyob 33:13 Why have you complained against Him? Because He does not answer all His matters?

Iyob 33:14 For Ēl does speak once, or twice – though one does not notice it –

Iyob 33:15 in a dream, in a vision of the night, when deep sleep falls upon men, while slumbering on a bed,

Iyob 33:16 then He opens the ears of men, and seals their instruction,
 Iyob 33:17 to turn man from his deed, and conceal pride from man.
 Iyob 33:18 He keeps back his being from the Pit, and his life from passing away by the sword.
 Iyob 33:19 And he is reprovèd with pain on his bed, and with unceasing distress in his bones,
 Iyob 33:20 so that his life loathes bread, and his being desirable food.
 Iyob 33:21 His flesh wastes away, and his bones which were not seen stick out.
 Iyob 33:22 And his being draws near the Pit, and his life to the destroyers.
 Iyob 33:23 If there is a messenger for him, a mediator, one among a thousand, to show man His straightness,
 Iyob 33:24 then He shows favour to him, and says, 'Release him from going down to the Pit, I have found an atonement.
 Iyob 33:25 'Let his flesh become fresher than a child's, let him return to the days of his youth.'
 Iyob 33:26 He prays to Eloah, and He accepts him. And he sees His face with joy, and He restores to man his righteousness.
 Iyob 33:27 He sings to men and says, 'I have sinned, and I have perverted what was right, and it did not profit me.'
 Iyob 33:28 He has redeemed my being from going down to the Pit, and my life sees the light.
 Iyob 33:29 See, Èl does all these – twice, three times with a man,
 Iyob 33:30 to bring back his being from the Pit, to be enlightened with the light of the living.
 Iyob 33:31 Pay attention, Iyob, listen to me, keep silent, and let me speak.
 Iyob 33:32 If there are words, answer me; speak, for I desire to declare you right.
 Iyob 33:33 If not, listen to me, keep silent, and let me teach you wisdom."
 Iyob 34:1 Then Elihu responded and said,

Iyob 34:2 "Hear my words, you wise men; give ear to me, you who have knowledge.
 Iyob 34:3 For the ear tries words as the palate tastes food.
 Iyob 34:4 Let us choose what is right for us; let us know among us what is good.
 Iyob 34:5 For Iyob has said, 'I am righteous, but Èl has taken away my right.
 Iyob 34:6 Would I lie concerning my right? My wound is incurable – without transgression.'
 Iyob 34:7 What man is like Iyob, who drinks mocking like water,
 Iyob 34:8 who goes in company with the workers of wickedness, and walks with men of wrongness?
 Iyob 34:9 For he has said, 'It does not profit a man that he takes delight in Elohîm (אֱלֹהִים).'
 Iyob 34:10 Therefore, listen to me, you men of heart: far be it from Èl to do wrong, and from the Almighty to commit unrighteousness.
 Iyob 34:11 For He repays man's work to him, and makes man to find a reward according to his path.
 Iyob 34:12 The truth is, Èl does not do wrong, and the Almighty does not twist right-ruling.
 Iyob 34:13 Who has assigned to Him the earth? And who has laid out all the world?
 Iyob 34:14 If He sets His heart on him, should He gather to Himself his Spirit [Ruach רוח] and his breath,
 Iyob 34:15 all flesh would expire together and man return to dust.
 Iyob 34:16 If you have understanding, hear this! Give ear to the sound of my words:
 Iyob 34:17 Should the one who hates right-ruling govern? Or would you declare a most righteous one wrong?
 Iyob 34:18 Who shall say to a sovereign: 'Beliya'al,' to nobles: 'Wrong one'? –
 Iyob 34:19 who is not partial to princes, nor regards the rich more than the poor? For they are all the work of His hands.

Iyob 34:20 In a moment they die, in the middle of the night; the people are shaken and pass away; and the mighty are taken away without a hand.
Iyob 34:21 For His eyes are on the ways of man, and He sees all his steps.
Iyob 34:22 There is no darkness nor shadow of death where the workers of wickedness hide themselves.
Iyob 34:23 For He sets a man no stated time to appear before Ēl in right- ruling.
Iyob 34:24 He breaks in pieces the mighty, without inquiry, and puts others in their place.
Iyob 34:25 Truly, He knows their works, and He shall overthrow in the night, and they are crushed.
Iyob 34:26 As wrong ones He slaps them in the presence of onlookers,
Iyob 34:27 because they turned from following Him, and they regarded not all His ways,
Iyob 34:28 so as to cause the cry of the poor to come to Him; for He hears the cry of the afflicted.
Iyob 34:29 And when He is silent, who would then condemn? And when He hides His face, who then sees Him, whether it is against a nation or a man alone?
Iyob 34:30 So that a defiled one should not reign, lest the people be ensnared.
Iyob 34:31 For has anyone said to Ēl, 'I have taken away, I do not act corruptly.
Iyob 34:32 'Teach me what I do not see. If I have done unrighteousness, I shall not do so again'?
Iyob 34:33 Should He repay you because you have refused? For you choose, and not I, therefore speak what you know.
Iyob 34:34 Let men of heart say to me, and a wise man who listens to me:
Iyob 34:35 'Iyob does not speak with knowledge, and his words are without wisdom.'
Iyob 34:36 Would that Iyob be tried to the end, since his answers are like those of wicked men!
Iyob 34:37 For he adds rebellion to his sin – he claps his hands among us, and multiplies his words against Ēl."

Iyob 35:1 And Elihu responded and said,
Iyob 35:2 "Do you think this is right? Do you say, 'My righteousness is more than that of Ēl'?
Iyob 35:3 For you say, 'Of what use is it to you? What do I gain more than if I had sinned?'
Iyob 35:4 Let me answer you and your friends with you.
Iyob 35:5 Look to the heavens, and see. And consider the clouds which are higher than you.
Iyob 35:6 If you sin, what would you do against Him? If your transgressions are increased, what would you do to Him?
Iyob 35:7 If you are righteous, what do you give Him? Or what does He receive from your hand?
Iyob 35:8 Your wrong is for a man like yourself, and your righteousness for a son of man.
Iyob 35:9 Because of the multitude of oppressions they cry out; they cry out for help because of the arm of the many.
Iyob 35:10 And no one says, 'Where is Eloah my Maker, who gives songs in the night,
Iyob 35:11 teaching us more than the beasts of the earth, and makes us wiser than the birds of the heavens?'
Iyob 35:12 There they cry, but He answers not, because of the pride of evil ones.
Iyob 35:13 Only, it is false that Ēl does not hear, and that the Almighty pays no attention to it.
Iyob 35:14 Although you say you do not see Him, yet right-ruling is before Him, and you wait for Him.
Iyob 35:15 And now, is it for naught that His displeasure has come? Yet He has not taken note of extreme arrogance,
Iyob 35:16 so Iyob opens his mouth in vain, he increases words without knowledge."
Iyob 36:1 Then Elihu continued and said,
Iyob 36:2 "Bear with me a little, and let me show you there is still more to say for Elohîm (אֱלֹהִים).
Iyob 36:3 I bring my knowledge from afar and ascribe righteousness to my Maker.
Iyob 36:4 For truly my words are not false; the One perfect in knowledge is with you.

Iyob 36:5 See, Ēl is mighty, but rejects no one – mighty in power and heart.

Iyob 36:6 He does not keep the wrongdoer alive, but He gives right-ruling to the oppressed ones.

Iyob 36:7 He does not withdraw His eyes from the righteous, and sovereigns on the throne, and seats them forever, and they are exalted.

Iyob 36:8 And if they are bound in shackles, caught in the cords of affliction,

Iyob 36:9 then He reveals to them their work, and their transgressions, that they behaved proudly.

Iyob 36:10 And He opens their ear for discipline, and commands that they turn back from wickedness.

Iyob 36:11 If they obey and serve, they complete their days in blessedness, and their years in pleasantness.

Iyob 36:12 But if they do not obey, they perish by the sword, and die without knowledge.

Iyob 36:13 But the defiled ones in heart become enraged – let them not cry for help when He binds them.

Iyob 36:14 Their being dies in youth, and their life among the male prostitutes.

Iyob 36:15 He rescues the afflicted one in his affliction, and opens their ears in oppression.

Iyob 36:16 And He also would have brought you out of distress, into a broad place where there is no restraint. And what is set on your table would be filled with rich food.

Iyob 36:17 But you are filled with the judgment of the wrong, judgment and right-ruling take hold of you.

Iyob 36:18 Beware, that rage does not entice you to scoffing. And do not let a large bribe turn you aside.

Iyob 36:19 Would He value your riches? No, not precious ore, nor all your strength!

Iyob 36:20 Do not long for the night, when people go up in their place.

Iyob 36:21 Beware, do not turn to wickedness, for you have chosen this rather than affliction.

Iyob 36:22 See, Ēl is exalted by His power; who is a Teacher like Him?

Iyob 36:23 Who has appointed Him His way, or who has said, 'You have worked unrighteousness'?

Iyob 36:24 Remember to extol His work, of which men have sung.

Iyob 36:25 All men have seen it, man looks on it from afar.

Iyob 36:26 See, Ēl is great, beyond our understanding, and we do not know the number of His years.

Iyob 36:27 For He draws up drops of water, which distil as rain from the mist,

Iyob 36:28 which the clouds drop down – pour down in showers on man.

Iyob 36:29 Also, who understands the spreading of clouds, the crashing from His booth?

Iyob 36:30 See, He has spread his light upon it, and He has covered the depths of the sea.

Iyob 36:31 For by these He judges the peoples; He gives plenty of food.

Iyob 36:32 He has covered His hands with lightning, and commands it to strike.

Iyob 36:33 Its noise declares concerning Him, also the cattle, as to what is coming up.

Iyob 37:1 "At this too my heart trembles, and leaps from its place.

Iyob 37:2 Listen, listen to the trembling of His voice, and the sound that comes from His mouth.

Iyob 37:3 He lets it loose under all the heavens, and His lightning to the ends of the earth.

Iyob 37:4 After it a voice roars. He thunders with the voice of His excellency, and He does not hold them back when His voice is heard.

Iyob 37:5 Ēl thunders wondrously with His voice; doing great deeds, which we do not understand.

Iyob 37:6 For He says to the snow, 'Be on the earth,' also to the gentle rain and the heavy rain of His strength.

Iyob 37:7 He seals up the hand of every man, for all men to know His work.

Iyob 37:8 Then the beast goes into its lair, and they stay in their dens.

Iyob 37:9 From the room of the south comes the whirlwind, and cold from the scattering winds of the north.

Iyob 37:10 By the breath of Ėl ice is given, and the expanse of water becomes solid.

Iyob 37:11 He also loads the thick clouds with moisture; He scatters His bright clouds.

Iyob 37:12 And they swirl about, being turned by His guidance, to do whatever He commands them on the face of the earthly world.

Iyob 37:13 He causes it to come, whether as a rod, or for His land, or for kindness.

Iyob 37:14 Listen to this, O Iyob, stand still and consider the wonders of Ėl.

Iyob 37:15 Do you know when Eloah placed them, and caused the lightning of His cloud to shine?

Iyob 37:16 Do you know the balancing of the clouds, the wonders of the One perfect in knowledge?

Iyob 37:17 Why are your garments hot, when the earth is stilled from the south?

Iyob 37:18 Did you, with Him, spread out the clouds, strong as a hard mirror?

Iyob 37:19 Teach us what we should say to Him; we do not set in order because of darkness.

Iyob 37:20 Should He be told that I would speak? Would any man ask to be swallowed up?

Iyob 37:21 And now, they shall not look on the light that is bright behind the clouds, when the wind has passed and cleared them.

Iyob 37:22 From the golden north it comes – with Eloah is awesome excellency.

Iyob 37:23 The Almighty, we have not found Him out, He is exalted in power and right-ruling and great in righteousness – He does not oppress.

Iyob 37:24 Therefore men fear Him. He does not regard any who are wise of heart.”

Iyob 38:1 Then YēHôVâH (יהוה) answered Iyob out of the whirlwind, and said,

Iyob 38:2 “Who is this who darkens counsel by words without knowledge?

Iyob 38:3 Now gird up your loins like a man, and I ask you, and you answer Me.

Iyob 38:4 Where were you when I laid the foundations of the earth? Declare, if you have understanding.

Iyob 38:5 Who set its measurements, if you know? Or who stretched the line upon it?

Iyob 38:6 Upon what were its foundations sunk? Or who laid its corner- stone,

Iyob 38:7 when the morning stars sang together, and all the sons of Elohîm (אֱלֹהִים) shouted for joy?

Iyob 38:8 Or who enclosed the sea with doors, when it burst forth and came from the womb;

Iyob 38:9 when I made the clouds its garment, and thick darkness its swaddling band;

Iyob 38:10 and assigned for it My law, and set bars and doors;

Iyob 38:11 and said, ‘This far you have come, but no farther, and here your proud waves stop?’

Iyob 38:12 Have you ever commanded the morning, and caused the dawn to know its place,

Iyob 38:13 to take hold of the ends of the earth, and the wrong be shaken out of it?

Iyob 38:14 It is changed like clay under a seal, and they stand out like a garment.

Iyob 38:15 And their light is withheld from the wrong, and the arm lifted up is broken.

Iyob 38:16 Have you come to the sources of the sea? Or have you walked about in the recesses of the deep?

Iyob 38:17 Were the gates of death revealed to you? Or have you seen the gates of the shadow of death?

Iyob 38:18 Have you understood the breadth of the earth? Declare, if you know it all.

Iyob 38:19 Where is the way to the dwelling of light? And darkness, where is its place,

Iyob 38:20 that you should take it to its boundary, and know the paths to its home?

Iyob 38:21 Do you know? For you would have been born then, and the number of your days been many!

Iyob 38:22 Have you entered into the storehouses of snow, or have you seen the storehouses of hail,

Iyob 38:23 which I have kept for the time of distress, for the day of fighting and battle?

Iyob 38:24 Where is the way that light is divided, or the east wind scattered over the earth?

Iyob 38:25 Who has cleft a channel for the overflowing water, or a way for the thunderclaps,

Iyob 38:26 to make rain fall on land where no one is, a wilderness in which there is no man;

Iyob 38:27 to satisfy the wild and waste places, and to make the seeds of grass to sprout?

Iyob 38:28 Does the rain have a father? Or who has brought forth the drops of dew?

Iyob 38:29 From whose belly comes the ice? And who gave birth to the frost of the heavens?

Iyob 38:30 The waters harden like stone, and the surface of the deep is frozen.

Iyob 38:31 Do you bind the bands of Kimah, or loosen the cords of Kesil?

Iyob 38:32 Do you bring out the constellations in its season? Or do you lead the Bear with its sons?

Iyob 38:33 Do you know the laws of the heavens? Or do you set their rule over the earth?

Iyob 38:34 Do you lift up your voice to the clouds, so that floods of water cover you?

Iyob 38:35 Do you send out lightnings, and they go and say to you, 'Here we are!'

Iyob 38:36 Who has put wisdom in the inward parts? Or who has given understanding to the heart?

Iyob 38:37 Who has wisdom to count the clouds, or to tip over the bottles of the heavens,

Iyob 38:38 when the dust hardens in clumps, and the clods cling together?

Iyob 38:39 Do you hunt the prey for the lion, or satisfy the appetite of the young lions,

Iyob 38:40 when they crouch in dens, sit in the cover of their hiding place?

Iyob 38:41 Who provides food for the raven, when its young ones cry to Ēl, and wander about without food?

Iyob 39:1 "Do you know the time when the wild mountain goats bear young? Or do you observe when the deer gives birth?

Iyob 39:2 Do you number the months they complete? Or do you know the time when they bear young?

Iyob 39:3 They bow down, they bring forth their young, their labour pains are ended.

Iyob 39:4 Their young ones are thriving, they grow up in the field. They shall leave and shall not return to them.

Iyob 39:5 Who set the wild donkey free? Who loosed the bonds of the wild donkey,

Iyob 39:6 whose home I have made the desert, and the salt land his dwelling?

Iyob 39:7 He laughs at the commotion of the city; he does not hear the shouts of the driver.

Iyob 39:8 The range of the mountains is his pasture, and he searches for all that is green.

Iyob 39:9 Would the wild ox be pleased to serve you? Or spend the night by your feeding trough?

Iyob 39:10 If you bind the wild ox in the furrow with ropes, would he plough the valleys behind you?

Iyob 39:11 Would you rely on his great strength? Or would you leave your labour to him?

Iyob 39:12 Would you trust him to bring home your grain, and gather it to your threshing-floor?

Iyob 39:13 The wings of the ostrich flap joyously, but they are not the pinions and plumage of kindness!

Iyob 39:14 She leaves her eggs on the ground, and warms them in the dust;

Iyob 39:15 and she forgets that a foot might crush them, or a wild beast tread on them.

Iyob 39:16 She treats her young harshly, as if not hers; her toil is in vain, without fear,

Iyob 39:17 because Eloah has made her forget wisdom, and did not endow her with understanding.
 Iyob 39:18 When she lifts herself on high, she laughs at the horse and its rider.
 Iyob 39:19 Have you given the horse strength? Have you covered his neck with a mane?
 Iyob 39:20 Would you make him leap like a locust? His splendid snorting is frightening.
 Iyob 39:21 He paws in the valley, and rejoices in strength. He gallops into the clash of arms.
 Iyob 39:22 He laughs at fear, and is not frightened; nor does he turn back from the sword.
 Iyob 39:23 The quiver rattles against him, the glittering spear and lance.
 Iyob 39:24 He eats up the ground with fierceness and rage, and he does not stand still when the ram's horn sounds.
 Iyob 39:25 At the blast of the ram's horn he says, 'Aha!' And from afar he smells the battle, the thunder of commanders and shouting.
 Iyob 39:26 Does the hawk fly by your wisdom, spreading its wings toward the south?
 Iyob 39:27 Does the eagle mount up at your command, and make its nest on high?
 Iyob 39:28 It dwells on the rock, and lodges on the crag of the rock and the stronghold.
 Iyob 39:29 From there it searches out the prey, its eyes see it from afar.
 Iyob 39:30 And its young ones suck up blood. And where the slain are, there it is!"
 Iyob 40:1 And YĕHôVâH (יְהוָה) answered Iyob, and said,
 Iyob 40:2 "Should a reprover contend with the Almighty? Let him who reproves Eloah answer it."
 Iyob 40:3 And Iyob answered YĕHôVâH (יְהוָה) and said,
 Iyob 40:4 "See, I am insignificant, what would I answer You? I lay my hand over my mouth.
 Iyob 40:5 Once I have spoken, but I have no answer – and twice, but I say no more."

Iyob 40:6 Then YĕHôVâH (יְהוָה) answered Iyob out of the whirlwind, and said,
 Iyob 40:7 "Now gird up your loins like a man; I ask you, and you answer Me.
 Iyob 40:8 Would you also set aside My judgment? Would you pronounce Me wrong, and you be declared righteous?
 Iyob 40:9 Or do you have an arm like Ēl? Or do you thunder with a voice like His?
 Iyob 40:10 Deck yourself, please, with excellency and grandeur, and put on esteem and splendour.
 Iyob 40:11 Scatter abroad the rage of your wrath, and look on everyone who is proud and bring him low.
 Iyob 40:12 Look on everyone who is proud, humble him. And tread down the wrong-doers in their place.
 Iyob 40:13 Hide them in the dust together, bind their faces in obscurity.
 Iyob 40:14 Then even I would confess to you that your own right hand does save you.
 Iyob 40:15 See now, Behemoth, which I made along with you – he eats grass like an ox.
 Iyob 40:16 See now, his strength is in his loins, and his power is in his stomach muscles.
 Iyob 40:17 He bends his tail like a cedar; the sinews of his thighs are knit together.
 Iyob 40:18 His bones are like tubes of bronze, his ribs like bars of iron.
 Iyob 40:19 He is the beginning of the ways of Ēl. His Maker brings near His sword.
 Iyob 40:20 For the mountains yield food for him, and all the beasts of the field play there.
 Iyob 40:21 He lies under the slender trees, under cover of reed and swamp.
 Iyob 40:22 The slender trees cover him with their shade; the willows by the stream surround him.
 Iyob 40:23 See, if a river rages, he is not alarmed; he feels safe, even if the Yardën gushes into his mouth,
 Iyob 40:24 Before his eyes, shall he be caught, with snares? Or his nose pierced?

Iyob 41:1 “Would you draw out Liwiathan with a hook, or snare his tongue with a line which you lower?
 Iyob 41:2 Would you put a cord through his nose, or pierce his jaw with a hook?
 Iyob 41:3 Would he keep on pleading with you? Would he speak softly to you?
 Iyob 41:4 Would he make a covenant with you to be taken as a servant forever?
 Iyob 41:5 Would you play with him as with a bird? Or leash him for your young girls?
 Iyob 41:6 Would trading partners bargain over him? Would they divide him among the merchants?
 Iyob 41:7 Fill his skin with harpoons? Or his head with fishing spears?
 Iyob 41:8 Put your hand on him – think of the struggle! Do not do it again!
 Iyob 41:9 See, any expectation of him is disappointed – he is laid low even at the sight of him!
 Iyob 41:10 No one is so foolhardy to wake him up. Who then is able to stand against Me?
 Iyob 41:11 Who has given to Me first, that I should repay him – under all the heavens that is Mine?
 Iyob 41:12 I would not keep silent concerning his limbs, or his mighty power, or his fair frame.
 Iyob 41:13 Who shall take off the surface of his skin? Who approaches him with a double bridle?
 Iyob 41:14 Who shall open the doors of his face, with his frightening teeth all around?
 Iyob 41:15 Rows of scales are his pride – closed up, a binding seal.
 Iyob 41:16 One to the other they fit closely, not even a breath enters between them.
 Iyob 41:17 They are joined one to another, they stick together and are not separated.
 Iyob 41:18 His sneezings flash forth light, and his eyes are like the eyelids of the morning.
 Iyob 41:19 Out of his mouth go firebrands – sparks of fire shoot out.

Iyob 41:20 Out of his nostrils comes smoke, like a boiling pot or kettle.
 Iyob 41:21 His breath sets coals on fire, and a flame goes out of his mouth.
 Iyob 41:22 Strength dwells in his neck, and fear leaps before him.
 Iyob 41:23 The folds of his flesh cleave together. They are firm on him, immovable.
 Iyob 41:24 His heart is as hard as stone, even as hard as the lower millstone.
 Iyob 41:25 When he raises himself up, the mighty are afraid. Because of his crashings they are bewildered.
 Iyob 41:26 No sword that reaches him does prevail, neither spear, dart, or lance.
 Iyob 41:27 He reckons iron as straw, bronze as rotten wood.
 Iyob 41:28 The arrow does not make him flee, sling-stones become like stubble to him.
 Iyob 41:29 Clubs are reckoned as straw, he laughs at the rattle of a lance.
 Iyob 41:30 His undersides are like sharp potsherds. He sprawls on the mud like a threshing-sledge.
 Iyob 41:31 He makes the deep boil like a pot, he makes the sea like a pot of ointment.
 Iyob 41:32 He leaves a shining path behind him. One would think the deep to be grey-haired.
 Iyob 41:33 No one on earth is like him – one made without fear.
 Iyob 41:34 He sees all that is haughty. He is sovereign over all the sons of pride.”
 Iyob 42:1 And Iyob answered **YĕHôVâH (יְהוָה)** and said,
 Iyob 42:2 “You know that You are able to do all, and that no purpose is withheld from You.
 Iyob 42:3 Who is this that hides counsel without knowledge? Therefore I declared but I did not understand, matters too marvellous for me, which I did not know.
 Iyob 42:4 Listen, please, and let me speak. I ask You, then would You make it known to me?”

Iyob 42:5 I have heard of You by the hearing of the ear, but now my eye sees You.

Iyob 42:6 Therefore I despise myself, and repent in dust and ashes."

Iyob 42:7 And it came to be, after YĕHôVâH (יהוה) had spoken these words to Iyob, that YĕHôVâH (יהוה) said to Eliphaz the Tĕmanite, "My wrath has burned against you and your two friends, for you have not spoken of Me what is right, as did My servant Iyob.

Iyob 42:8 And now, take seven bulls and seven rams, and go to My servant Iyob, and offer up a burnt offering for yourselves. And let My servant Iyob pray for you – for I accept him – lest I punish you; because you have not spoken of Me what is right, as did My servant Iyob."

Iyob 42:9 So Eliphaz the Tĕmanite and Bildad the Shuḥite, Tsophar the Na'amathite went and did as YĕHôVâH (יהוה) commanded them. And YĕHôVâH (יהוה) accepted the face of Iyob.

Iyob 42:10 And YĕHôVâH (יהוה) turned the captivity of Iyob when he prayed for his friends. And YĕHôVâH (יהוה) gave Iyob twice as much as he had before.

Iyob 42:11 And all his brothers, and all his sisters, and all those who had been his friends before, came to him and ate food with him in his house. And they sympathised with him and comforted him for all the evil that YĕHôVâH (יהוה) had brought upon him. And they each gave him a piece of silver and each one a ring of gold.

Iyob 42:12 And YĕHôVâH (יהוה) blessed the latter days of Iyob more than his beginning; for he had fourteen thousand sheep, and six thousand camels, and one thousand yoke of oxen, and one thousand female donkeys.

Iyob 42:13 And he had seven sons and three daughters.

Iyob 42:14 And he called the name of the first Yemimah, and the name of the second Qetsi'ah, and the name of the third Qeren-Happuk.

Iyob 42:15 And in all the land were found no women so pretty as the daughters of Iyob. And their father gave them an inheritance among their brothers.

Iyob 42:16 And after this Iyob lived one hundred and forty years, and saw his children and grandchildren for four generations.

Iyob 42:17 And Iyob died, old and satisfied with days.

Psalms

Outline

1. Book 1 (1:1 - 41:13)
2. Book 2 (42:1 - 72:20)
3. Book 3 (73:1 - 89:52)
4. Book 4 (90:1 - 106:48)
5. Book 5 (107:1 - 150:6)

Tehillim/Psalms

Psalm 1:1 Blessed is the man who shall not walk in the counsel of the wrong, And shall not stand in the path of sinners, And shall not sit in the seat of scoffers,

Psalm 1:2 But his delight is in the Law of YĕHôVâH (יהוה), And he meditates in His Law day and night.

Psalm 1:3 For he shall be as a tree Planted by the rivers of water, That yields its fruit in its season, And whose leaf does not wither, And whatever he does prospers.

Psalm 1:4 The wicked are not so, But are like the chaff which the wind blows away.

Psalm 1:5 Therefore the wicked shall not rise in the judgment, Nor sinners in the congregation of the righteous.

Psalm 1:6 For YĕHôVâH (יהוה) knows the way of the righteous, But the way of the wicked comes to naught.

Psalm 2:1 Why do the gentiles rage, And the peoples meditate emptiness?

Psalms 2:2 The sovereigns of the earth take their stand, And the rulers take counsel together, Against **YĕHôVâH (יהוה)** and against His **Messiah (Mesiach משיח)**, and say,
 Psalm 2:3 "Let us tear apart Their bonds, And throw away Their ropes from us."
 Psalm 2:4 He who is sitting in the heavens laughs, **YĕHôVâH (יהוה)** mocks at them.
 Psalm 2:5 Then He speaks to them in His wrath, And troubles them in His rage, saying,
 Psalm 2:6 "But I, I have set My King on Tsiyon, My Holy mountain."
 Psalm 2:7 "I inscribe for a law: **YĕHôVâH (יהוה)** has said to Me, 'You are My Son, Today I have brought You forth.'
 Psalm 2:8 'Ask of Me, and I make the gentiles Your inheritance, And the ends of the earth Your possession.
 Psalm 2:9 'Break them with a rod of iron, Dash them to pieces like a potter's vessel.' "
 Psalm 2:10 And now, be wise, O sovereigns; Be instructed, you rulers of the earth.
 Psalm 2:11 Serve **YĕHôVâH (יהוה)** with fear, And rejoice with trembling.
 Psalm 2:12 Kiss the Son, lest He be enraged, And you perish in the way, For soon His wrath is to be kindled. Blessed are all those taking refuge in Him.
 Psalm 3:1 O **YĕHôVâH (יהוה)**, how my adversaries have increased! Many rising up against me.
 Psalm 3:2 Many are saying of me, "There is no deliverance for him in **Elohim (אלהים)**." Selah.
 Psalm 3:3 But You, O **YĕHôVâH (יהוה)**, are a shield for me, My esteem, and the One lifting up my head.
 Psalm 3:4 I cried to **YĕHôVâH (יהוה)** with my voice, And He heard me from His Holy mountain. Selah.
 Psalm 3:5 I, I laid down and slept; I awoke, for **YĕHôVâH (יהוה)** sustained me.
 Psalm 3:6 I am not afraid of ten thousands of people Who have set themselves against me all around.

Psalms 3:7 Arise, O **YĕHôVâH (יהוה)**; Save me, O my **Elohim (אלהים)**! Because You have smitten all my enemies on the cheek; You have broken the teeth of the wrong.
 Psalm 3:8 Deliverance belongs to **YĕHôVâH (יהוה)**. Your blessing is on Your people. Selah.
 Psalm 4:1 Answer me when I call, O **Elohim (אלהים)** of my righteousness! You gave relief to me when I was in distress; Show favour to me, and hear my prayer.
 Psalm 4:2 Till when, O you sons of men, Would you turn my esteem to shame, Would you love emptiness, seek falsehood? Selah.
 Psalm 4:3 But know that **YĕHôVâH (יהוה)** has separated a kind one for Himself; **YĕHôVâH (יהוה)** hears when I call to Him.
 Psalm 4:4 Tremble, and do not sin. Speak within your heart on your bed, and be still. Selah.
 Psalm 4:5 Offer slaughterings of righteousness, And trust in **YĕHôVâH (יהוה)**.
 Psalm 4:6 Many are saying, "Who would show us good?" **YĕHôVâH (יהוה)**, lift up the light of Your face upon us.
 Psalm 4:7 You have put more gladness in my heart, Than in the season that their grain and wine increased.
 Psalm 4:8 I lie down in peace altogether, and sleep; For You alone, O **YĕHôVâH (יהוה)**, make me dwell in safety.
 Psalm 5:1 Give ear to my words, O **YĕHôVâH (יהוה)**, Consider my meditation.
 Psalm 5:2 Attend to the voice of my cry, My King and my **Elohim (אלהים)**, For unto You I pray.
 Psalm 5:3 O **YĕHôVâH (יהוה)**, in the morning You hear my voice; I present myself to You in the morning, And I look up.
 Psalm 5:4 For You are not an Ėl taking delight in wrong, Nor does evil dwell with You.
 Psalm 5:5 The boasters do not stand before Your eyes; You hate all workers of wickedness.
 Psalm 5:6 You destroy those speaking falsehood; **YĕHôVâH (יהוה)** loathes a man of blood and deceit.

Psalms 5:7 But I, I enter Your house In the greatness of Your kindness; I bow myself toward Your Holy Hēkal in Your fear.

Psalms 5:8 O YēHōVâH (יְהוָה), lead me in Your righteousness because of those watching me; Make Your way straight before my face.

Psalms 5:9 For there is no stability in their mouth; Their inward part is destruction; Their throat is an open grave; They flatter with their tongue.

Psalms 5:10 Declare them guilty, O Elohîm (אֱלֹהִים)! Let them fall by their own counsels; Thrust them away for their many transgressions, Because they have rebelled against You.

Psalms 5:11 But let all who take refuge in You rejoice; Let them ever shout for joy, because You shelter them; And let those who love Your Name exult in You.

Psalms 5:12 For You bless the righteous, O YēHōVâH (יְהוָה); You surround him with favour as with a shield.

Psalms 6:1 O YēHōVâH (יְהוָה), do not rebuke me in Your displeasure, Nor discipline me in Your wrath.

Psalms 6:2 Show favour to me, O YēHōVâH (יְהוָה), for I am fading away; O YēHōVâH (יְהוָה), heal me, for my bones have been troubled.

Psalms 6:3 And my being has been greatly troubled; And You, O YēHōVâH (יְהוָה) – till when?

Psalms 6:4 Return, O YēHōVâH (יְהוָה), rescue my life! Oh, save me for Your kindness' sake!

Psalms 6:5 For in death there is no remembrance of You; Who gives You thanks in the grave?

Psalms 6:6 I have grown weary with my groaning; Every night I flood my bed; I drench my couch with my tears.

Psalms 6:7 My eye has grown dim because of grief; It grows old because of all my adversaries.

Psalms 6:8 Depart from me, all you workers of wickedness; For YēHōVâH (יְהוָה) has heard the voice of my weeping.

Psalms 6:9 YēHōVâH (יְהוָה) has heard my pleading; YēHōVâH (יְהוָה) receives my prayer.

Psalms 6:10 Let all my enemies be ashamed and greatly troubled; They turn back suddenly, ashamed.

Psalms 7:1 O YēHōVâH (יְהוָה) my Elohîm (אֱלֹהִים), in You I have taken refuge; Save me from all my pursuers; And deliver me,

Psalms 7:2 Lest they tear at my throat like a lion, Rending in pieces, with no one to deliver.

Psalms 7:3 O YēHōVâH (יְהוָה) my Elohîm (אֱלֹהִים), if I have done this: If there is unrighteousness in my hands,

Psalms 7:4 If I have done evil to him who was at peace with me, Or have plundered my enemy without cause,

Psalms 7:5 Let the enemy pursue me and overtake my being, And trample my life to the ground, And lay my esteem in the dust. Selah.

Psalms 7:6 Arise, O YēHōVâH (יְהוָה), in Your displeasure; Lift Yourself up against the rage of my adversaries, And awake for me! You shall command judgment!

Psalms 7:7 And let the congregation of the peoples gather about You; And over them return on high.

Psalms 7:8 YēHōVâH (יְהוָה) judges the peoples; Judge me, O YēHōVâH (יְהוָה), according to my righteousness, And according to my integrity within me.

Psalms 7:9 Please let the evil of the wrong be ended, And establish the righteous; For the righteous Elohîm (אֱלֹהִים) is a trier of hearts and kidneys.

Psalms 7:10 My shield is upon Elohîm (אֱלֹהִים), Who saves the upright in heart.

Psalms 7:11 Elohîm (אֱלֹהִים) is a righteous judge. And Ēl is enraged every day,

Psalms 7:12 If one does not repent! He sharpens His sword, He bends His bow and makes it ready,

Psalms 7:13 And He has prepared for Himself instruments of death, He makes His arrows hot for pursuers.

Psalms 7:14 See, he who is bound with wickedness,
And has conceived trouble and brought forth
falsehood,

Psalms 7:15 He has made a pit and dug it out, And
falls into the ditch he made!

Psalms 7:16 His trouble turns back upon his own
head, And his wrongdoing comes down on the top
of his head.

Psalms 7:17 I give thanks to YĕHôVâH (יהוה)
according to His righteousness, And praise the
Name of YĕHôVâH (יהוה) Most High.

Psalms 8:1 O YĕHôVâH (יהוה), our Master, how
excellent is Your Name in all the earth, You who set
Your splendour above the heavens!

Psalms 8:2 Out of the mouth of babes and infants
You have founded strength, Because of Your
adversaries, To put an end to enemy and avenger.
Psalms 8:3 For I see Your heavens, the work of Your
fingers, The moon and the stars, which You have
established.

Psalms 8:4 What is man that You remember him?
And the son of man that You visit him?

Psalms 8:5 Yet You have made him a little less than
Elohim (אלהים), And have crowned him with
esteem and splendour.

Psalms 8:6 You made him rule over the works of
Your hands; You have put all under his feet,

Psalms 8:7 All sheep and oxen, And also the beasts
of the field,

Psalms 8:8 The birds of the heavens, And the fish of
the sea, Passing through the paths of the seas.

Psalms 8:9 O YĕHôVâH (יהוה), our Master, How
excellent is Your Name in all the earth!

Psalms 9:1 I praise You, O YĕHôVâH (יהוה), with all
my heart; I declare all Your wonders.

Psalms 9:2 I rejoice and exult in You; I sing praise to
Your Name, O Most High.

Psalms 9:3 When my enemies turn back, They
stumble and perish before You.

Psalms 9:4 For You executed my right and my cause,
You sat on the throne judging in righteousness.

Psalms 9:5 You have rebuked the gentiles, You have
destroyed the wrong, You have wiped out their
name forever and ever.

Psalms 9:6 The enemy is no more – ruins
everlasting! And You have uprooted the cities; Even
their remembrance has perished.

Psalms 9:7 But YĕHôVâH (יהוה) abides forever, He is
preparing His throne for judgment. Psalms 9:8 And
He judges the world in righteousness, He judges
the peoples in straightness.

Psalms 9:9 And YĕHôVâH (יהוה) is a refuge for the
crushed one, A refuge in times of distress.

Psalms 9:10 And those who know Your Name trust
in You, For You have not forsaken those who seek
You, O YĕHôVâH (יהוה).

Psalms 9:11 Sing praises to YĕHôVâH (יהוה), who
dwells in Tsiyon! Declare His deeds among the
peoples.

Psalms 9:12 For He remembers the seekers of
bloodshed, He does not forget the cry of the
afflicted.

Psalms 9:13 Show favour to me, O YĕHôVâH (יהוה) !
See my affliction by those who hate me, You who
lift me up from the gates of death,

Psalms 9:14 So that I declare all Your praise In the
gates of the daughter of Tsiyon. I rejoice in Your
deliverance.

Psalms 9:15 The gentiles have sunk down in the pit
which they made; In the net which they hid, their
own foot is caught.

Psalms 9:16 YĕHôVâH (יהוה) has made Himself
known, He has done right-ruling; The wrong is
snared in the work of his own hands. Meditation.
Selah.

Psalms 9:17 The wrong return to the grave, All the
gentiles that forget Elohim (אלהים).

Psalms 9:18 For the needy is not always forgotten;
Neither the expectancy of the poor lost forever.

Psalms 9:19 Arise, O YĕHôVâH (יהוה), Do not let man
prevail; Let the gentiles be judged before Your face.

Psalms 9:20 Put them in fear, O YĕHôVâH (יהוה), Let
the gentiles know they are but men. Selah.

Psalms 10:1 Why do You stand afar off, O YĕHôVâH (יהוה), hiding in times of distress?

Psalms 10:2 In arrogance the wrongdoer hotly pursues the poor; They are caught by the schemes which they devised.

Psalms 10:3 For the wrongdoer boasted of his cravings; And the greedy one cursed and despised YĕHôVâH (יהוה).

Psalms 10:4 In the pride of his face The wrongdoer does not seek Him, In all his thoughts there is no Elohîm (אלהים)!

Psalms 10:5 His ways are always prosperous! Your right-rulings are on high, out of his sight! He snorts at all his adversaries!

Psalms 10:6 He has said in his heart, "I shall not be moved; From generation to generation, never be in evil!"

Psalms 10:7 His mouth is filled with cursing and deceit and oppression; Under his tongue is trouble and wickedness.

Psalms 10:8 He sits in the hiding places of the villages; In the secret places he murders the innocent; His eyes are on the lookout for the helpless.

Psalms 10:9 He lies in wait in a secret place, as a lion in his den; He lies in wait to catch the poor; He catches the poor, drawing him into his net.

Psalms 10:10 And he crouches, he lies low, And the helpless fall under his strength.

Psalms 10:11 He has said in his heart, "Ël has forgotten, He has hidden His face, He shall never see."

Psalms 10:12 Arise, O YĕHôVâH (יהוה)! O Ël, lift up Your hand! Do not forget the lowly ones.

Psalms 10:13 Why do the wrong scorn Elohîm (אלהים)? He has said in his heart, "It is not required."

Psalms 10:14 You have seen it, for You observe trouble and grief, To repay with Your hand. The poor commits himself to You; You are the helper of the fatherless.

Psalms 10:15 Break the arm of the wrong one and the evil one; Search out his wrongness that would not be found out.

Psalms 10:16 YĕHôVâH (יהוה) is King forever and ever; The gentiles shall perish from His land.

Psalms 10:17 YĕHôVâH (יהוה), You have heard the desire of the lowly ones; You prepare their heart; You incline Your ear,

Psalms 10:18 To defend the fatherless and the downtrodden; So that man who is of the earth no longer oppresses!

Psalms 11:1 In YĕHôVâH (יהוה) I have taken refuge; Why do you say to me, "Flee to your mountain like a bird"?

Psalms 11:2 For look! The wrong bend a bow, They set their arrow on the string, To shoot in darkness at the upright in heart.

Psalms 11:3 When the foundations are destroyed, What shall the righteous do?

Psalms 11:4 YĕHôVâH (יהוה) is in His Holy Hēkal, The throne of YĕHôVâH (יהוה) is in the heavens. His eyes see, His eyelids examine the sons of men.

Psalms 11:5 YĕHôVâH (יהוה) tries the righteous, But His being shall hate the wrong And the one who loves violence.

Psalms 11:6 Upon the wrong He rains snares, Fire and sulphur and a scorching wind Are the portion of their cup.

Psalms 11:7 For YĕHôVâH (יהוה) is righteous, He has loved righteousness; The upright shall see His face.

Psalms 12:1 Save, YĕHôVâH (יהוה), for the kind one is no more! For the trustworthy have ceased from among the sons of men.

Psalms 12:2 They speak falsehood with each other; They speak with flattering lips, a double heart.

Psalms 12:3 YĕHôVâH (יהוה) does cut off all flattering lips, A tongue that speaks swelling words,

Psalms 12:4 Who have said, "With our tongue we do mightily; Our lips are our own; Who is master over us?"

Psalms 12:5 "Because of the oppression of the poor, because of the sighing of the needy, I now arise,"

says YĕHôVâH (יהוה), "I set in safety – he pants for it."

Psalm 12:6 The Words of YĕHôVâH (יהוה) are clean Words, Silver tried in a furnace of earth, Refined seven times.

Psalm 12:7 You guard them, O YĕHôVâH (יהוה), You preserve them from this generation forever.

Psalm 12:8 The wrong walk around on every side, When worthlessness is exalted among the sons of men.

Psalm 13:1 How long would You forget me, O YĕHôVâH (יהוה)? Forever? How long would You hide Your face from me?

Psalm 13:2 How long would I take counsel in my being, Grief in my heart day by day? How long would my enemy be exalted over me?

Psalm 13:3 Look! Answer me, O YĕHôVâH (יהוה) my Elohîm (אלהים); Enlighten my eyes, Lest I sleep in death;

Psalm 13:4 Lest my enemy say, "I have prevailed against him," Lest my adversaries rejoice when I am moved.

Psalm 13:5 But I have trusted in Your kindness; My heart rejoices in Your deliverance.

Psalm 13:6 I sing to YĕHôVâH (יהוה), Because He has been good to me.

Psalm 14:1 The fool has said in his heart, "There is no YĕHôVâH (יהוה)." They have done corruptly, They have done an abominable deed, There is no one who does good.

Psalm 14:2 YĕHôVâH (יהוה) looked down from the heavens on the sons of mankind, To see if there is a wise one, seeking YĕHôVâH (יהוה).

Psalm 14:3 They have all turned aside, They have together become filthy; No one is doing good, not even one.

Psalm 14:4 Have all the workers of wickedness no knowledge, Who eat up my people as they eat bread, And do not call on YĕHôVâH (יהוה)?

Psalm 14:5 There they are in great fear, For YĕHôVâH (יהוה) is with the generation of the righteous.

Psalm 14:6 You would put to shame the counsel of the poor, But YĕHôVâH (יהוה) is his refuge.

Psalm 14:7 O that the deliverance of Yisra'el Would be given out of Tsiyon! When YĕHôVâH (יהוה) turns back the captivity of His people, Let Ya'aqob rejoice, let Yisra'el be glad.

Psalm 15:1 YĕHôVâH (יהוה), who does sojourn in Your Tent? Who does dwell in Your Holy mountain?

Psalm 15:2 He who walks blamelessly, And does righteousness, And speaks the truth in his heart.

Psalm 15:3 He has not slandered with his tongue, He has not done evil to his neighbour, Nor lifted up a reproach against his friend;

Psalm 15:4 In whose eyes a reprobate one is despised, But he esteems those who fear YĕHôVâH (יהוה); He who swears to his own hurt and does not change;

Psalm 15:5 He has not put out his silver at interest, And has not taken a bribe against the innocent. He who does these is never moved.

Psalm 16:1 Guard me, O El, for I have taken refuge in You.

Psalm 16:2 I have said to YĕHôVâH (יהוה), "You are YĕHôVâH (יהוה), I have no good beside You."

Psalm 16:3 As for the Holy ones who are on the earth, They are the excellent ones, in whom is all my delight.

Psalm 16:4 The sorrows of those who run after another one are increased; I would not pour out their drink offerings of blood, Nor take up their names on my lips.

Psalm 16:5 YĕHôVâH (יהוה) is the portion of my inheritance and my cup; You uphold my lot.

Psalm 16:6 Boundary lines have fallen to me in pleasant places; Indeed, a good inheritance is mine.

Psalm 16:7 I bless YĕHôVâH (יהוה) who has given me counsel; My kidneys also instruct me in the nights.

Psalm 16:8 I have set YĕHôVâH (יהוה) always before me; Because He is at my right hand I am not shaken.

Psalm 16:9 Therefore my heart was glad, and my esteem rejoices; My flesh also dwells in safety.
 Psalm 16:10 For You do not leave my being in the grave, Neither let Your Kind One see corruption.
 Psalm 16:11 You show me the path of life; In Your presence is joy to satisfaction; At Your right hand are pleasures forever.
 Psalm 17:1 Hear righteousness, YĕHôVâH (יהוה), Listen to my cry; Give ear to my prayer, From lips without deceit.
 Psalm 17:2 Let my right-ruling go out from Your presence; Let Your eyes see what is straight.
 Psalm 17:3 You have examined my heart; You have visited me in the night; You have tried me – You find I have not schemed; My mouth would not transgress.
 Psalm 17:4 As for the deeds of men – By the word of Your lips, I have kept myself from the paths of the destroyer.
 Psalm 17:5 My steps have held fast to Your paths, My feet have not slipped.
 Psalm 17:6 I have called upon You, for You answer me, O Ėl; Incline Your ear to me, hear my speech.
 Psalm 17:7 Let Your kindness be distinguished, You who save by Your right hand those who take refuge From those who rise up.
 Psalm 17:8 Guard me as the apple of Your eye. Hide me under the shadow of Your wings,
 Psalm 17:9 From the face of the wrong who ravage me, From my deadly enemies who surround me.
 Psalm 17:10 They are enclosed in their own fat, They speak proudly with their mouths,
 Psalm 17:11 They have now surrounded us in our steps, They set their eyes to cast us to the ground,
 Psalm 17:12 Like a lion who is eager to tear his prey, And as a young lion crouching in cover.
 Psalm 17:13 Arise, O YĕHôVâH (יהוה), Confront him, cause him to bend; Deliver my being from the wrong by Your sword,
 Psalm 17:14 From men by Your hand, O YĕHôVâH (יהוה), From men of the world whose portion is in this life, And You fill their bellies with Your

treasure, They are satisfied with children, And shall leave their riches to their babes.
 Psalm 17:15 As for me, let Me see Your face in righteousness; I am satisfied to see Your appearance when I awake.
 Psalm 18:1 I love You, O YĕHôVâH (יהוה), My strength.
 Psalm 18:2 YĕHôVâH (יהוה) is my rock and my stronghold and my deliverer; My Ėl is my rock, I take refuge in Him; My shield and the horn of my deliverance, my high tower.
 Psalm 18:3 I call upon YĕHôVâH (יהוה), the One to be praised, And I am saved from my enemies.
 Psalm 18:4 The cords of death surrounded me, And the floods of Beliya'al made me afraid.
 Psalm 18:5 The cords of the grave were all around me; The snares of death were before me.
 Psalm 18:6 In my distress I called upon YĕHôVâH (יהוה), And to my Elohîm (אלהים) I cried; He heard my voice from His Hēḱal, And my cry went before Him, into His ears.
 Psalm 18:7 And the earth shook and trembled; Even the foundations of the mountains were troubled And they shook, because He was wroth.
 Psalm 18:8 Smoke went up from His nostrils, And consuming fire from His mouth; Coals were kindled by it.
 Psalm 18:9 And He bowed the heavens and came down, And thick darkness was under His feet.
 Psalm 18:10 And He rode upon a kerub, and flew; He flew upon the wings of the wind.
 Psalm 18:11 He made darkness His covering; Around Him His booth, Darkness of waters, thick clouds of the skies.
 Psalm 18:12 From the brightness before Him, His thick clouds passed, hail and coals of fire.
 Psalm 18:13 And YĕHôVâH (יהוה) thundered in the heavens, And the Most High sent forth His voice, Hail and coals of fire.
 Psalm 18:14 And He sent out His arrows and scattered them, And much lightning, and confused them.

Psalms 18:15 And the channels of waters were seen,
And the foundations of the world were uncovered
At Your rebuke, O YĕHôVâH (יהוה), At the blast of
the breath of Your nostrils.

Psalms 18:16 He sent from above, He took me; He
drew me out of many waters.

Psalms 18:17 He delivered me from my strong
enemy, And from those hating me, For they were
stronger than I.

Psalms 18:18 They confronted me in the day of my
calamity, But YĕHôVâH (יהוה) was my support.

Psalms 18:19 And He brought me out into a large
place; He delivered me for He delighted in me.

Psalms 18:20 YĕHôVâH (יהוה) rewarded me
according to my righteousness; According to the
cleanness of my hands He repaid me.

Psalms 18:21 For I have guarded the ways of
YĕHôVâH (יהוה), And have not acted wrongly
against my Elohim (אלהים).

Psalms 18:22 For all His right-rulings are before me,
And I did not turn from His laws.

Psalms 18:23 And I am perfect before Him, And I
guard myself from my crookedness.

Psalms 18:24 And YĕHôVâH (יהוה) repays me
according to my righteousness, According to the
cleanness of my hands before His eyes.

Psalms 18:25 With the kind You show Yourself kind;
With the perfect one You show Yourself perfect;

Psalms 18:26 With the clean You show Yourself
clean; And with the crooked You show Yourself
twisted.

Psalms 18:27 For You save the afflicted people, But
bring down those whose eyes are haughty.

Psalms 18:28 For You Yourself light my lamp;
YĕHôVâH (יהוה) my Elohim (אלהים) makes my
darkness light.

Psalms 18:29 For with You I run against a band, And
with my Elohim (אלהים) I leap over a wall.

Psalms 18:30 The Ėl – His way is perfect; The Word
of YĕHôVâH (יהוה) is proven; He is a shield to all
who take refuge in Him.

Psalms 18:31 For who is Eloah, besides YĕHôVâH
(יהוה)? And who is a rock, except our Elohim
(אלהים)?

Psalms 18:32 It is Ėl who girds me with strength,
And makes my way perfect,

Psalms 18:33 Making my feet like the feet of deer,
And sets me on my high places,

Psalms 18:34 Teaching my hands for battle, So that
my arms shall bend a bow of bronze.

Psalms 18:35 And You give me the shield of Your
deliverance; And Your right hand supports me, And
Your lowliness makes me great.

Psalms 18:36 You enlarge my step under me; And
my feet shall not slip.

Psalms 18:37 I pursue my enemies and overtake
them; And do not turn back till they are destroyed.

Psalms 18:38 I crush them, and they are unable to
rise; They fall under my feet.

Psalms 18:39 And You gird me with strength for
battle; Cause my adversaries to bow under me.

Psalms 18:40 And You have made my enemies turn
their backs, As for those hating me, I cut them off.

Psalms 18:41 They cry – but no one is there to save,
To YĕHôVâH (יהוה) – but He answers them not.

Psalms 18:42 And I beat them as dust before the
wind; I empty them out like dirt in the streets.

Psalms 18:43 You deliver me from the strivings of
the people, You set me at the head of the nations;
A people I have not known serve me.

Psalms 18:44 As soon as they hear of me they obey
me; The foreigners submit to me.

Psalms 18:45 The foreigners fade away, And come
frightened from their strongholds.

Psalms 18:46 YĕHôVâH (יהוה) lives! And blessed is
my Rock! And exalted is the Elohim (אלהים) of my
deliverance,

Psalms 18:47 The Ėl who avenges me, And He
humbles the peoples under me;

Psalms 18:48 My deliverer from my enemies. You
lift me up above those who rise against me; You
deliver me from a man of violence.

Psalms 18:49 Therefore I give thanks to You, O **YĕHôVâH (יהוה)**, among nations, And I sing praise to Your Name,

Psalms 18:50 Making great the deliverance of His sovereign, And showing kindness to His anointed, To Dawid and his seed, forever.

Psalms 19:1 The heavens are proclaiming the esteem of Ėl; And the expanse is declaring the work of His hand.

Psalms 19:2 Day to day pours forth speech, And night to night reveals knowledge.

Psalms 19:3 There is no speech, and there are no words, Their voice is not heard.

Psalms 19:4 Their line has gone out through all the earth, And their words to the end of the world. In them He set up a tent for the sun,

Psalms 19:5 And it is like a bridegroom coming out of his room, It rejoices like a strong man to run the path.

Psalms 19:6 Its rising is from one end of the heavens, And its circuit to the other end; And naught is hidden from its heat.

Psalms 19:7 The Law of **YĕHôVâH (יהוה)** is perfect, bringing back the being; The witness of **YĕHôVâH (יהוה)** is trustworthy, making wise the simple;

Psalms 19:8 The orders of **YĕHôVâH (יהוה)** are straight, rejoicing the heart; The command of **YĕHôVâH (יהוה)** is clear, enlightening the eyes;

Psalms 19:9 The fear of **YĕHôVâH (יהוה)** is clean, standing forever; The right-rulings of **YĕHôVâH (יהוה)** are true, They are righteous altogether,

Psalms 19:10 More desirable than gold, Than much fine gold; And sweeter than honey and the honeycomb.

Psalms 19:11 Also, Your servant is warned by them, In guarding them there is great reward.

Psalms 19:12 Who discerns mistakes? Declare me innocent from those that are secret,

Psalms 19:13 Also keep Your servant back from presumptuous ones, Do not let them rule over me. Then shall I be perfect, and innocent of great transgression.

Psalms 19:14 Let the words of my mouth and the meditation of my heart Be pleasing before You, O **YĕHôVâH (יהוה)**, my rock and my redeemer.

Psalms 20:1 **YĕHôVâH (יהוה)** does answer you in the day of distress! The Name of the **Elohim (אלהים)** of Ya'aqob does set you on high!

Psalms 20:2 He does send you help from the Holy place, And does uphold you from Tsiyon!

Psalms 20:3 He does remember all your offerings, And does accept your burnt offering! Selah.

Psalms 20:4 He does give you according to your heart, And fills all your plans!

Psalms 20:5 We sing of Your deliverance, And in the Name of our **Elohim (אלהים)** we set up a banner! **YĕHôVâH (יהוה)** does fill all your requests!

Psalms 20:6 Now I know that **YĕHôVâH (יהוה)** shall save His Anointed; He answers him from His Holy heavens With the saving might of His right hand.

Psalms 20:7 Some trust in chariots, and some in horses, But we remember the Name of **YĕHôVâH (יהוה)** our **Elohim (אלהים)**.

Psalms 20:8 They, they have bowed down and fallen; But we have risen and are established.

Psalms 20:9 Save, **YĕHôVâH (יהוה)** ! Let the King answer us in the day we call.

Psalms 21:1 The sovereign rejoices in Your strength, O **YĕHôVâH (יהוה)** ; And how greatly he exults in Your deliverance!

Psalms 21:2 You have given him the desire of his heart, And You have not withheld the request of his lips. Selah.

Psalms 21:3 For You put before him the blessings of goodness; You set a crown of fine gold on his head.

Psalms 21:4 He asked life from You, and You gave it to him – Length of days forever and ever.

Psalms 21:5 Through Your deliverance his esteem is great; You have laid excellency and splendour on him.

Psalms 21:6 For You have made him most blessed forever; You have made him glad with the joy of Your presence.

Psalms 21:7 For the sovereign is trusting in **YēHôVâH (יהוה)**, And through the kindness of the Most High he is not moved.

Psalms 21:8 Your hand reaches all Your enemies; Your right hand reaches those who hate You.

Psalms 21:9 You make them as a furnace of fire in the time of Your presence; **YēHôVâH (יהוה)** does swallow them up in His wrath, And fire does consume them.

Psalms 21:10 You destroy their fruit from the earth, And their seed from among the sons of men.

Psalms 21:11 For they held out evil against You; They devised a plot; they do not prevail.

Psalms 21:12 For You make them turn their back, When You aim with Your bowstring toward their faces.

Psalms 21:13 Be exalted, O **YēHôVâH (יהוה)**, in Your strength! We sing and we praise Your might.

Psalms 22:1 My Ēl, My Ēl, why have You forsaken Me – Far from saving Me, far from the words of My groaning?

Psalms 22:2 O My **Elohim (אלהים)**, I call by day, but You do not answer; And by night, but I find no rest.

Psalms 22:3 Yet You are Holy, Enthroned on the praises of Yisra'el.

Psalms 22:4 Our fathers trusted in You; They trusted, and You delivered them.

Psalms 22:5 They cried to You, and were delivered; They trusted in You, and were not ashamed.

Psalms 22:6 But I am a worm, and no man; A reproach of men, and despised by the people.

Psalms 22:7 All those who see Me mock Me; They shoot out the lip, they shake the head, saying,

Psalms 22:8 "He trusted in **YēHôVâH (יהוה)**, let Him rescue Him; Let Him deliver Him, seeing He has delighted in Him!"

Psalms 22:9 For You are the One who took Me out of the womb; Causing Me to trust while on My mother's breasts.

Psalms 22:10 I was cast upon You from birth. From My mother's belly You have been My Ēl.

Psalms 22:11 Do not be far from Me, For distress is near; For there is none to help.

Psalms 22:12 Many bulls have surrounded Me; Strong ones of Bashan have encircled Me.

Psalms 22:13 They have opened their mouths against Me, As a raging and roaring lion.

Psalms 22:14 I have been poured out like water, And all My bones have been spread apart; My heart has become like wax; It has melted in the midst of My inward parts.

Psalms 22:15 My strength is dried like a potsherd, And My tongue is cleaving to My jaws; And to the dust of death You are appointing Me.

Psalms 22:16 For dogs have surrounded Me; A crowd of evil ones have encircled Me, Piercing My hands and My feet;

Psalms 22:17 I count all My bones. They look, they stare at Me.

Psalms 22:18 They divide My garments among them, And for My raiment they cast lots.

Psalms 22:19 But You, O **YēHôVâH (יהוה)**, do not be far off; O My Strength, hasten to help Me!

Psalms 22:20 Deliver My life from the sword, My only life from the power of the dog.

Psalms 22:21 Save Me from the mouth of the lion, And from the horns of the wild beasts! You have answered Me.

Psalms 22:22 I make known Your Name to My brothers; In the midst of the assembly I praise You.

Psalms 22:23 You who fear **YēHôVâH (יהוה)**, praise Him! All you seed of Ya'aqob, esteem Him, And fear Him, all you seed of Yisra'el!

Psalms 22:24 For He has not despised Nor hated the affliction of the afflicted; Nor has He hidden His face from Him; But when He cried to Him, He heard.

Psalms 22:25 From You is My praise in the great assembly; I pay My vows before those who fear Him.

Psalms 22:26 The meek ones do eat and are satisfied; Let those who seek Him praise **YēHôVâH (יהוה)**. Let your heart live forever!

Psalms 22:27 Let all the ends of the earth
Remember and turn to YĕHôVâH (יהוה), And all
clans of the nations Bow themselves before You.
Psalms 22:28 For the reign belongs to YĕHôVâH
(יהוה), And He is ruling over the nations.
Psalms 22:29 All the fat ones of the earth Shall eat
and bow themselves; All who go down to the dust
bow before Him, Even he who did not keep alive
his own life.
Psalms 22:30 A seed shall serve Him. It is declared of
YĕHôVâH (יהוה) to the coming generation.
Psalms 22:31 They shall come and declare His
righteousness To a people yet to be born, For He
shall do it!
Psalms 23:1 YĕHôVâH (יהוה) is my shepherd; I do not
lack.
Psalms 23:2 He makes me to lie down in green
pastures; He leads me beside still waters.
Psalms 23:3 He turns back my being; He leads me in
paths of righteousness For His Name's sake.
Psalms 23:4 When I walk through the valley of the
shadow of death, I fear no evil. For You are with
me; Your rod and Your staff, they comfort me.
Psalms 23:5 You spread before me a table in the
face of my enemies; You have anointed my head
with oil; My cup runs over.
Psalms 23:6 Only goodness and kindness follow me
All the days of my life; And I shall dwell in the
House of YĕHôVâH (יהוה), To the length of days!
Psalms 24:1 The earth belongs to YĕHôVâH (יהוה),
And all that fills it – The world and those who dwell
in it.
Psalms 24:2 For He has founded it upon the seas,
And upon the waters He does establish it.
Psalms 24:3 Who does go up into the mountain of
YĕHôVâH (יהוה)? And who does stand in His Holy
place?
Psalms 24:4 He who has innocent hands and a clean
heart, Who did not bring his life to naught, And did
not swear deceivably.

Psalms 24:5 He receives a blessing from YĕHôVâH
(יהוה), And righteousness from the Elohim (אלהים)
of his deliverance.
Psalms 24:6 This is the generation of those who
seek Him; Ya'aqob, who seek Your face. Selah.
Psalms 24:7 Lift up your heads, O you gates! And be
lifted up, you everlasting doors! And let the King of
esteem come in.
Psalms 24:8 Who is this King of esteem? YĕHôVâH
(יהוה) strong and mighty, YĕHôVâH (יהוה) mighty in
battle.
Psalms 24:9 Lift up your heads, O you gates! Even
lift up, you everlasting doors! And let the King of
esteem come in.
Psalms 24:10 Who is this King of esteem? YĕHôVâH
(יהוה) of hosts, He is the King of esteem! Selah.
Psalms 25:1 To You, O YĕHôVâH (יהוה), I lift up my
being.
Psalms 25:2 O my Elohim (אלהים), in You I have put
my trust; Let me not be ashamed; Let not my
enemies exult over me.
Psalms 25:3 Indeed, let no one who waits on You be
ashamed; Let those who are treacherous without
cause be ashamed.
Psalms 25:4 Show me Your ways, O YĕHôVâH (יהוה);
Teach me Your paths.
Psalms 25:5 Lead me in Your truth and teach me,
For You are the Elohim (אלהים) of my deliverance;
On You I wait all the day.
Psalms 25:6 Remember, O YĕHôVâH (יהוה), Your
compassion and Your kindnesses, For they are from
everlasting.
Psalms 25:7 Do not remember the sins of my youth,
and my transgressions; According to Your kindness
remember me, For Your goodness' sake, O
YĕHôVâH (יהוה).
Psalms 25:8 Good and straight is YĕHôVâH (יהוה);
Therefore He teaches sinners in the way.
Psalms 25:9 He guides the meek ones in right-ruling,
And He teaches the meek ones His way.

Psalms 25:10 All the paths of YĕHôVâH (יהוה) are kindness and truth, To those who guard His covenant and His witnesses.

Psalms 25:11 For Your Name's sake, O YĕHôVâH (יהוה), You shall pardon my crookedness, though it is great.

Psalms 25:12 Who, then, is the man that fears YĕHôVâH (יהוה)? He teaches him in the way he should choose.

Psalms 25:13 His life dwells in good, And his seed inherits the earth.

Psalms 25:14 The secret of YĕHôVâH (יהוה) is with those who fear Him, And He makes His covenant known to them.

Psalms 25:15 My eyes are ever toward YĕHôVâH (יהוה), For He brings my feet out of the net.

Psalms 25:16 Turn Your face to me, and show me favour, For I am lonely and afflicted.

Psalms 25:17 The distresses of my heart have enlarged; Oh, bring me out of my distresses!

Psalms 25:18 Look on my affliction and my toil, And forgive all my sins.

Psalms 25:19 See how many my enemies have become; And they hate me with a violent hatred.

Psalms 25:20 Oh, guard my life, and deliver me; Let me not be ashamed, for I have taken refuge in You.

Psalms 25:21 Let integrity and straightness guard me, For I have waited for You.

Psalms 25:22 Redeem Yisra'el, O Elohim (אלהים), Out of all his distresses!

Psalms 26:1 Rule me rightly, O YĕHôVâH (יהוה), For I have walked in my integrity. And I have trusted in YĕHôVâH (יהוה), without wavering.

Psalms 26:2 Examine me, O YĕHôVâH (יהוה), and prove me; Try my kidneys and my heart.

Psalms 26:3 For Your kindness is before my eyes, And I have walked in Your truth.

Psalms 26:4 I have not sat with men of falsehood, Nor do I enter with pretenders.

Psalms 26:5 I have hated the assembly of evil-doers, And I do not sit with the wrong.

Psalms 26:6 I wash my hands in innocence; And I walk around Your altar, O YĕHôVâH (יהוה),

Psalms 26:7 To raise a voice of thanksgiving, And to declare all Your wonders.

Psalms 26:8 YĕHôVâH (יהוה), I have loved the abode of Your house, And the place where Your esteem dwells.

Psalms 26:9 Do not gather my being together with sinners, Nor my life with bloodthirsty men,

Psalms 26:10 In whose hands is a plot, And their right hand is filled with bribes.

Psalms 26:11 But as for me, I walk in my integrity; Redeem me and show me favour.

Psalms 26:12 My foot shall stand on a level place; In the assemblies I bless YĕHôVâH (יהוה).

Psalms 27:1 YĕHôVâH (יהוה) is my light and my deliverance; Whom should I fear? YĕHôVâH (יהוה) is the refuge of my life; Whom should I dread?

Psalms 27:2 When evil-doers come against me To eat up my flesh, My adversaries and my enemies, They shall stumble and fall.

Psalms 27:3 Though an army encamps against me, My heart does not fear; Though battle comes up against me, Even then I would be trusting.

Psalms 27:4 One matter I asked of YĕHôVâH (יהוה) – this I seek: To dwell in the House of YĕHôVâH (יהוה) – All the days of my life, To see the pleasantness of YĕHôVâH (יהוה), And to inquire in His Hêḳal.

Psalms 27:5 For in the day of evil He hides me in His booth; In the covering of His Tent He hides me; On a rock He raises me up.

Psalms 27:6 And now my head is lifted up above my enemies all around me; And I offer in His Tent with shouts of joy; I sing, yea, I sing praises to YĕHôVâH (יהוה).

Psalms 27:7 Hear, O YĕHôVâH (יהוה), when I cry with my voice! And show me favour, and answer me.

Psalms 27:8 To my heart You have said, "Seek My face." Your face, YĕHôVâH (יהוה), I seek.

Psalms 27:9 Do not hide Your face from me; Do not turn Your servant away in displeasure; You have

been my help; Do not leave me nor forsake me, O **Elohim (אֱלֹהִים)** of my deliverance.

Psalm 27:10 When my father and my mother have forsaken me, Then **YēHôVâH (יְהוָה)** does take me in.

Psalm 27:11 Teach me Your way, O **YēHôVâH (יְהוָה)**, And lead me in a smooth path, because of my enemies.

Psalm 27:12 Do not give me over To the desire of my adversaries; For false witnesses have risen against me, And they breathe out cruelty to me.

Psalm 27:13 What if I had not believed To see the goodness of **YēHôVâH (יְהוָה)** In the land of the living!

Psalm 27:14 Wait on **YēHôVâH (יְהוָה)**, be strong, And let Him strengthen your heart! Wait, I say, on **YēHôVâH (יְהוָה)** !

Psalm 28:1 I cry to You, O **YēHôVâH (יְהוָה)** my Rock: Do not be deaf to me! For if You are silent to me, I shall be like those who go down to the pit.

Psalm 28:2 Hear the voice of my prayers when I cry to You, When I lift up my hands Toward Your Holy Speaking Place.

Psalm 28:3 Do not draw me away with the wrong And with the workers of wickedness, Who speak peace to their neighbours, But evil is in their hearts.

Psalm 28:4 Give to them according to their deeds, And according to the evil of their practices; Give to them according to the work of their hands; Bring back to them what they deserve.

Psalm 28:5 Because they do not heed the works of **YēHôVâH (יְהוָה)**, Nor the works of His hands, He throws them down, And does not build them up.

Psalm 28:6 Blessed be **YēHôVâH (יְהוָה)**, Because He has heard the voice of my prayers!

Psalm 28:7 **YēHôVâH (יְהוָה)** is my strength, and my shield; My heart has trusted in Him, and I have been helped; Therefore my heart exults, And with my song I thank Him.

Psalm 28:8 **YēHôVâH (יְהוָה)** is the strength of His people, And He is the stronghold of deliverance of His anointed.

Psalm 28:9 Save Your people, and bless Your inheritance; And be their Shepherd, and bear them up forever.

Psalm 29:1 Ascribe to **YēHôVâH (יְהוָה)**, O you sons of the mighty, Ascribe to **YēHôVâH (יְהוָה)** esteem and strength.

Psalm 29:2 Ascribe to **YēHôVâH (יְהוָה)** the esteem of His Name; Bow yourselves to **YēHôVâH (יְהוָה)** in the splendour of Holyness.

Psalm 29:3 The voice of **YēHôVâH (יְהוָה)** is over the waters; The Ēl of esteem thunders; **YēHôVâH (יְהוָה)** is over many waters.

Psalm 29:4 The voice of **YēHôVâH (יְהוָה)** is with power, The voice of **YēHôVâH (יְהוָה)** is with greatness.

Psalm 29:5 The voice of **YēHôVâH (יְהוָה)** is breaking the cedars, **YēHôVâH (יְהוָה)** is breaking the cedars of Leḇanon in pieces.

Psalm 29:6 And He makes them skip like a calf, Leḇanon and Siryon like a young wild ox.

Psalm 29:7 The voice of **YēHôVâH (יְהוָה)** cuts through the flames of fire.

Psalm 29:8 The voice of **YēHôVâH (יְהוָה)** shakes the wilderness; **YēHôVâH (יְהוָה)** shakes the Wilderness of Qaḏēsh.

Psalm 29:9 The voice of **YēHôVâH (יְהוָה)** makes the deer give birth, And strips the forests bare; And in His Hēkal everyone says, "Esteem!"

Psalm 29:10 **YēHôVâH (יְהוָה)** sat enthroned at the Flood, And **YēHôVâH (יְהוָה)** sits as King forever.

Psalm 29:11 **YēHôVâH (יְהוָה)** gives strength to His people; **YēHôVâH (יְהוָה)** blesses His people with peace.

Psalm 30:1 I exalt You, O **YēHôVâH (יְהוָה)**, for You have drawn me up, And have not let my enemies rejoice over me.

Psalm 30:2 **YēHôVâH (יְהוָה)** my **Elohim (אֱלֹהִים)**, I have cried to You, And You have healed me.

Psalm 30:3 **YēHôVâH (יְהוָה)**, You brought me up from the grave; You have kept me alive, from going down into the pit.

Psalms 30:4 Sing praise to YĕHôVâH (יהוה), You kind ones of His, And give thanks at the remembrance of His Holiness.

Psalms 30:5 For His displeasure is for a moment, His delight is for life; Weeping might last for the night, But joy comes in the morning.

Psalms 30:6 As for me, I have said in my ease, "Never would I be shaken!"

Psalms 30:7 YĕHôVâH (יהוה), in Your good pleasure You have made my mountain to stand strong; You hid Your face, and I was troubled.

Psalms 30:8 I cried out to You, O YĕHôVâH (יהוה); And to YĕHôVâH (יהוה) I prayed:

Psalms 30:9 "What gain is there in my blood, When I go down to the pit? Would dust praise You? Would it declare Your truth?

Psalms 30:10 "Hear, O YĕHôVâH (יהוה), and show me favour; YĕHôVâH (יהוה), be my helper!"

Psalms 30:11 You have turned my mourning into dancing for me; You have torn off my sackcloth and girded me with gladness,

Psalms 30:12 So that esteem might praise You and not be silent. O YĕHôVâH (יהוה) my Elohîm (אלהים), I thank You forever.

Psalms 31:1 In You, O YĕHôVâH (יהוה), I have taken refuge; Let me never be ashamed; Deliver me in Your righteousness.

Psalms 31:2 Incline Your ear to me, Deliver me speedily; Be a rock of refuge to me, A house of defence to save me.

Psalms 31:3 For You are my rock and my stronghold; For Your Name's sake lead me and guide me.

Psalms 31:4 Bring me out of the net which they have hidden for me, For You are my stronghold.

Psalms 31:5 Into Your hand I commit my Spirit [Ruach רוח]; You have redeemed me, O YĕHôVâH (יהוה) El of truth.

Psalms 31:6 I have hated those who observe lying vanities; But I trust in YĕHôVâH (יהוה).

Psalms 31:7 I exult and rejoice in Your kindness, For You have seen my affliction; You have known the distresses of my life,

Psalms 31:8 And You have not shut me up into the hand of the enemy. You have set my feet in a large place.

Psalms 31:9 Show me favour, O YĕHôVâH (יהוה), for I am in distress; My eye, my being and my body have become old with grief!

Psalms 31:10 For my life is consumed in sorrow, And my years in sighing; My strength fails because of my crookedness, And my bones have become old.

Psalms 31:11 I am a reproach among all my adversaries, But most of all among my neighbours, And a dread to my friends; Those who see me outside flee from me.

Psalms 31:12 I have been forgotten like someone dead from the heart; I have been like a missing vessel.

Psalms 31:13 For I hear the evil report of many; Fear is from all around; When they take counsel together against me, They plot to take away my life.

Psalms 31:14 But I, I have put my trust in You, O YĕHôVâH (יהוה); I have said, "You are my Elohîm (אלהים)."

Psalms 31:15 My times are in Your hand; Deliver me from the hand of my enemies, And from those who pursue me.

Psalms 31:16 Make Your face shine upon Your servant; Save me in Your kindness.

Psalms 31:17 Do not let me be ashamed, O YĕHôVâH (יהוה), For I have called upon You; Let the wrong be ashamed; Let them be silenced in the grave.

Psalms 31:18 Let lips of falsehood be stilled, Which speak recklessly against the righteous, With pride and scorn.

Psalms 31:19 How great is Your goodness, Which You have laid up for those fearing You, Which You have prepared for those taking refuge in You In the sight of the sons of men!

Psalms 31:20 In the secrecy of Your presence You shall hide them from the plots of man; You shelter them in a booth from the strife of tongues.

Psalms 31:21 Blessed be YĕHôVâH (יהוה), For He has made marvellous His kindness to me in a strong city!

Psalms 31:22 And I, I have said in my haste, "I am cut off from before Your eyes," Yet You heard the voice of my prayers When I cried out to You.

Psalms 31:23 Love YĕHôVâH (יהוה), all you His kind ones! For YĕHôVâH (יהוה) guards the trustworthy ones, And exceedingly repays the doer of pride.

Psalms 31:24 Be strong, and let Him strengthen your heart, All you who are waiting for YĕHôVâH (יהוה).

Psalms 32:1 Blessed is he whose transgression is forgiven, Whose sin is covered.

Psalms 32:2 Blessed is the man to whom YĕHôVâH (יהוה) imputes no crookedness, And in whose Spirit [Ruach רוח] there is no deceit.

Psalms 32:3 When I kept silent, my bones became old Through my groaning all the day.

Psalms 32:4 For day and night Your hand was heavy upon me; My sap was turned into the droughts of summer. Selah.

Psalms 32:5 I acknowledged my sin to You, And my crookedness I did not hide. I have said, "I confess my transgressions to YĕHôVâH (יהוה)," And You forgave the crookedness of my sin. Selah.

Psalms 32:6 Therefore, let every kind one pray to You While You might be found; Even in a flood of great waters They would not reach him.

Psalms 32:7 You are my hiding place; You preserve me from distress; You surround me with songs of deliverance. Selah.

Psalms 32:8 "Let Me instruct you and teach you in the way you should go; Let Me counsel, My eye be on you.

Psalms 32:9 Do not be like the horse, like the mule, With no understanding, with bit and bridle, Else they do not come near you."

Psalms 32:10 Many are the sorrows of the wrong; But as for the one trusting in YĕHôVâH (יהוה), Kindness surrounds him.

Psalms 32:11 Be glad in YĕHôVâH (יהוה) and exult, you righteous; And shout for joy, all you upright in heart!

Psalms 33:1 Shout for joy in YĕHôVâH (יהוה), you righteous! Praise is fitting for the straight!

Psalms 33:2 Praise YĕHôVâH (יהוה) with the lyre; Sing to Him with an instrument of ten strings.

Psalms 33:3 Sing to Him a new song; Play sweetly with a shout of joy.

Psalms 33:4 For the Word of YĕHôVâH (יהוה) is straight, And all His works are in truth,

Psalms 33:5 Loving righteousness and right-ruling; The earth is filled with the kindness of YĕHôVâH (יהוה).

Psalms 33:6 By the Word of YĕHôVâH (יהוה) the heavens were made, And all their host by the Spirit [Ruach רוח] of His mouth,

Psalms 33:7 Gathering the waters of the sea together as a heap; Laying up the deep in storehouses.

Psalms 33:8 Let all the earth fear YĕHôVâH (יהוה); Let all the inhabitants of the world stand in awe of Him.

Psalms 33:9 For He spoke, and it came to be; He commanded, and it stood fast.

Psalms 33:10 YĕHôVâH (יהוה) brings the counsel of the nations to naught; He thwarts the plans of the peoples.

Psalms 33:11 The counsel of YĕHôVâH (יהוה) stands forever, The plans of His heart to all generations.

Psalms 33:12 Blessed is the nation whose Elohîm (אלהים) is YĕHôVâH (יהוה), The people whom He has chosen as His own inheritance.

Psalms 33:13 YĕHôVâH (יהוה) has looked from the heavens; He has seen all the sons of men.

Psalms 33:14 He looked from His dwelling place On all the inhabitants of the earth –

Psalms 33:15 He who fashions the hearts of them all, He who understands all their works.

Psalms 33:16 The sovereign is not saved by the multitude of an army; A mighty man is not delivered by great strength.

Psalms 33:17 A horse is a vain means of safety;
Neither does it rescue any by its great power.

Psalms 33:18 See, the eye of YĕHôVâH (יהוה) is on
those fearing Him, On those waiting for His
kindness,

Psalms 33:19 To deliver their being from death, And
to keep them alive during scarcity of food.

Psalms 33:20 Our being has longed for YĕHôVâH
(יהוה); Our help and our shield is He.

Psalms 33:21 For our heart does rejoice in Him, For
we have put our trust in His Holy Name.

Psalms 33:22 Let Your kindness, O YĕHôVâH (יהוה),
be upon us, Even as we wait for You.

Psalms 34:1 I bless YĕHôVâH (יהוה) at all times; His
praise is continually in my mouth.

Psalms 34:2 My being makes its boast in YĕHôVâH
(יהוה); Let the humble hear and be glad.

Psalms 34:3 Oh, make YĕHôVâH (יהוה) great with
me, And let us exalt His Name together.

Psalms 34:4 I sought YĕHôVâH (יהוה), and He
answered me, And delivered me from all my fears.

Psalms 34:5 They looked to Him and were lightened,
And their faces were not ashamed.

Psalms 34:6 This poor one cried out and YĕHôVâH
(יהוה) heard him, And saved him out of all his
distresses.

Psalms 34:7 The messenger of YĕHôVâH (יהוה)
encamps all around those who fear Him, And
rescues them.

Psalms 34:8 Oh, taste and see that YĕHôVâH (יהוה) is
good; Blessed is the man that takes refuge in Him!

Psalms 34:9 Fear YĕHôVâH (יהוה), you His Holy ones,
For there is no lack to them who fear Him!

Psalms 34:10 Young lions have lacked and been
hungry; But those who seek YĕHôVâH (יהוה) lack
not any good matter.

Psalms 34:11 Come, you children, listen to me; Let
me teach you the fear of YĕHôVâH (יהוה).

Psalms 34:12 Who is the man who desires life, Who
loves many days, in order to see good?

Psalms 34:13 Keep your tongue from evil, And your
lips from speaking deceit.

Psalms 34:14 Turn away from evil and do good; Seek
peace, and pursue it.

Psalms 34:15 The eyes of YĕHôVâH (יהוה) are on the
righteous, And His ears unto their cry.

Psalms 34:16 The face of YĕHôVâH (יהוה) is against
evil-doers, To cut off their remembrance from the
earth.

Psalms 34:17 The righteous cried out, and YĕHôVâH
(יהוה) heard, And delivered them out of all their
distresses.

Psalms 34:18 YĕHôVâH (יהוה) is near to the broken-
hearted, And saves those whose Spirit [Ruach רוח]
is crushed.

Psalms 34:19 Many are the evils of the righteous,
But YĕHôVâH (יהוה) delivers him out of them all.

Psalms 34:20 He is guarding all his bones; Not one of
them is broken.

Psalms 34:21 Evil does slay the wrong, And those
who hate the righteous are guilty.

Psalms 34:22 YĕHôVâH (יהוה) redeems the lives of
His servants, And none of those taking refuge in
Him are guilty.

Psalms 35:1 O YĕHôVâH (יהוה), strive with those who
strive with me; Fight against those who fight
against me.

Psalms 35:2 Take hold of shield and armour, And
rise for my help.

Psalms 35:3 And draw out spear and lance, To meet
those who pursue me. Say to my life, "I am your
deliverance."

Psalms 35:4 Let those be ashamed and blush Who
seek my life; Let those be turned back and abashed
Who plot evil to me.

Psalms 35:5 Let them be as chaff before the wind,
With a messenger of YĕHôVâH (יהוה) driving on.

Psalms 35:6 Let their way be dark and slippery, With
a messenger of YĕHôVâH (יהוה) pursuing them.

Psalms 35:7 For without cause they hid their net for
me; Without cause they dug a pit for my life.

Psalms 35:8 Let ruin come upon him unawares, And
let his net that he hid catch himself; Let him fall in
it, into ruin.

Psalms 35:9 But let my own being exult in YĕHôVâH (יהוה); Let it rejoice in His deliverance.

Psalms 35:10 Let all my bones say, "YĕHôVâH (יהוה), who is like You, Delivering the poor from one stronger than he, And the poor and the needy from him who robs him?"

Psalms 35:11 Ruthless witnesses rise up; They ask me that which I knew not.

Psalms 35:12 They reward me evil for good, bereaving my life.

Psalms 35:13 But I, when they were sick, I put on sackcloth; I humbled my being with fastings; And my prayer would return to my own bosom.

Psalms 35:14 I walked about as though he were my friend or brother; I bowed down mourning, as one mourning for a mother.

Psalms 35:15 But they rejoiced at my stumbling And gathered together; The smiters gathered against me, And I did not know it; They tore in pieces without ceasing,

Psalms 35:16 With unclean ones, mockers at feasts, Gnashing at me with their teeth.

Psalms 35:17 YĕHôVâH (יהוה), how long would You look on? Rescue my being from their destructions, My only life from the lions.

Psalms 35:18 I give You thanks in the great assembly; I praise You among a mighty people.

Psalms 35:19 Let not my lying enemies rejoice over me; Or those who hate me without cause wink their eyes.

Psalms 35:20 For they do not speak peace, But they devise words of deceit Against the peaceable ones of the land.

Psalms 35:21 And they open their mouth wide against me, They said, "Aha, aha! Our eyes have seen it."

Psalms 35:22 This You have seen, O YĕHôVâH (יהוה); Do not be silent. O YĕHôVâH (יהוה), do not be far from me.

Psalms 35:23 Stir up Yourself and awake to my right-ruling – To my cause, my Elohîm (אלהים) and my Master.

Psalms 35:24 Rule me rightly, O YĕHôVâH (יהוה) my Elohîm (אלהים), According to Your righteousness; And let them not rejoice over me.

Psalms 35:25 Let them not say in their hearts, "Aha, our desire!" Let them not say, "We have swallowed him up."

Psalms 35:26 Let those who are rejoicing at my evil Be ashamed and abashed altogether; Let those who are exalting themselves over me Be clad in shame and humiliation.

Psalms 35:27 Let those who delight in my righteous cause Shout for joy and be glad, And let them always say, "Let YĕHôVâH (יהוה) be made great, Who is desiring the peace of His servant."

Psalms 35:28 And my tongue shall speak of Your righteousness, Your praise, All day long.

Psalms 36:1 Transgression speaks to the wrong within his heart; Fear of Elohîm (אלהים) is not before his eyes.

Psalms 36:2 For he flatters himself in his own eyes, To find his crookedness to be hated.

Psalms 36:3 The words of his mouth are wickedness and deceit; He has ceased to be wise, to do good.

Psalms 36:4 He plots wickedness on his bed; He sets himself in a way that is not good; He does not despise evil.

Psalms 36:5 O YĕHôVâH (יהוה), Your kindness is in the heavens, And Your trustworthiness reaches to the clouds.

Psalms 36:6 Your righteousness is like the mighty mountains; Your right- rulings are a great deep; O YĕHôVâH (יהוה), You save man and beast.

Psalms 36:7 How precious is Your kindness, O Elohîm (אלהים)! And the sons of men take refuge in the shadow of Your wings.

Psalms 36:8 They are filled from the fatness of Your house, And You give them drink from the river of Your pleasures.

Psalms 36:9 For with You is the fountain of life; In Your light we see light.

Psalms 36:10 Draw out Your kindness to those who know You, And Your righteousness to the upright in heart.

Psalms 36:11 Let not the foot of pride come against me, And the hand of the wrong drive me away.

Psalms 36:12 There the workers of wickedness have fallen; They have been overthrown And have been unable to rise.

Psalms 37:1 Do not fret because of evil-doers, Do not be envious of the workers of unrighteousness.

Psalms 37:2 For they soon wither like grass, And fade like green plants.

Psalms 37:3 Trust in YĕHôVâH (יהוה), and do good; Dwell in the earth, and feed on steadfastness.

Psalms 37:4 And delight yourself in YĕHôVâH (יהוה), And let Him give you the desires of your heart.

Psalms 37:5 Commit your way to YĕHôVâH (יהוה), And trust in Him, and He does it.

Psalms 37:6 And He shall bring forth your righteousness as the light, And your right-ruling as midday.

Psalms 37:7 Rest in YĕHôVâH (יהוה), and wait patiently for Him; Do not fret because of him who prospers in his way, Because of the man doing wicked devices.

Psalms 37:8 Abstain from displeasure, and forsake wrath; Do not fret, also to do evil.

Psalms 37:9 For evil-doers are cut off; But those who wait on YĕHôVâH (יהוה), They shall inherit the earth.

Psalms 37:10 Yet a little while and the wrong is no more; And you shall look on his place, But it is not.

Psalms 37:11 But the meek ones shall inherit the earth, And delight themselves in plenty of peace.

Psalms 37:12 The wrong plots against the righteous, And gnashes his teeth at him.

Psalms 37:13 YĕHôVâH (יהוה) laughs at him, For He sees that his day is coming.

Psalms 37:14 The wrong have drawn the sword And have bent their bow, To cause the poor and needy to fall, To slay those who walk straightly.

Psalms 37:15 Their sword does enter into their own heart, And their bows are broken.

Psalms 37:16 Better is the little of the righteous one, Than the riches of many wrongdoers.

Psalms 37:17 For the arms of the wrongdoers are broken, But YĕHôVâH (יהוה) sustains the righteous.

Psalms 37:18 YĕHôVâH (יהוה) knows the days of the perfect, And their inheritance is forever.

Psalms 37:19 They are not ashamed in a time of evil, And in the days of scarcity of food they are satisfied.

Psalms 37:20 But the wrongdoers shall perish; And the enemies of YĕHôVâH (יהוה), Like the splendour of the meadows they vanish, Like smoke they vanish away.

Psalms 37:21 The wrongdoer is borrowing and does not repay, But the righteous one shows favour and gives.

Psalms 37:22 For His blessed ones inherit the earth, But those cursed by Him are cut off.

Psalms 37:23 The steps of a man are ordered by YĕHôVâH (יהוה), And He delights in his way.

Psalms 37:24 Though he falls, he is not cast down, For YĕHôVâH (יהוה) is supporting his hand.

Psalms 37:25 I have been young, and now I am old; Yet I have not seen the righteous forsaken, Or his seed begging bread.

Psalms 37:26 All day long he is showing favour and lending; And his seed is for a blessing.

Psalms 37:27 Turn away from evil, and do good; And dwell forever.

Psalms 37:28 For YĕHôVâH (יהוה) loves right-ruling, And does not forsake His kind ones; They shall be guarded forever, But the seed of the wrongdoers is cut off.

Psalms 37:29 The righteous shall inherit the earth, And dwell in it forever.

Psalms 37:30 The mouth of the righteous speaks wisdom, And his tongue talks of right-ruling.

Psalms 37:31 The Law of his Elohim (אלהים) is in his heart; His steps do not slide.

Psalms 37:32 The wrong one is watching for the righteous, And is seeking to slay him.

Psalms 37:33 **YĕHôVâH (יהוה)** does not leave him in his hand, Or let him be declared wrong when he is judged.

Psalms 37:34 Wait on **YĕHôVâH (יהוה)** and guard His way, And He shall exalt you to inherit the earth – When the wrongdoers are cut off, you shall see it.

Psalms 37:35 I have seen the wrongdoer in great power, And spreading himself like a native green tree.

Psalms 37:36 Yet he passed away, and see, he was not; And I sought him, but he was not found.

Psalms 37:37 Watch the perfect, and observe the straight; For the latter end of each is peace.

Psalms 37:38 But the transgressors shall be destroyed together; The latter end of the wrong shall be cut off.

Psalms 37:39 But the deliverance of the righteous is from **YĕHôVâH (יהוה)**, Their strength in time of distress.

Psalms 37:40 And **YĕHôVâH (יהוה)** does help them and deliver them; He delivers them from the wrongdoers and saves them, Because they took refuge in Him.

Psalms 38:1 O **YĕHôVâH (יהוה)**, do not rebuke me in Your wrath, Nor chastise me in Your hot displeasure!

Psalms 38:2 For Your arrows have pierced me, And Your hand comes down on me.

Psalms 38:3 There is no soundness in my flesh because of Your rage, Nor peace in my bones because of my sin.

Psalms 38:4 For my crookednesses have passed over my head; Like a heavy burden, too heavy for me.

Psalms 38:5 My wounds have become stinky, festering Because of my folly.

Psalms 38:6 I have been bent down; I have been bowed down very much; All day long I have gone mourning.

Psalms 38:7 For my loins have become filled with burning, And there is no soundness in my flesh.

Psalms 38:8 I have become weak and greatly crushed; I howled from the groaning of my heart.

Psalms 38:9 **YĕHôVâH (יהוה)**, all my desire is before You; And my sighing has not been hid from You.

Psalms 38:10 My heart is throbbing, my strength has forsaken me; And the light of my eyes also is not with me.

Psalms 38:11 My loved ones and my friends stand back from my plague, And my neighbours stand far away.

Psalms 38:12 And those seeking my life lay a snare; And those seeking my evil have spoken of destruction, And utter deceit all day long.

Psalms 38:13 But I, as one deaf, do not hear; And as a dumb one who does not open his mouth.

Psalms 38:14 I am like a man who does not hear, And who has no rebukes in his mouth.

Psalms 38:15 For on You, O **YĕHôVâH (יהוה)**, I have waited; You do answer, O **YĕHôVâH (יהוה)** my **Elohim (אלהים)**.

Psalms 38:16 For I said, "Otherwise they would rejoice over me, When my foot slips they would exalt themselves over me."

Psalms 38:17 For I am ready to fall, And my pain is always with me.

Psalms 38:18 For I confess my crookedness; I am sorry over my sin.

Psalms 38:19 But my enemies are alive; They have become strong; And those hating me falsely are many.

Psalms 38:20 And those who repay evil for good, They oppose me, because I follow what is good.

Psalms 38:21 Do not forsake me, O **YĕHôVâH (יהוה)**; O my **Elohim (אלהים)**, be not far from me!

Psalms 38:22 Hasten to help me, O **YĕHôVâH (יהוה)**, my deliverance!

Psalms 39:1 I have said, "Let me guard my ways Against sinning with my tongue; Let me guard my mouth with a muzzle, While the wrongdoer is before me."

Psalms 39:2 I became dumb, keeping still; I was silent, from good; And my pain was stirred.

Psalms 39:3 My heart was hot within me; While I was meditating, the fire burned. Then I spoke with my tongue:

Psalms 39:4 “YĕHôVâH (יהוה), let me know my end, And the measure of my days, what it is, Let me know how short-lived I am.

Psalms 39:5 “See, You have made my days as handbreadths, And my lifetime is as non-existence before You; Only, all men standing, are all breath. Selah.

Psalms 39:6 “As but a shadow each one walks; They busy themselves, only in vain; He heaps up wealth, But knows not who gathers them.

Psalms 39:7 “And now, YĕHôVâH (יהוה), what do I wait for? My expectancy is in You.

Psalms 39:8 “Deliver me from all my transgressions; Do not make me the reproach of the foolish.

Psalms 39:9 “I was dumb, I did not open my mouth, Because it was You who did it.

Psalms 39:10 “Turn aside Your stroke from me; I am overcome by the blow of Your hand.

Psalms 39:11 “When You chastise man for crookedness with reproofs, You consume what he loves, like a moth; All men are but a breath. Selah.

Psalms 39:12 “Hear my prayer, O YĕHôVâH (יהוה), And give ear to my cry; Do not be silent at my tears; For I am a stranger with You, A sojourner, as all my fathers were.

Psalms 39:13 “Look away from me, That I might brighten up, Before I go away and am no more.”

Psalms 40:1 I waited, waited for YĕHôVâH (יהוה); And He inclined to me, and heard my cry.

Psalms 40:2 And He drew me Out of the pit of destruction, Out of the muddy clay, And He set my feet upon a rock, He is establishing my steps.

Psalms 40:3 Then He put a new song in my mouth; Praise to our Elohîm (אלהים); Many do see it and fear, And trust in YĕHôVâH (יהוה).

Psalms 40:4 Blessed is that man who has made YĕHôVâH (יהוה) his trust, And has not turned to the proud, And those turning aside to falsehood.

Psalms 40:5 O YĕHôVâH (יהוה) my Elohîm (אלהים), many are the wonders Which You have done, and Your purposes toward us; There is no one to compare with You; I declare and speak: They are too many to be numbered.

Psalms 40:6 Slaughtering and meal offering You did not desire; You have opened my ears; Burnt offering and sin offering You did not ask for.

Psalms 40:7 Then I said, “See, I have come; In the scroll of the Book it is prescribed for me.

Psalms 40:8 I have delighted to do Your pleasure, O my Elohîm (אלהים), And Your Law is within my heart.”

Psalms 40:9 I have proclaimed the good news of righteousness, In the great assembly; See, I do not restrain my lips, O YĕHôVâH (יהוה), You know.

Psalms 40:10 I did not conceal Your righteousness within my heart; I have declared Your trustworthiness and Your deliverance; I did not hide Your kindness and Your truth From the great assembly.

Psalms 40:11 Do not withhold Your compassion from me, O YĕHôVâH (יהוה); Let Your kindness and Your truth always watch over me.

Psalms 40:12 For evils without number have surrounded me; My crookednesses have overtaken me, And I have been unable to see; They became more than the hairs of my head; And my heart has failed me.

Psalms 40:13 Be pleased, O YĕHôVâH (יהוה), to deliver me; O YĕHôVâH (יהוה), hasten to help me!

Psalms 40:14 Let those who seek to destroy my life Be ashamed and abashed altogether; Let those who are desiring my evil Be driven back and put to shame.

Psalms 40:15 Let those who say to me, “Aha, aha!” Be appalled at their own shame.

Psalms 40:16 Let all those who seek You Rejoice and be glad in You; Let those who love Your deliverance always say, “YĕHôVâH (יהוה) be exalted!”

Psalms 40:17 But I am poor and needy; Let YĕHôVâH (יְהוָה) think upon me. You are my help and my deliverer; O my Elohim (אֱלֹהִים), do not delay!

Psalms 41:1 Blessed is he who considers the poor; YĕHôVâH (יְהוָה) does deliver him in a day of evil.

Psalms 41:2 YĕHôVâH (יְהוָה) does guard him and keep him alive; He is blessed on the earth, And You do not hand him over To the desire of his enemies.

Psalms 41:3 YĕHôVâH (יְהוָה) sustains him on his sickbed; In his weakness on his bed You bring a change.

Psalms 41:4 As for me, I said, "O YĕHôVâH (יְהוָה), show me favour; Heal me, for I have sinned against You."

Psalms 41:5 My enemies speak evil of me, "When he dies his name shall perish."

Psalms 41:6 And when one comes to visit, he speaks falsely; His heart gathers wickedness to itself; He goes out, he speaks of it.

Psalms 41:7 All who hate me whisper together against me; They plot evil to me, saying,

Psalms 41:8 "A matter of Beliya'al is poured out on him, That when he lies down, he would not rise again."

Psalms 41:9 Even my own friend in whom I trusted, who ate my bread, Has lifted up his heel against me.

Psalms 41:10 But You, YĕHôVâH (יְהוָה), show me favour and raise me up, And let me repay them.

Psalms 41:11 By this I know that You did delight in me, Because my enemy does not shout for joy over me.

Psalms 41:12 And I, You uphold me in my integrity, And set me before Your face forever.

Psalms 41:13 Blessed be YĕHôVâH (יְהוָה) Elohim (אֱלֹהִים) of Yisra'el From everlasting to everlasting! Amën and Amën.

Psalms 42:1 As a deer longs for the water streams, So my being longs for You, O Elohim (אֱלֹהִים).

Psalms 42:2 My being thirsts for Elohim (אֱלֹהִים), for the living Ėl. When shall I enter in to appear before Elohim (אֱלֹהִים)?

Psalms 42:3 My tears have been my food day and night, While they say to me all day, "Where is your Elohim (אֱלֹהִים)?"

Psalms 42:4 These I remember, and pour out my being within me. For I used to pass along with the throng; I went with them to the House of Elohim (אֱלֹהִים), With the voice of joy and praise, A multitude keeping a festival!

Psalms 42:5 Why are you depressed, O my being? And why are you restless within me? Wait for Elohim (אֱלֹהִים): for I shall yet thank Him, For the deliverance of His face!

Psalms 42:6 O my Elohim (אֱלֹהִים), my being is depressed within me; Therefore I remember You from the land of the Yardën, And from the heights of Ĥermon, From Mount Mits'ar.

Psalms 42:7 Deep calls to deep at the sound of Your waterfalls; All Your waves and breakers passed over me.

Psalms 42:8 By day YĕHôVâH (יְהוָה) commands His kindness, And by night His song is with me; A prayer to the Ėl of my life.

Psalms 42:9 I say to Ėl my Rock, "Why have You forgotten me? Why do I go mourning because of the oppression of the enemy?"

Psalms 42:10 My enemies have reproached me, Like a crushing of my bones, While they say to me all day long, "Where is your Elohim (אֱלֹהִים)?"

Psalms 42:11 Why are you depressed, O my being? And why are you restless within me? Wait for Elohim (אֱלֹהִים): for I shall yet thank Him, the deliverance of my face, And my Elohim (אֱלֹהִים).

Psalms 43:1 Rule me rightly, O Elohim (אֱלֹהִים), And plead my cause against a nation without kindness. Oh, deliver me from a man of deceit and unrighteousness!

Psalms 43:2 For You are the Elohim (אֱלֹהִים) of my strength. Why have You rejected me? Why do I go mourning because of the oppression of the enemy?

Psalms 43:3 Send forth Your light and Your truth! Let them lead me, Let them bring me to Your Holy mountain And to Your dwelling places.

Psalms 43:4 That I might come to the altar of **Elohim (אלהים)**, To El, the joy of my delight, And praise You with the lyre, O **Elohim (אלהים)**, my **Elohim (אלהים)**.
 Psalm 43:5 Why are you depressed, O my being? And why are you restless within me? Wait for **Elohim (אלהים)**: for I shall yet thank Him, the deliverance of my face, And my **Elohim (אלהים)**.
 Psalm 44:1 O **Elohim (אלהים)**, we have heard with our ears, Our fathers have related to us, The work You did in their days, In the days of old.
 Psalm 44:2 You drove out the nations with Your hand, But them You planted. You afflicted peoples, and sent them out.
 Psalm 44:3 For not by their own sword did they possess the land, Neither did their own arm save them; But it was Your right hand and Your arm, And the light of Your face, Because You delighted in them.
 Psalm 44:4 You Yourself are my King, O **Elohim (אלהים)**; Command deliverances for Ya'aqob.
 Psalm 44:5 Through You we push our enemies; Through Your Name we tread down those who rise up against us.
 Psalm 44:6 For I do not trust in my bow, And my sword does not save me.
 Psalm 44:7 For You have saved us from our enemies, And have put to shame those who hated us.
 Psalm 44:8 In **Elohim (אלהים)** we shall boast all day long, And praise Your Name forever. Selah.
 Psalm 44:9 Yet You have rejected us and put us to shame, And You do not go with our armies.
 Psalm 44:10 You make us turn back from the adversary, And those who hate us have plundered us.
 Psalm 44:11 You do give us as sheep to be eaten, And You have scattered us among the gentiles.
 Psalm 44:12 You sell Your people for no value, And have set no high price on them.
 Psalm 44:13 You make us a reproach to our neighbours, A scorn and a mockery to those round about us.

Psalms 44:14 You make us a proverb among the nations, A shaking of the head among the peoples.
 Psalm 44:15 My reproach is always before me, And the shame of my face has covered me,
 Psalm 44:16 Because of the voice of the slanderer and blasphemer, Because of the enemy and avenger.
 Psalm 44:17 All this has come upon us; But we have not forgotten You, Neither have we been false to Your covenant.
 Psalm 44:18 Our heart has not turned back, Neither has our step swerved from Your way,
 Psalm 44:19 Yet You have crushed us in the place of jackals, And covered us with the shadow of death.
 Psalm 44:20 If we have forgotten the Name of our **Elohim (אלהים)**, Or stretched out our hands to a foreign mighty one,
 Psalm 44:21 Would **Elohim (אלהים)** not search this out? For He knows the secrets of the heart.
 Psalm 44:22 But for Your sake we are killed all day long; Reckoned as sheep for the slaughter.
 Psalm 44:23 Awake! Why do You sleep, O **YēHôVâH (יהוה)**? Arise! Do not reject us forever.
 Psalm 44:24 Why do You hide Your face, Ignoring our affliction and our oppression?
 Psalm 44:25 For our being is bowed down to the dust; Our body cleaves to the earth.
 Psalm 44:26 Arise, be our help, And redeem us for Your kindness' sake.
 Psalm 45:1 My heart is overflowing with a goodly word; I address my works to the King; My tongue is the pen of a speedy writer.
 Psalm 45:2 You are more handsome than the sons of men; Favour has been poured upon Your lips; Therefore **Elohim (אלהים)** has blessed You forever.
 Psalm 45:3 Gird Your sword upon Your thigh, O Mighty One, Your excellency and Your splendour.
 Psalm 45:4 And ride prosperously in Your splendour, On the matter of truth and humility, righteousness; And let Your right hand lead You to awesome matters.

Psalms 45:5 Your arrows are sharp In the heart of the King's enemies – Peoples fall under You.

Psalms 45:6 Your throne, O Elohim (אלהים), is forever and ever; The sceptre of Your reign Is a sceptre of straightness.

Psalms 45:7 You have loved righteousness and hated wrongness; Therefore Elohim (אלהים), Your Elohim (אלהים), has anointed You With the oil of gladness more than Your companions.

Psalms 45:8 All Your garments are myrrh and aloes, cassia; Out of the palaces of ivory, Stringed instruments have made You glad.

Psalms 45:9 Daughters of sovereigns are among Your precious ones; At Your right hand stands the sovereignty in gold from Ophir.

Psalms 45:10 Listen, O daughter, and see, And incline your ear, And forget your own people and your father's house;

Psalms 45:11 And let the King delight in your loveliness; Because He is your Master – bow yourself to Him.

Psalms 45:12 And the daughter of Tsor with a gift, The rich among the people seek your favour.

Psalms 45:13 The daughter of the king Is all glorious within the palace; Her dress is embroidered with gold.

Psalms 45:14 She is brought to the King in embroidered work; Maidens, her companions following her, Are brought to You.

Psalms 45:15 They are brought with gladness and rejoicing; They enter the King's palace.

Psalms 45:16 Instead of Your fathers are Your sons, Whom You appoint princes in all the earth.

Psalms 45:17 I cause Your Name to be remembered in all generations; Therefore the people praise You forever and ever.

Psalms 46:1 Elohim (אלהים) is our refuge and strength, A help in distress, soon found. Psalms 46:2 Therefore we do not fear, Though the earth reels And mountains topple into the heart of the seas. Psalms 46:3 Let its waters rage, foam; Let mountains shake with its swelling. Selah.

Psalms 46:4 A river whose streams Make glad the city of Elohim (אלהים), The set- apart dwelling of the Most High.

Psalms 46:5 Elohim (אלהים) is in her midst, she does not topple; Elohim (אלהים) does help her when morning turns.

Psalms 46:6 The gentiles shall rage, Reigns shall topple; He shall give forth His voice, The earth melts.

Psalms 46:7 YēHôVâH (יהוה) of hosts is with us; The Elohim (אלהים) of Ya'aqob is our refuge. Selah.

Psalms 46:8 Come, see the works of YēHôVâH (יהוה), The ruins He has wrought on the earth,

Psalms 46:9 Causing all fighting to cease, Unto the end of the earth. He breaks the bow and shatters the spear; He burns the chariot with fire.

Psalms 46:10 Be still, and know that I am Elohim (אלהים); I am exalted among nations, I am exalted in the earth!

Psalms 46:11 YēHôVâH (יהוה) of hosts is with us; The Elohim (אלהים) of Ya'aqob is our refuge. Selah.

Psalms 47:1 Oh, clap your hands, all you peoples! Shout to Elohim (אלהים) with a voice of singing!

Psalms 47:2 For YēHôVâH (יהוה) Most High is awesome; A great King over all the earth.

Psalms 47:3 He subdues peoples under us, And nations under our feet.

Psalms 47:4 He chooses our inheritance for us, The excellence of Ya'aqob whom He loves. Selah.

Psalms 47:5 Elohim (אלהים) shall go up with a shout, YēHôVâH (יהוה) with the sound of a ram's horn.

Psalms 47:6 Sing praises to Elohim (אלהים), sing praises! Sing praises to our King, sing praises!

Psalms 47:7 For Elohim (אלהים) is King of all the earth; Sing praises with understanding.

Psalms 47:8 Elohim (אלהים) shall reign over the nations; Elohim (אלהים) shall sit on His set- apart throne.

Psalms 47:9 Nobles of peoples shall be gathered together, The people of the Elohim (אלהים) of 'Ab-râ-hâm (אַבְרָהָם). For the shields of the earth

belong to Elohim (אֱלֹהִים); He shall be greatly exalted.

Psalm 48:1 Great is YĕHôVâH (יְהוָה), and greatly to be praised In the city of our Elohim (אֱלֹהִים), His Holy mountain.

Psalm 48:2 Pretty on high, The joy of all the earth, Is Mount Tsiyon on the sides of the north, The city of the great King.

Psalm 48:3 Elohim (אֱלֹהִים) is in her citadels; He is

known as her refuge. Psalm 48:4 For look, the sovereigns met, They passed by together.

Psalm 48:5 They saw, so they marvelled; They were alarmed, they hastened away.

Psalm 48:6 Trembling took hold of them there, Pain, as of a woman in labour,

Psalm 48:7 With an east wind You break the ships of Tarshish.

Psalm 48:8 As we have heard, so we have seen In the city of YĕHôVâH (יְהוָה) of hosts, In the city of our Elohim (אֱלֹהִים), Elohim (אֱלֹהִים) establishes her forever. Selah.

Psalm 48:9 We have thought, O Elohim (אֱלֹהִים), of Your kindness, In the midst of Your Hēkal.

Psalm 48:10 According to Your Name, O Elohim (אֱלֹהִים), So is Your praise to the ends of the earth; Your right hand is filled with righteousness.

Psalm 48:11 Let Mount Tsiyon rejoice, Let the daughters of Yehudāh exult, Because of Your right-rulings.

Psalm 48:12 Walk about Tsiyon, And go all around her. Count her towers;

Psalm 48:13 Set your heart upon her rampart; Go through her citadels; So that you report it to the coming generation.

Psalm 48:14 For this Elohim (אֱלֹהִים) is our Elohim (אֱלֹהִים), Forever and ever; He Himself leads us, Even to death.

Psalm 49:1 Hear this, all you peoples; Give ear, all you inhabitants of the world,

Psalm 49:2 Both sons of mankind and sons of man, Rich and poor together.

Psalm 49:3 My mouth speaks wisdom, And the meditation of my heart brings understanding.

Psalm 49:4 I incline my ear to a parable; I expound my riddle on the lyre.

Psalm 49:5 Why should I fear in the days of evil, When the crookedness of my supplanters surrounds me?

Psalm 49:6 Those who are trusting in their riches And who are boasting in their great wealth?

Psalm 49:7 A brother does not redeem anyone at all, Neither give to Elohim (אֱלֹהִים) a ransom for him;

Psalm 49:8 For the redemption of their lives is costly, And it shall cease forever;

Psalm 49:9 That he should still live forever, And not see the Pit.

Psalm 49:10 For he sees wise men die, The foolish and the ignorant both perish, And shall leave their wealth to others.

Psalm 49:11 Their graves are their houses, forever; Their dwelling places, to all generations; They call their lands after their own names.

Psalm 49:12 But man does not remain in esteem, He is like the beasts that perish.

Psalm 49:13 This way of theirs is folly to them, Yet their followers are pleased with their words. Selah.

Psalm 49:14 Like sheep they shall be laid in the grave; Death shall shepherd them; And the upright rule over them in the morning; And their form is consumed in the grave, Far from their dwelling.

Psalm 49:15 But Elohim (אֱלֹהִים) does redeem my being From the power of the grave, For He does receive me. Selah.

Psalm 49:16 Do not be afraid when a man becomes rich, When the wealth of his house increases;

Psalm 49:17 For when he dies he takes none of it; His wealth does not go down after him.

Psalm 49:18 Though while he lived he blessed himself, And though they praise you when you do well for yourself,

Psalm 49:19 He has to go to the generation of his fathers; They never see the light.

Psalms 49:20 Man, who is rich, Yet does not understand, Shall be like the beasts, They shall perish.

Psalms 50:1 El Elohîm (אֱלֹהִים) YĕHôVâH (יְהוָה) shall speak, And He shall call the earth From the rising of the sun to its going down.

Psalms 50:2 From Tsiyon, the perfection of loveliness, Elohîm (אֱלֹהִים) shall shine forth.

Psalms 50:3 Our Elohîm (אֱלֹהִים) comes, and is not silent – A fire consumes before Him, And it shall be very stormy all around Him.

Psalms 50:4 He calls to the heavens from above, And to the earth, to rightly rule His people:

Psalms 50:5 “Gather My kind ones together to Me, Those who have made a covenant with Me by slaughtering.”

Psalms 50:6 Then the heavens declared His righteousness, For Elohîm (אֱלֹהִים) Himself is Judge. Selah.

Psalms 50:7 “Hear, O My people, and I speak, O Yisra'el, and I witness against you: I am Elohîm (אֱלֹהִים), your Elohîm (אֱלֹהִים)!”

Psalms 50:8 “I do not reprove you for your slaughterings, And your burnt offerings are continually before Me.

Psalms 50:9 “I do not take a bull from your house, Nor goats out of your pens.

Psalms 50:10 “For every beast of the forest is Mine, The cattle on a thousand hills.

Psalms 50:11 “I know all the birds of the mountains, And all moving in My field are Mine.

Psalms 50:12 “If I were hungry, I would not speak to you; For the world is Mine, and all that fills it.

Psalms 50:13 “Do I eat the flesh of bulls, Or drink the blood of goats?

Psalms 50:14 “Offer thanksgiving to Elohîm (אֱלֹהִים), And pay your vows to the Most High.

Psalms 50:15 “And call upon Me in the day of distress – Let Me rescue you, and you esteem Me.”

Psalms 50:16 But to the wrong Elohîm (אֱלֹהִים) said, “What right have you to recite My laws, Or take My covenant in your mouth,

Psalms 50:17 “While you hated instruction And cast My Words behind you? Psalm 50:18 “When you saw a thief, you were pleased with him, And you take part with adulterers.

Psalms 50:19 “You let your mouth loose to evil, And your tongue frames deceit.

Psalms 50:20 “You sit, speak against your brother; You slander your own mother’s son.

Psalms 50:21 “You have done this, and I kept silent; You have thought that I was altogether like you – I rebuke you, and set it in order before your eyes.

Psalms 50:22 “Understand this please, you who forget Eloah, Lest I tear you in pieces, With no one to deliver:

Psalms 50:23 “Whoever offers praise esteems Me; And to him who prepares a way, I show the deliverance of Elohîm (אֱלֹהִים).”

Psalms 51:1 Show me favour, O Elohîm (אֱלֹהִים), According to Your kindness; According to the greatness of Your compassion, Blot out my transgressions.

Psalms 51:2 Wash me completely from my guilt, And cleanse me from my sin.

Psalms 51:3 For I know my transgressions, And my sin is ever before me.

Psalms 51:4 Against You, You alone, have I sinned, And done evil in Your eyes; That You might be proven right in Your words; Be clear when You judge.

Psalms 51:5 See, I was brought forth in crookedness, And in sin my mother conceived me.

Psalms 51:6 See, You have desired truth in the inward parts, And in the hidden part You make me know wisdom.

Psalms 51:7 Cleanse me with hyssop, and I am clean; Wash me, and I am whiter than snow.

Psalms 51:8 Let me hear joy and gladness, Let the bones You have crushed rejoice.

Psalms 51:9 Hide Your face from my sins, And blot out all my crookednesses.

Psalms 51:10 Create in me a clean heart, O **Elohim (אלהים)**, And renew a steadfast **Spirit [Ruach רוח]** within me.

Psalms 51:11 Do not cast me away from Your presence, And do not take Your **Holy Spirit (Ruach HaKodesh רוח הקודש)** from me.

Psalms 51:12 Restore to me the joy of Your deliverance, And uphold me, Noble **Spirit [Ruach רוח]**!

Psalms 51:13 Let me teach transgressors Your ways, So that sinners turn back to You.

Psalms 51:14 Deliver me from blood-guilt, O **Elohim (אלהים)**, **Elohim (אלהים)** of my deliverance, Let my tongue sing aloud of Your righteousness.

Psalms 51:15 O **YĕHôvâH (יהוה)**, open my lips, And that my mouth declare Your praise.

Psalms 51:16 For You do not desire slaughtering, or I would give it; You do not delight in burnt offering.

Psalms 51:17 The slaughterings of **Elohim (אלהים)** are a broken **Spirit [Ruach רוח]**, A heart broken and crushed, O **Elohim (אלהים)**, These You do not despise.

Psalms 51:18 Do good in Your good pleasure to Tsiyon; Build the walls of Yerushalayim.

Psalms 51:19 Then You would delight in slaughterings of righteousness, In burnt offering and complete burnt offering; Then young bulls would be offered on Your altar.

Psalms 52:1 Why do you boast in evil, O mighty man? The kindness of Ėl is all day long!

Psalms 52:2 Your tongue devises destruction, Like a sharp razor, working deceit.

Psalms 52:3 You loved evil more than good, Lying more than speaking righteousness. Selah.

Psalms 52:4 You loved all devouring words, O tongue of deceit.

Psalms 52:5 Let Ėl also break you down forever, Take you and pluck you out of your tent. And He shall uproot you From the land of the living. Selah.

Psalms 52:6 And let the righteous see and fear, And laugh at him, saying,

Psalms 52:7 "See the man who did not make **Elohim (אלהים)** his strength, But trusted in his many riches, Being strong in his destruction."

Psalms 52:8 But I am like a green olive tree In the House of **Elohim (אלהים)**, I have trusted in the kindness of **Elohim (אלהים)** Forever and ever.

Psalms 52:9 I thank You forever, Because You have done it; And in the presence of Your kind ones I wait on Your Name, for it is good.

Psalms 53:1 The fool has said in his heart, "There is no **Elohim (אלהים)**." They have done corruptly, And they have done abominable unrighteousness; No one does good.

Psalms 53:2 **Elohim (אלהים)** looked down from the heavens on the children of men, To see if there is a wise one, seeking **Elohim (אלהים)**.

Psalms 53:3 They have all turned aside; They have together become filthy; No one is doing good, not even one.

Psalms 53:4 Have the workers of wickedness no knowledge, Who eat up my people as they eat bread, And do not call on **Elohim (אלהים)**?

Psalms 53:5 There they are in great fear, Where no fear was, For **Elohim (אלהים)** shall scatter the bones Of him who encamps against you. You shall put them to shame, For **Elohim (אלהים)** has rejected them.

Psalms 53:6 O that the deliverance of Yisra'el Would be given out of Tsiyon! When **Elohim (אלהים)** turns back the captivity of His people, Let Ya'aqob rejoice, let Yisra'el be glad.

Psalms 54:1 O **Elohim (אלהים)**, save me by Your Name, And rightly rule me by Your might.

Psalms 54:2 Hear my prayer, O **Elohim (אלהים)**; Give ear to the words of my mouth.

Psalms 54:3 For strangers have risen up against me, And cruel men have sought after my life; They have not set **Elohim (אלהים)** before them. Selah.

Psalms 54:4 See, **Elohim (אלהים)** is my helper; **YĕHôvâH (יהוה)** is with those who sustain my life.

Psalms 54:5 He repays evil to my enemies. Cut them off in Your truth.

Psalms 54:6 Voluntarily I slaughter to You; I praise Your Name, O YĕHôVâH (יְהוָה), for it is good.
 Psalm 54:7 For He has delivered me out of all distress; And my eye has looked upon my enemies.
 Psalm 55:1 Give ear to my prayer, O Elohim (אֱלֹהִים), And do not hide Yourself from my plea.
 Psalm 55:2 Give heed to me, and answer me; I wander and moan in my complaint,
 Psalm 55:3 Because of the noise of the enemy, Because of the outcry of the wrong; For they bring down wickedness upon me, And in wrath they hate me.
 Psalm 55:4 My heart is pained within me, And the frights of death have fallen upon me.
 Psalm 55:5 Fear and trembling have come upon me, And shuddering covers me.
 Psalm 55:6 And I said, "Who would give me wings like a dove! I would fly away and be at rest.
 Psalm 55:7 "See, I would wander far off, I would lodge in the wilderness. Selah.
 Psalm 55:8 "I would hasten my escape From the raging wind and storm."
 Psalm 55:9 Confuse, O YĕHôVâH (יְהוָה), divide their tongues, For I saw violence and strife in the city.
 Psalm 55:10 Day and night they go around it on its walls; Wickedness and trouble are also in the midst of it.
 Psalm 55:11 Covetings are in its midst; Oppression and deceit do not vanish from its streets.
 Psalm 55:12 It is not an enemy who reproaches me – That I could bear; Nor one who hates me who is making himself great against me – Then I could hide from him.
 Psalm 55:13 But it was you, a man my equal, My companion and my friend.
 Psalm 55:14 We took sweet counsel together, We walked to the House of Elohim (אֱלֹהִים) in the throng.
 Psalm 55:15 Let death come upon them; Let them go down into the grave alive, For evil is in their dwellings, in their midst.

Psalms 55:16 I, I call upon Elohim (אֱלֹהִים), And YĕHôVâH (יְהוָה) saves me.
 Psalm 55:17 Evening and morning and at noon I complain and moan, And He hears my voice.
 Psalm 55:18 He has redeemed my life in peace From the battle against me, For there were many against me.
 Psalm 55:19 Ėl, even He who sits enthroned from of old, Does hear and afflict them – Selah – Those with whom there are no changes, Those who do not fear Elohim (אֱלֹהִים).
 Psalm 55:20 He has put forth his hands against those Who were at peace with him; He has broken his covenant.
 Psalm 55:21 His mouth was smoother than curds, Yet in his heart is fighting; His words were softer than oil, But they are drawn swords.
 Psalm 55:22 Cast your burden on YĕHôVâH (יְהוָה), And let Him sustain you; He never allows the righteous to be shaken.
 Psalm 55:23 For You, O Elohim (אֱלֹהִים), do bring them down To the pit of destruction; Men of blood and deceit do not reach half their days; But I, I trust in You.
 Psalm 56:1 Show me favour, O Elohim (אֱלֹהִים), For man would swallow me up; Fighting all day long, he oppresses me.
 Psalm 56:2 My enemies would swallow me up all day long, For many are fighting against me, O Most High.
 Psalm 56:3 In the day I am afraid, I trust in You.
 Psalm 56:4 In Elohim (אֱלֹהִים), whose Word I praise, In Elohim (אֱלֹהִים) I have trusted; I do not fear; What could flesh do to me?
 Psalm 56:5 All day long they twist my words; All their thoughts are against me for evil.
 Psalm 56:6 They stir up strife, they hide, They watch my steps, As they lie in wait for my life.
 Psalm 56:7 Because of wickedness, cast them out. Put down the peoples in displeasure, O Elohim (אֱלֹהִים)!

Psalms 56:8 You have counted my wanderings; You put my tears into Your bottle; Are they not in Your book?

Psalms 56:9 My enemies turn back in the day I call; This I know, because Elohîm (אלהים) is for me.

Psalms 56:10 In Elohîm (אלהים), whose Word I praise, In YĕHôVâH (יהוה), whose Word I praise, Psalms 56:11 In Elohîm (אלהים) I have trusted; I do not fear; What could man do to me?

Psalms 56:12 On me, O Elohîm (אלהים), are Your vows; I render praises to You,

Psalms 56:13 For You have delivered my life from death, My feet from stumbling, That I might walk before Elohîm (אלהים), In the light of the living!

Psalms 57:1 Show me favour, O Elohîm (אלהים), show me favour! For in You my being is taking refuge; And in the shadow of Your wings I take refuge, Until destruction passes by.

Psalms 57:2 I cry out to the Most High Elohîm (אלהים), To Ēl who is perfecting all matters for me. Psalms 57:3 He sends from the heavens and saves me; He reproaches the one who would swallow me up. Selah. Elohîm (אלהים) sends forth His kindness and His truth.

Psalms 57:4 My being is in the midst of lions; I lie among those who breathe fire, Whose teeth are spears and arrows, And their tongue is a sharp sword.

Psalms 57:5 Be exalted, O Elohîm (אלהים), above the heavens; Let Your esteem be above all the earth.

Psalms 57:6 They have prepared a net for my footsteps; My being was bowed down; They have dug a pit before me; They fell into the midst of it! Selah.

Psalms 57:7 My heart is firm, O Elohîm (אלהים), My heart is firm; I sing and praise.

Psalms 57:8 Awake, my esteem! Awake, harp and lyre! I awake the dawn.

Psalms 57:9 I praise You among the peoples, O YĕHôVâH (יהוה); I sing to You among the nations.

Psalms 57:10 For Your kindness is great up to the heavens, And Your truth unto the clouds.

Psalms 57:11 Be exalted above the heavens, O Elohîm (אלהים); Let Your esteem be above all the earth.

Psalms 58:1 Would you indeed speak righteousness, in silence? Do you judge straightly, you sons of men?

Psalms 58:2 No, in heart you work unrighteousness; On earth you weigh out the violence of your hands.

Psalms 58:3 The wrong have been estranged from the womb; These who speak lies go astray from birth.

Psalms 58:4 Their poison is like the poison of a snake; Like a deaf cobra that stops its ear,

Psalms 58:5 So as not to hear the voice of whisperers, Or a skilled caster of spells.

Psalms 58:6 O Elohîm (אלהים), break their teeth in their mouth! Break out the fangs of the young lions, O YĕHôVâH (יהוה)!

Psalms 58:7 Let them melt, let them vanish as water; Let Him aim His arrows that they be cut down;

Psalms 58:8 Like a snail which melts away as it moves, Like a woman's stillbirth, Let them not see the sun!

Psalms 58:9 Before your pots feel the thorns, Whether green or ablaze, He sweeps them away.

Psalms 58:10 The righteous rejoices when he has seen the vengeance, He washes his feet in the blood of the wrong,

Psalms 58:11 And man says, "Truly, the righteous are rewarded; Truly, there is an Elohîm (אלהים) judging in the earth."

Psalms 59:1 Deliver me from my enemies, O my Elohîm (אלהים); Set me on high from those who rise up against me.

Psalms 59:2 Deliver me from the workers of wickedness, And save me from men of blood.

Psalms 59:3 For look, they have lain in wait for my life; Mighty men assemble against me, For no transgression or sin of mine, O YĕHôVâH (יהוה),

Psalms 59:4 For no guilt of mine! They run and prepare themselves. Awake to help me, and see!

Psalms 59:5 And You, YĕHôVâH (יהוה) Elohim (אלהים) of hosts, Elohim (אלהים) of Yisra'el, Awake to punish all the gentiles; Show no favour to any wicked traitors. Selah.

Psalms 59:6 They return at evening, They howl like a dog, And go around the city.

Psalms 59:7 See, they belch out with their mouth, Swords are in their lips, For who is listening?

Psalms 59:8 But You, YĕHôVâH (יהוה), laughs at them, You mock all the gentiles.

Psalms 59:9 O my Strength, I wait for You; For Elohim (אלהים) is my strong tower, My Elohim (אלהים) of kindness.

Psalms 59:10 Elohim (אלהים) does go before me, He lets me look upon my enemies.

Psalms 59:11 Do not slay them, lest my people forget; Scatter them by Your power, And bring them down, O YĕHôVâH (יהוה) our shield.

Psalms 59:12 The sin of their mouth is the words of their lips, And they are captured in their pride, And for the cursing and lying they utter.

Psalms 59:13 Bring them to an end in wrath, Bring them to an end, That they be no more; And let them know That Elohim (אלהים) is ruling in Ya'aqob To the ends of the earth. Selah.

Psalms 59:14 And at evening they return, They howl like a dog, And go around the city.

Psalms 59:15 They wander up and down for food, And whine if they are not satisfied.

Psalms 59:16 And I, I sing of Your power; And in the morning I sing aloud of Your kindness; For You have been my strong tower And a refuge in the day of my distress.

Psalms 59:17 O my Strength, to You I sing praises; For Elohim (אלהים) is my strong tower, My Elohim (אלהים) of kindness.

Psalms 60:1 O Elohim (אלהים), You have rejected us; You have broken us; You have been displeased; Turn back to us!

Psalms 60:2 You have made the earth tremble; You have broken it; Heal its breaches, for it is shaken.

Psalms 60:3 You have let Your people see hardship; You have made us drink the wine of trembling.

Psalms 60:4 You have given a banner to those who fear You, That it might be lifted up Because of the truth. Selah.

Psalms 60:5 That those You love might be rescued, Save with Your right hand and answer me.

Psalms 60:6 Elohim (אלהים) has spoken in His Holyness, "I exult, I portion out Shekem And measure out the Valley of Sukkoth.

Psalms 60:7 "Gil'ad is Mine and Menashsheh is Mine, And Ephrayim is the defence of My head, Yehudah is My lawgiver.

Psalms 60:8 "Mo'ab is My wash-pot, Over Edom I cast My shoe, Shout loud, O Philistia, because of Me."

Psalms 60:9 Who would bring me to the strong city? Who shall lead me to Edom?

Psalms 60:10 Have not You, O Elohim (אלהים), rejected us? And You do not go out, O Elohim (אלהים), With our armies!

Psalms 60:11 Give us help from distress, For the help of man is naught.

Psalms 60:12 In Elohim (אלהים) we do mightily, And He treads down our adversaries!

Psalms 61:1 Hear my cry, O Elohim (אלהים), Listen to my prayer.

Psalms 61:2 From the end of the earth I call unto You, When my heart is faint; Lead me to the rock that is higher than I.

Psalms 61:3 For You have been my refuge, A strong tower in the face of the enemy.

Psalms 61:4 Let me dwell in Your Tent forever, Let me take refuge in the shelter of Your wings. Selah.

Psalms 61:5 For You, O Elohim (אלהים), have heard my vows; You have given me the inheritance Of those who fear Your Name.

Psalms 61:6 You add days to the days of the sovereign, His years as many generations.

Psalms 61:7 Let him dwell forever before Elohim (אלהים). Prepare kindness and truth to preserve him!

Psalms 61:8 So I sing praise to Your Name forever,
When I pay my vows day by day.

Psalms 62:1 My being finds rest in **Elohim (אלהים)**
alone; From Him is my deliverance.

Psalms 62:2 He alone is my rock and my deliverance,
my strong tower; I am not greatly shaken.

Psalms 62:3 How long would you assail a man? You
crush him, all of you, Like a leaning wall, a tottering
fence.

Psalms 62:4 They plotted to topple him from his
high position; They delight in lies; They bless with
their mouth, But in their heart they curse. Selah.

Psalms 62:5 My being, find rest in **Elohim (אלהים)**
alone, Because my expectation is from Him.

Psalms 62:6 He alone is my rock and my deliverance,
my strong tower; I am not shaken.

Psalms 62:7 My deliverance and my esteem depend
on **Elohim (אלהים)**; The rock of my strength, my
refuge is in **Elohim (אלהים)**.

Psalms 62:8 Trust in Him at all times, you people;
Pour out your heart before Him; **Elohim (אלהים)** is a
refuge for us. Selah.

Psalms 62:9 Sons of Hā'ā-dām (הָאָדָם) are but a
breath, Sons of men are a lie; If weighed in the
scales, They are altogether lighter than breath.

Psalms 62:10 Do not trust in oppression. And do not
become vain in robbery; If riches increase, Do not
set your heart on them.

Psalms 62:11 **Elohim (אלהים)** has spoken once, Twice
I have heard this: That strength belongs to **Elohim
(אלהים)**.

Psalms 62:12 And kindness is Yours, O **YēHôVâH
(יהוה)**; For You reward each one according to his
work.

Psalms 63:1 O **Elohim (אלהים)**, You are my Ēl; I
earnestly seek You; My being has thirsted for You;
My flesh has longed for You In a dry and thirsty
land without water.

Psalms 63:2 Therefore I have had a vision of You In
the Holy place, To see Your power and Your
esteem.

Psalms 63:3 Because Your kindness is better than
life, My lips do praise You.

Psalms 63:4 Therefore I bless You while I live; In
Your Name I lift up my hands.

Psalms 63:5 My being is satisfied as with marrow
and fat, And my mouth praises You with singing
lips.

Psalms 63:6 When I remember You on my bed, I
meditate on You in the night watches.

Psalms 63:7 For You have been my help, And in the
shadow of Your wings I sing.

Psalms 63:8 My being has closely followed You; Your
right hand did uphold me.

Psalms 63:9 But those who seek to destroy my life,
Go into the lower parts of the earth.

Psalms 63:10 They are handed over To the power of
the sword; They become a portion for jackals.

Psalms 63:11 But let the sovereign rejoice in **Elohim
(אלהים)**; Let everyone who swears by Him exult; For
the mouth of those speaking lies are stopped.

Psalms 64:1 Hear my voice, O **Elohim (אלהים)**, in my
meditation; Guard my life from the threats of the
enemy.

Psalms 64:2 Hide me from the secret plans of the
evil-doers, From the tumult of the workers of
wickedness,

Psalms 64:3 Who sharpen their tongue like a sword,
And aim their arrows, a bitter word,

Psalms 64:4 To shoot in ambush at someone
blameless, They shoot at him suddenly and do not
fear.

Psalms 64:5 They arm themselves with an evil word;
They talk of hiding snares; They have said, "Who
sees them?"

Psalms 64:6 They search out unrighteousnesses,
"We have perfected a well searched out plan." For
the inward part of man, and heart, are deep.

Psalms 64:7 But **Elohim (אלהים)** does shoot at them
with an arrow; Their wounds shall be sudden.

Psalms 64:8 And they cause one to stumble, Their
own tongue is against them; All who see them flee
away.

Psalms 64:9 And all men fear, And declare the work of Elohim (אֱלֹהִים). And they shall wisely consider What He has done.

Psalms 64:10 The righteous rejoice in YĕHôVâH (יְהוָה), And shall take refuge in Him, And all the upright in heart praise Him.

Psalms 65:1 To You, stillness, praise, in Tsiyon, O Elohim (אֱלֹהִים); And to You a vow is paid.

Psalms 65:2 To You who hears all prayer, all flesh comes.

Psalms 65:3 Crooked matters were mightier than I; As for our transgressions, You do cover them.

Psalms 65:4 Blessed is the one You choose, And bring near to dwell in Your courts. We are satisfied with the goodness of Your house, Your Holy Hēḱal.

Psalms 65:5 By awesome deeds in righteousness You answer us, O Elohim (אֱלֹהִים) of our deliverance, The Trust of all the ends of the earth, And the distant seas;

Psalms 65:6 Who established the mountains by His strength, Being girded with might;

Psalms 65:7 Who stills the roaring of the seas, The roaring of their waves, And the uproar of the peoples.

Psalms 65:8 And they who dwell in the farthest parts, Are afraid of Your signs; You make the outgoings of the morning and evening rejoice.

Psalms 65:9 You have visited the earth and watered it, You greatly enrich it; The river of Elohim (אֱלֹהִים) is filled with water; You provide their grain, For so You have prepared it.

Psalms 65:10 Its ridges have been filled, Its furrows have been deepened, You make it soft with showers, You bless its growth.

Psalms 65:11 You have crowned the year with Your goodness, And Your paths drip with fatness.

Psalms 65:12 The pastures of the wilderness drip, And the hills are girded with rejoicing.

Psalms 65:13 The meadows are dressed in flocks, And valleys are covered with grain; They shout for joy and sing.

Psalms 66:1 Shout with joy to Elohim (אֱלֹהִים), All the earth!

Psalms 66:2 Sing out the splendour of His Name; Make His praise glorious.

Psalms 66:3 Say to Elohim (אֱלֹהִים), "How awesome are Your works! Through the greatness of Your power Your enemies pretend obedience to You.

Psalms 66:4 "All the earth bow to You, They sing praises to You, They praise Your Name." Selah.

Psalms 66:5 Come and see the works of Elohim (אֱלֹהִים), Awesome acts toward the sons of men.

Psalms 66:6 He has turned the sea into dry land, They went through the river on foot. There we rejoiced in Him,

Psalms 66:7 Who rules by His power forever; His eyes keeping watch on the gentiles; Let the rebellious not exalt themselves. Selah.

Psalms 66:8 Bless our Elohim (אֱלֹהִים), you peoples! And sound His praise abroad,

Psalms 66:9 Who keeps us in life, And does not allow our feet to be moved.

Psalms 66:10 For You, O Elohim (אֱלֹהִים), have proved us; You have refined us as silver is refined.

Psalms 66:11 You brought us into the net; You laid affliction on our loins.

Psalms 66:12 You have let men ride at our head; We went through fire and through water; But You brought us out to plenty.

Psalms 66:13 I enter Your house with burnt offerings; I complete my vows to You,

Psalms 66:14 That which my lips have uttered And my mouth spoke in my distress.

Psalms 66:15 Burnt offerings of fatlings I offer to You, With the incense of rams; I offer bulls with goats. Selah.

Psalms 66:16 Come, hear, all you who fear Elohim (אֱלֹהִים), And I relate what He has done for my being.

Psalms 66:17 I called to Him with my mouth, And praise was in my tongue.

Psalms 66:18 If I have seen wickedness in my heart, YĕHôVâH (יְהוָה) would not hear.

Psalms 66:19 Truly, Elohim (אֱלֹהִים) has heard me; He has given heed to the voice of my prayer.

Psalms 66:20 Blessed be Elohim (אֱלֹהִים), Who has not turned away my prayer, Nor His kindness from me!

Psalms 67:1 Elohim (אֱלֹהִים) does favour us and bless us, Cause His face to shine upon us. Selah.

Psalms 67:2 For Your way to be known on earth, Your deliverance among all nations.

Psalms 67:3 Let the peoples praise You, O Elohim (אֱלֹהִים), Let all the peoples praise You.

Psalms 67:4 Let the nations be glad and sing for joy! For You judge the peoples uprightly, And lead the nations on earth. Selah.

Psalms 67:5 Let the peoples praise You, O Elohim (אֱלֹהִים); Let all the peoples praise You.

Psalms 67:6 The earth shall give her increase; Elohim (אֱלֹהִים), our own Elohim (אֱלֹהִים), blesses us!

Psalms 67:7 Elohim (אֱלֹהִים) blesses us! And all the ends of the earth fear Him!

Psalms 68:1 Elohim (אֱלֹהִים) arises, His enemies are scattered. And those who hate Him flee before Him!

Psalms 68:2 As smoke is driven away, You drive them away; As wax melts before the fire, The wrong perish before Elohim (אֱלֹהִים).

Psalms 68:3 But the righteous are glad, They exult before Elohim (אֱלֹהִים). And they rejoice with gladness.

Psalms 68:4 Sing to Elohim (אֱלֹהִים), sing praises to His Name. Raise up a highway for Him Who rides through the deserts, By His Name Yah, And exult before Him.

Psalms 68:5 Father [Abba אבא] of the fatherless, And Right-ruler of widows, Is Elohim (אֱלֹהִים) in His Holy dwelling.

Psalms 68:6 Elohim (אֱלֹהִים) makes a home for the lonely; He brings out into prosperity Those who are bound with chains; Only the rebellious shall dwell in a dry land.

Psalms 68:7 O Elohim (אֱלֹהִים), when You went out before Your people, When You stepped through the wilderness, Selah.

Psalms 68:8 The earth shook and the heavens dropped before Elohim (אֱלֹהִים), This Sinai, shook before Elohim (אֱלֹהִים), the Elohim (אֱלֹהִים) of Yisra'el.

Psalms 68:9 You, O Elohim (אֱלֹהִים), sent a shower of plenty, You confirmed Your inheritance, When it was weary.

Psalms 68:10 Your flock dwelt in it; You provided from Your goodness for the poor, O Elohim (אֱלֹהִים).

Psalms 68:11 YĕHôVâH (יְהוָה) gave the word; The women who proclaimed it was a great company:

Psalms 68:12 "Sovereigns of armies flee in haste! And she who remains at home divides the spoil." Psalms 68:13 If you lie down among the sheepfolds, The wings of a dove are covered with silver, And her feathers with yellow gold.

Psalms 68:14 When the Almighty scattered sovereigns in it, It did snow in Tsalmon.

Psalms 68:15 A mountain of Elohim (אֱלֹהִים) is the mountain of Bashan; A mountain of peaks is the mountain of Bashan.

Psalms 68:16 O mountain of peaks, why do you gaze in envy At the mountain which Elohim (אֱלֹהִים) desired to dwell in; YĕHôVâH (יְהוָה) even dwells there forever.

Psalms 68:17 The chariots of Elohim (אֱלֹהִים) are twenty thousand, Thousands of thousands; YĕHôVâH (יְהוָה) came from Sinai Into the Holy Place.

Psalms 68:18 You have ascended on high, You have led captivity captive, You have received gifts among men, And even the rebellious, That Yah Elohim (אֱלֹהִים) might dwell there.

Psalms 68:19 Blessed be YĕHôVâH (יְהוָה), Day by day He bears our burden, The Ēl of our deliverance! Selah.

Psalms 68:20 Our Ēl is the Ēl of deliverance; And to YĕHôVâH (יְהוָה), the Master, belong escapes from death.

Psalms 68:21 Indeed, Elohim (אֱלֹהִים) smites the head of His enemies, The hairy scalp of him who walks about in His guilt.

Psalms 68:22 YĕHôVâH (יְהוָה) said, "I bring back from Bashan, I bring back from the depths of the sea,

Psalms 68:23 "So that you plunge your foot in blood; That the tongues of your dogs Have their portion from the enemies."

Psalms 68:24 They have seen Your goings, O Elohim (אֱלֹהִים), The goings of my Ēl, my King, Into the Holy place.

Psalms 68:25 The singers went in front, The players on instruments after them; Among them were the maidens playing tambourines.

Psalms 68:26 Bless Elohim (אֱלֹהִים) in the assemblies, YĕHôVâH (יְהוָה), from the fountain of Yisra'el.

Psalms 68:27 There is Binyamin, the smallest, their ruler, The leaders of Yehudah, their company, The leader of Zebulun, the leader of Naphtali.

Psalms 68:28 Your Elohim (אֱלֹהִים) has commanded your strength, be strong! O Elohim (אֱלֹהִים), this You have worked out for us!

Psalms 68:29 Because of Your Hēkal at Yerushalayim, Sovereigns bring presents to You.

Psalms 68:30 Rebuke the wild beasts of the reeds, The herd of bulls, with the calves of the peoples, Each one humbling himself with pieces of silver. Scatter the peoples who delight in conflicts!

Psalms 68:31 Ambassadors come out of Mitsrayim; Kush stretches out her hands to Elohim (אֱלֹהִים).

Psalms 68:32 Sing to Elohim (אֱלֹהִים), you reigns of the earth, Praises to YĕHôVâH (יְהוָה), Selah.

Psalms 68:33 To Him who rides on the ancient highest heavens! See, He sends out His voice, a mighty voice.

Psalms 68:34 Ascribe strength to Elohim (אֱלֹהִים); His excellence is over Yisra'el, And His strength is in the clouds.

Psalms 68:35 O Elohim (אֱלֹהִים), awesome from Your Holy places, The Ēl of Yisra'el is He Who gives strength and power to His people. Blessed be Elohim (אֱלֹהִים)!

Psalms 69:1 Save me, O Elohim (אֱלֹהִים)! For waters have come up to my neck.

Psalms 69:2 I have sunk in deep mud, And there is no place to stand; I have come into deep waters, And the floods overflow me.

Psalms 69:3 I am worn out from my crying; My throat is dry; My eyes grow dim As I wait for my Elohim (אֱלֹהִים).

Psalms 69:4 Those who hate me without a cause Are more than the hairs of my head; They are mighty who would destroy me, My lying enemies; What I did not steal, I restored.

Psalms 69:5 O Elohim (אֱלֹהִים), You Yourself know my foolishness; And my guilt has not been hidden from You.

Psalms 69:6 Let not those who wait for You, O Master YĕHôVâH (יְהוָה) of hosts, Be ashamed because of me; Let not those who seek You Be humbled because of me, O Elohim (אֱלֹהִים) of Yisra'el.

Psalms 69:7 Because I have borne reproach for Your sake; Shame has covered my face.

Psalms 69:8 I have become a stranger to my brothers, And a foreigner to my mother's children;

Psalms 69:9 Because ardour for Your house has eaten me up, And the reproaches of those who reproach You have fallen on me.

Psalms 69:10 And I wept in my being with fasting, And it became my reproach.

Psalms 69:11 And when I put on sackcloth, I became a proverb to them.

Psalms 69:12 They who sit in the gate talk about me, And I am the song of the drunkards.

Psalms 69:13 But as for me, my prayer is to You, O YĕHôVâH (יְהוָה), At an acceptable time, O Elohim (אֱלֹהִים). In the greatness of Your kindness, Answer me in the truth of Your deliverance.

Psalms 69:14 Rescue me out of the mire, And let me not sink. Let me be rescued from those who hate me, And out of the deep waters.

Psalms 69:15 Let not a flood of waters overflow me,
Nor let the deep swallow me up, Nor let the pit
shut its mouth on me.

Psalms 69:16 Answer me, O YĕHôVâH (יהוה), for Your
kindness is good. According to the greatness of
Your compassion, turn to me.

Psalms 69:17 And do not hide Your face from Your
servant, For I am in distress; Answer me speedily.

Psalms 69:18 Draw near to my being, redeem it;
Ransom me because of my enemies.

Psalms 69:19 You Yourself know my reproach, And
my shame and my confusion; My adversaries are all
before You.

Psalms 69:20 Reproach has broken my heart and I
am sick; I looked for sympathy, but there was
none; And for comforters, but I found none.

Psalms 69:21 And they gave me gall for my food,
And for my thirst they gave me vinegar to drink.

Psalms 69:22 Let their table before them become a
snare, And a trap to those at ease.

Psalms 69:23 Let their eyes be darkened, so as not
to see; And make their loins shake continually.

Psalms 69:24 Pour out Your wrath upon them, And
let Your burning displeasure overtake them.

Psalms 69:25 Let their encampments be deserted;
Let no one dwell in their tents.

Psalms 69:26 For they persecute him whom You
have smitten, And talk about the pain of those You
have wounded.

Psalms 69:27 Add crookedness to their crookedness,
And let them not enter into Your righteousness.

Psalms 69:28 Let them be blotted out of the book of
the living, And not be written with the righteous.

Psalms 69:29 But I am poor and in pain; Let Your
deliverance, O Elohîm (אלהים), set me up on high.

Psalms 69:30 I praise the Name of Elohîm (אלהים)
with a song, And I make Him great with
thanksgiving.

Psalms 69:31 And this pleases YĕHôVâH (יהוה) more
than an ox, A bull with horns and hooves.

Psalms 69:32 The humble shall see, they rejoice, You
who seek Elohîm (אלהים), and your hearts live.

Psalms 69:33 For YĕHôVâH (יהוה) hears the poor,
And He shall not despise His captives.

Psalms 69:34 Let the heavens and earth praise Him,
The seas and all that moves in them.

Psalms 69:35 For Elohîm (אלהים) shall save Tsiyon
And build the cities of Yehudâh. And they shall
dwell there and possess it,

Psalms 69:36 And the seed of His servants inherit it,
And those who love His Name dwell in it.

Psalms 70:1 O Elohîm (אלהים), deliver me! Hasten to
my help, O YĕHôVâH (יהוה) !

Psalms 70:2 Let those who seek my life Be ashamed
and abashed, Let those who are desiring my evil Be
turned back and humiliated.

Psalms 70:3 Let those who say, "Aha, aha!" Be
turned back because of their shame.

Psalms 70:4 Let all those who seek You Rejoice and
be glad in You; And let those who love Your
deliverance always say, "Let Elohîm (אלהים) be
made great!"

Psalms 70:5 But I am poor and needy; Hasten to me,
O Elohîm (אלהים)! You are my help and my
deliverer; O YĕHôVâH (יהוה), do not delay.

Psalms 71:1 In You, O YĕHôVâH (יהוה), I have taken
refuge; Let me never be ashamed.

Psalms 71:2 In Your righteousness deliver and
rescue me; Incline Your ear to me, and save me.

Psalms 71:3 Be to me a rock to dwell in, To go into
continually. You have given the command to save
me, For You are my rock and my stronghold.

Psalms 71:4 Rescue me, O my Elohîm (אלהים), Out of
the hand of the wrong, Out of the hand of the
unrighteous and cruel.

Psalms 71:5 For You are my expectation, Master
YĕHôVâH (יהוה), my Trust from my youth.

Psalms 71:6 Upon You I have leaned from my birth;
You took me out of my mother's womb. My praise
is continually of You.

Psalms 71:7 I have become as a wonder to many,
But You are my strong refuge.

Psalms 71:8 My mouth is filled with Your praise,
Your splendour, all the day.

Psalms 71:9 Do not cast me off in the time of old age, When my strength fails, do not forsake me.
 Psalm 71:10 For my enemies have spoken against me. And those who watch for my life Have taken counsel together,
 Psalm 71:11 Saying, "Elohim (אלהים) has forsaken him; Pursue and take him, for there is no one to deliver."
 Psalm 71:12 O Elohim (אלהים), do not be far from me; My Elohim (אלהים), hasten to my help!
 Psalm 71:13 Let those who are adversaries of my life Be ashamed, consumed, Let those who seek my evil Be covered with reproach and confusion.
 Psalm 71:14 But I continually wait, And shall praise You more and more.
 Psalm 71:15 My mouth recounts Your righteousness Your deliverance all the day, Though I do not know their numbers.
 Psalm 71:16 I come in the might of the Master YĕHôVâH (יהוה); I make mention of Your righteousness, Yours alone.
 Psalm 71:17 Elohim (אלהים), You have taught me from my youth; And to this day I declare Your wonders.
 Psalm 71:18 And also when I am old and grey, O Elohim (אלהים), do not forsake me, Until I declare Your strength to a generation, Your might to all those who are to come.
 Psalm 71:19 For Your righteousness, O Elohim (אלהים), is most high, You who have done great deeds. O Elohim (אלהים), who is like You?
 Psalm 71:20 You who have shown me great and evil distresses, Revive me again and bring me up again From the depths of the earth.
 Psalm 71:21 You increase my greatness, And comfort me on every side.
 Psalm 71:22 Also with the lyre I praise You For Your trustworthiness, O my Elohim (אלהים)! I sing to You with the lyre, O Holy One of Yisra'el.
 Psalm 71:23 My lips shout for joy when I sing to You, Even my being, which You have redeemed.

Psalms 71:24 My tongue, too, utters Your righteousness all day long; For those who have been seeking my evil Have been put to shame, Have become abashed.
 Psalm 72:1 O Elohim (אלהים), give the sovereign Your right-rulings, And Your righteousness to the Son of a sovereign.
 Psalm 72:2 Let Him rule Your people with righteousness, And Your poor with right-ruling.
 Psalm 72:3 Let the mountains bring peace to the people, And the hills, by righteousness.
 Psalm 72:4 Let Him rightly rule the poor of the people, Save the children of the needy, And crush the oppressor.
 Psalm 72:5 Let them fear You with the sun, shining And before the moon, in all generations.
 Psalm 72:6 Let Him come down like rain upon the mown grass, Like showers, watering the earth.
 Psalm 72:7 Let the righteous flourish in His days, With plenty of peace, Till the moon is no more.
 Psalm 72:8 And let Him rule from sea to sea, And from the River to the ends of the earth.
 Psalm 72:9 Let those dwelling in the desert bow before Him, And His enemies lick the dust.
 Psalm 72:10 Let the sovereigns of Tarshish and of the isles bring presents; The sovereigns of Sheḇa and Seḇa offer gifts.
 Psalm 72:11 And let all sovereigns bow down before Him, All nations serve Him.
 Psalm 72:12 For He delivers the needy when he cries, And the poor, who has no helper.
 Psalm 72:13 He spares the poor and needy, And He saves the lives of the needy.
 Psalm 72:14 He redeems their life from oppression and from violence; And their blood is precious in His eyes.
 Psalm 72:15 And He shall live, And the gold of Sheḇa be given to Him, And prayer be made for Him continually; Let Him be blessed all day long.
 Psalm 72:16 Let there be plenty of grain in the earth, On the top of the mountains, Let its fruit

wave like Leḇanon, And those of the city flourish like grass of the earth.

Psalms 72:17 Let His Name be forever, His Name continue before the sun; And let them bless themselves in Him; Let all nations call Him blessed.

Psalms 72:18 Blessed be YĕHôVâH (יהוה) Elohim (אלהים), Elohim (אלהים) of Yisra'el, He alone is doing wonders!

Psalms 72:19 And blessed be His glorious Name forever! And let all the earth Be filled with His esteem. Amën and Amën.

Psalms 72:20 The prayers of Dawid the son of Yishai are ended.

Psalms 73:1 Elohim (אלהים) is truly good to Yisra'el, To those whose heart is clean.

Psalms 73:2 But as for me, my feet had almost stumbled, My steps had nearly slipped.

Psalms 73:3 For I was envious of the boasters, When I saw the peace of the wrong-doers.

Psalms 73:4 For death has no pangs for them, And their strength is firm.

Psalms 73:5 They are not in trouble as other men, And they are not plagued like other men.

Psalms 73:6 So pride is their necklace, The garment of violence covers them.

Psalms 73:7 Their eyes bulge from fatness; Their heart overflows with imaginations.

Psalms 73:8 They mock and speak in the evil of oppression; They speak loftily.

Psalms 73:9 They have set their mouth against the heavens, And their tongue walks through the earth, saying:

Psalms 73:10 "Therefore His people return here, And waters of a filled cup are drained by them!"

Psalms 73:11 And they have said, "How could El know? And is there knowledge in the Most High?"

Psalms 73:12 See, these are the wrong, And always at ease, They have amassed wealth!

Psalms 73:13 Indeed, in vain have I cleansed my heart, And washed my hands in innocence.

Psalms 73:14 For I am plagued all day long, And my reproof is every morning.

Psalms 73:15 If I had said, "Let me speak thus," See, I would have deceived A generation of Your children.

Psalms 73:16 Yet, when I tried to understand this, It was labour to my eyes –

Psalms 73:17 Until I went into the Holy place of El; Then I perceived their end.

Psalms 73:18 Indeed, You set them in slippery places; You make them fall to ruins.

Psalms 73:19 How suddenly they are ruined! Completely swept away through destructions.

Psalms 73:20 YĕHôVâH (יהוה), when You awake You despise their image, As one does a dream after waking.

Psalms 73:21 For my heart was in a ferment, And I was pierced in my kidneys.

Psalms 73:22 I was stupid and ignorant, I was like a beast toward You.

Psalms 73:23 Yet I am always with You, You took hold of my right hand.

Psalms 73:24 You lead me by Your counsel, And afterward receive me unto esteem.

Psalms 73:25 Whom do I have in the heavens? And I have desired no one besides You on earth.

Psalms 73:26 My flesh and my heart shall waste away, But Elohim (אלהים) is the rock of my heart And my portion forever.

Psalms 73:27 For look, those who are far from You perish; You shall cut off all those Who go whoring away from You.

Psalms 73:28 But as for me, it is good to be near Elohim (אלהים). I have made my refuge in the Master YĕHôVâH (יהוה), To declare all Your works.

Psalms 74:1 O Elohim (אלהים), why do You forever reject us? Why does Your displeasure smoke Against the sheep of Your pasture?

Psalms 74:2 Remember Your congregation. You did purchase of old, The tribe of Your inheritance. You did redeem, This Mount Tsiyon where You have dwelt.

Psalms 74:3 Lift up Your steps to the endless ruins; The enemy has done all evil in the Holy place.

Psalms 74:4 Your adversaries have roared In the midst of Your meeting places; They have set up their own signs as signs.

Psalms 74:5 It seems as if one had lifted up Axes among the thick trees.

Psalms 74:6 And now all its carved work, They have broken down with axe and hammer.

Psalms 74:7 They have set fire to Your Holy place, They have profaned the dwelling place of Your Name to the ground.

Psalms 74:8 They said in their hearts, "Let us suppress them altogether." They burned all the meeting places of El in the land.

Psalms 74:9 We do not see our signs, There is no longer a prophet, Nor any among us who knows how long.

Psalms 74:10 O Elohim (אלהים), how long would the adversary reproach? Would the enemy despise Your Name forever?

Psalms 74:11 Why do You hold back Your hand, even Your right hand? From the midst of Your bosom – end it!

Psalms 74:12 For Elohim (אלהים) is my King from of old, Working deliverance in the midst of the earth.

Psalms 74:13 You divided the sea by Your might; You broke the heads of the sea serpents in the waters.

Psalms 74:14 You broke the heads of Liwiathan in pieces, You made him food for the people Living in the wilderness.

Psalms 74:15 You did cleave open the fountain and the flood, You did dry up mighty rivers.

Psalms 74:16 The day is Yours, the night is Yours too, You have established the light and the sun.

Psalms 74:17 You have set all the borders of the earth, You have made summer and winter.

Psalms 74:18 Remember this: the enemy has reproached YēHôVâH (יהוה), And a foolish people has despised Your Name.

Psalms 74:19 Do not give the being of Your turtledove to the wild beast! Do not forget the life of Your afflicted ones forever.

Psalms 74:20 Look to the covenant, For the dark places of the earth are filled With haunts of violence.

Psalms 74:21 Let not the crushed one return ashamed! Let the poor and needy praise Your Name.

Psalms 74:22 Arise, O Elohim (אלהים), plead Your own cause, Remember how the foolish man reproaches You daily.

Psalms 74:23 Do not forget the voice of Your enemies, The uproar of those rising up against You increases continually.

Psalms 75:1 We shall give thanks to You, O Elohim (אלהים), we shall give thanks! And Your Name is near! Your wonders shall be declared!

Psalms 75:2 "When I seize the appointed time, It is I who judge in uprightness.

Psalms 75:3 "The earth and all its inhabitants are melted; It is I who set its columns firm. Selah.

Psalms 75:4 "I said to the boasters, 'Do not boast,' And to the wrong, 'Do not lift up the horn.

Psalms 75:5 "Do not lift up your horn on high (You speak with a stiff neck).'"

Psalms 75:6 For exaltations are neither from the east, Nor from the west nor from the wilderness.

Psalms 75:7 But Elohim (אלהים) is the Judge – He puts down one, And exalts another.

Psalms 75:8 For a cup is in the hand of YēHôVâH (יהוה), And the wine shall foam; It is filled with a mixture, And He pours it out. All the wrong of the earth drink, Draining it to the dregs.

Psalms 75:9 But I, I declare forever, I sing praises to the Elohim (אלהים) of Ya'aqob.

Psalms 75:10 "And all the horns of the wrong I cut off; The horns of the righteous are lifted up."

Psalms 76:1 In Yehudah Elohim (אלהים) is known; His Name is great in Yisra'el.

Psalms 76:2 And His booth is in Shalēm,

Psalms 76:3 There He broke the arrows of the bow, The shield and the sword and the battle-axe. Selah.

Psalms 76:4 You are resplendent, More excellent than mountains of prey.

Psalms 76:5 The stout-hearted have been stripped;
They slept their sleep; And none of the mighty men
have found their hands.

Psalms 76:6 At Your rebuke, O Elohîm (אֱלֹהִים) of
Ya'aqob, Both the rider and horse lay stunned.

Psalms 76:7 You, You are to be feared; And who
would stand in Your presence When You are
displeased?

Psalms 76:8 From heaven You shall cause judgment
to be heard; The earth shall fear, and shall be still,

Psalms 76:9 When Elohîm (אֱלֹהִים) arises to right-
ruling, To save all the meek of the earth. Selah.

Psalms 76:10 For the wrath of mankind praises You,
With the remainder of wrath You gird Yourself!

Psalms 76:11 Make vows to YĕHôVâH (יְהוָה) your
Elohîm (אֱלֹהִים), and pay them. Let all who are
around Him bring presents To the One to be
feared.

Psalms 76:12 He cuts off the Spirit [Ruach רוח] of
leaders, He is awesome to the sovereigns of the
earth!

Psalms 77:1 My voice is to Elohîm (אֱלֹהִים), and I cry;
My voice is to Elohîm (אֱלֹהִים), and He listened to
me.

Psalms 77:2 In the day of my distress I sought
YĕHôVâH (יְהוָה); My hand was stretched out in the
night And it did not cease, My being refused to be
comforted.

Psalms 77:3 I remembered Elohîm (אֱלֹהִים), and
groaned; I complained, and my Spirit [Ruach רוח]
grew faint. Selah.

Psalms 77:4 You ceased the watches of my eyes, I
was too troubled to speak.

Psalms 77:5 I have thought about the days of old,
The years long past.

Psalms 77:6 I remember my song in the night, I
meditate within my heart, And my Spirit [Ruach רוח]
searches diligently.

Psalms 77:7 Would YĕHôVâH (יְהוָה) reject forever,
And never again be pleased?

Psalms 77:8 Has His kindness ceased forever, Has
the promise failed for all generations?

Psalms 77:9 Has Ēl forgotten to show favour? Has
He shut up His compassions in displeasure? Selah.

Psalms 77:10 And I said, "This is my grief: That the
right hand of the Most High has changed."

Psalms 77:11 I remember the deeds of Yah, For I
remember Your wonders of old.

Psalms 77:12 And I shall meditate on all Your work,
And talk of Your deeds.

Psalms 77:13 Your way, O Elohîm (אֱלֹהִים), is in
Holiness; Who is a great Ēl like Elohîm (אֱלֹהִים)?

Psalms 77:14 You are the Ēl who does wonders; You
have made known Your strength among the
peoples.

Psalms 77:15 By Your arm You have redeemed Your
people, The sons of Ya'aqob and Yosëph. Selah.

Psalms 77:16 The waters saw You, O Elohîm (אֱלֹהִים);
The waters saw You, they were afraid; The depths
also trembled.

Psalms 77:17 The clouds poured out water; The
heavens rumbled; Also, Your arrows flashed back
and forth.

Psalms 77:18 The voice of Your thunder rolled
along; Lightnings lit up the world; The earth
trembled and shook.

Psalms 77:19 Your way was in the sea, And Your
path in the great waters, And Your footsteps were
not known.

Psalms 77:20 You did lead Your people like a flock
By the hand of Mosheh and Aharon.

Psalms 78:1 My people, give ear to my Law, Incline
your ears to the words of my mouth.

Psalms 78:2 I open my mouth in a parable; I utter
riddles of old,

Psalms 78:3 Which we have heard and known, For
our fathers have related them to us.

Psalms 78:4 We do not hide them from their
children, Relating to the generation to come the
praises of YĕHôVâH (יְהוָה), And His strength and His
wonders which He has done.

Psalms 78:5 For He raised a witness in Ya'aqob, And
set a Law in Yisra'el, Which He commanded our
fathers, To teach them to their children;

Psalms 78:6 That it might be known to a generation to come, To children who would be born, To rise up and relate them to their children,
 Psalm 78:7 And place their trust in Elohîm (אֱלֹהִים), And not forget the works of Ėl, But watch over His commands,
 Psalm 78:8 And not be like their fathers, A stubborn and rebellious generation, A generation which did not prepare its heart, Whose Spirit [Ruach רוח] was not steadfast to Ėl.
 Psalm 78:9 The children of Ephrayim, armed bowmen, Turned back in the day of battle.
 Psalm 78:10 They did not guard the covenant of Elohîm (אֱלֹהִים), And they refused to walk in His Law,
 Psalm 78:11 And they forgot His deeds And His wonders which He had shown them.
 Psalm 78:12 He did wonders in the sight of their fathers, In the land of Mitsrayim, in the field of Tso'an.
 Psalm 78:13 He split the sea and caused them to pass through, And He made the waters stand up like a heap,
 Psalm 78:14 And led them with the cloud by day, And all the night with a light of fire.
 Psalm 78:15 He split the rocks in the wilderness, And made them drink, as from the great depths,
 Psalm 78:16 And brought forth streams from the rock, And caused waters to come down as rivers.
 Psalm 78:17 Yet they sinned still more against Him To rebel against the Most High in the desert.
 Psalm 78:18 And they tried Ėl in their heart By asking food according to their desire.
 Psalm 78:19 And they spoke against Elohîm (אֱלֹהִים). They said, "Is Ėl able to set a table in the wilderness?
 Psalm 78:20 "Look, He struck the rock, So that the waters gushed out, And the streams overflowed. Is He able to give bread also? Would He provide meat for His people?"
 Psalm 78:21 Therefore YĕHôVâH (יְהוָה) heard, and He was wroth; So a fire was kindled against

Ya'aqob, And displeasure also came up against Yisra'el,
 Psalm 78:22 Because they did not believe in Elohîm (אֱלֹהִים), Neither did they trust in His deliverance.
 Psalm 78:23 Yet He had commanded the clouds above, And opened the doors of the heavens,
 Psalm 78:24 And He rained down manna on them to eat, And He gave them the grain of the heavens.
 Psalm 78:25 Men ate bread of the mighty; He sent them provisions to satisfaction.
 Psalm 78:26 He made an east wind blow in the heavens; And by His power He brought in the south wind.
 Psalm 78:27 And He rained meat on them like the dust, And winged birds like the sand of the seas,
 Psalm 78:28 And let them fall in the midst of His camp, All around His Dwelling Place.
 Psalm 78:29 So they ate and were completely satisfied, For He brought them what they desired.
 Psalm 78:30 They had not turned away from their desire, Their food was still in their mouths,
 Psalm 78:31 When the wrath of Elohîm (אֱלֹהִים) came against them, And He slew among their fat ones, And He struck down the choice ones of Yisra'el.
 Psalm 78:32 In spite of all this they still sinned, And did not believe in His wonders.
 Psalm 78:33 So He ended their days in a breath, And their years in trouble.
 Psalm 78:34 When He slew them, then they sought Him, And they returned and did earnestly seek Ėl.
 Psalm 78:35 And they remembered that Elohîm (אֱלֹהִים) was their rock, And the Most High Ėl their redeemer.
 Psalm 78:36 But they flattered Him with their mouth, And they lied to Him with their tongue,
 Psalm 78:37 For their heart was not steadfast with Him, And they were not true to His covenant.
 Psalm 78:38 But He, the Compassionate One, Pardoned crookedness, And did not destroy them. And many a time He turned His displeasure away, And did not stir up all His wrath.

Psalms 78:39 For He remembered that they were but flesh, A passing breath that does not return.
Psalms 78:40 How often they rebelled against Him in the wilderness, And grieved Him in the desert!
Psalms 78:41 And again and again they tried Ēl, And provoked the Holy One of Yisra'el.
Psalms 78:42 They did not remember His hand, The day when He redeemed them from the adversary,
Psalms 78:43 How He worked His signs in Mitsrayim, And His wonders in the field of Tso'an.
Psalms 78:44 He turned their rivers into blood, And they could not drink their streams.
Psalms 78:45 He sent among them swarms of flies which devoured them, And frogs which destroyed them,
Psalms 78:46 And gave their crops to the caterpillar, And their labour to the locust.
Psalms 78:47 He destroyed their vines with hail, And their sycamore trees with frost,
Psalms 78:48 And gave their beasts over to the hail, And their livestock to bolts of fire.
Psalms 78:49 He sent on them the burning of His displeasure, Wrath, and rage, and distress, A deputation of messengers of evils.
Psalms 78:50 He made a path for His displeasure; He did not spare their being from death, But gave their life over to the plague.
Psalms 78:51 And He smote all the first-born in Mitsrayim, The first-fruits of strength in the tents of Ḥam,
Psalms 78:52 Then made His own people go forth like sheep, And led them in the wilderness like a flock.
Psalms 78:53 And He led them on safely, And they did not fear, But the sea covered their enemies.
Psalms 78:54 And He brought them to the border of His Holy place, This mountain which His right hand had gained,
Psalms 78:55 And drove out nations before them, And allotted them a measured inheritance, And made the tribes of Yisra'el dwell in their tents.

Psalms 78:56 Yet they tried and rebelled Against the Most High **Elohim (אֱלֹהִים)**, And did not guard His witnesses,
Psalms 78:57 But they turned back And acted treacherously like their fathers; They twisted like a treacherous bow.
Psalms 78:58 For they enraged Him with their high places, And moved Him to jealousy with their carved images.
Psalms 78:59 When **Elohim (אֱלֹהִים)** heard this, He was wroth, And greatly despised Yisra'el,
Psalms 78:60 And He left the Dwelling Place of Shiloh, The Tent which He had set up among men.
Psalms 78:61 And He gave His strength into captivity, And His comeliness into the hand of the adversary.
Psalms 78:62 And He gave His people over to the sword, And He was wroth with His inheritance.
Psalms 78:63 His young men were consumed by fire, And His maidens were not praised.
Psalms 78:64 His priests fell by the sword, And their widows could not weep.
Psalms 78:65 Then **YēHōVâH (יְהוָה)** awoke as one asleep, As a mighty man who shouts because of wine.
Psalms 78:66 And He smote His adversaries backward, He put them to an everlasting reproach.
Psalms 78:67 Then He rejected the tent of Yosëph, And did not choose the tribe of Ephrayim,
Psalms 78:68 But chose the tribe of Yehuḏah, Mount Tsiyon, which He loved.
Psalms 78:69 And He built His Holy place like the heights, Like the earth He founded it forever.
Psalms 78:70 And He chose Dawid His servant, And took him from the sheepfolds;
Psalms 78:71 He brought him in from tending the ewes, To shepherd Ya'aqob His people, And Yisra'el His inheritance.
Psalms 78:72 And he shepherded them According to the integrity of his heart, And led them by the skill of his hands.

Psalms 79:1 O **Elohim (אלהים)**, the gentiles have come into Your inheritance; They have defiled Your Holy Hēkal; They turned Yerushalayim into ruins.
Psalms 79:2 They have given the dead bodies of Your servants As food for the birds of the heavens, The flesh of Your kind ones to the wild beast of the earth.
Psalms 79:3 They have poured out their blood Like water all around Yerushalayim, With no one to bury them.
Psalms 79:4 We have become a reproach to our neighbours, A scorn and a mockery to those who are around us.
Psalms 79:5 How long, O **YēHôVâH (יהוה)**, Would You be enraged forever? Would Your jealousy burn like fire?
Psalms 79:6 Pour out Your wrath on the gentiles Who have not known You, And on reigns that have not called on Your Name.
Psalms 79:7 For they have devoured Ya'aqob, And laid waste his pasture.
Psalms 79:8 Do not remember against us The crookednesses of the fathers! Let Your compassion speedily meet us, For we have been greatly weakened.
Psalms 79:9 Help us, O **Elohim (אלהים)** of our deliverance, For the sake of the esteem of Your Name. And deliver us, and cover over our sins, For Your Name's sake!
Psalms 79:10 Why should the gentiles say, "Where is their **Elohim (אלהים)**?" Let the vengeance of the outpoured blood of Your servants Be known among the gentiles, Before our eyes.
Psalms 79:11 Let the groaning of the prisoner come before You. According to the greatness of Your arm Preserve those appointed to death.
Psalms 79:12 And repay to our neighbours sevenfold Their reproach, into their bosom, With which they have reproached You, O **YēHôVâH (יהוה)**.
Psalms 79:13 And we, Your people and the sheep of Your pasture, We give thanks to You forever; From

generation to generation we show forth Your praise.
Psalms 80:1 Give ear, O Shepherd of Yisra'el, Who lead Yosëph like a flock; Who dwell between the kerubim, shine forth!
Psalms 80:2 Before Ephrayim, Binyamin, and Menashsheh, Stir up Your might, And come and save us!
Psalms 80:3 Cause us to turn back, O **Elohim (אלהים)**, And cause Your face to shine, That we might be saved!
Psalms 80:4 O **YēHôVâH (יהוה)** **Elohim (אלהים)** of hosts, How long shall You be wroth Against the prayer of Your people?
Psalms 80:5 You have caused them to eat the bread of tears, And have caused them to drink With tears, a third time.
Psalms 80:6 You have made us a strife to our neighbours, And our enemies laugh among themselves.
Psalms 80:7 Turn us back, O **Elohim (אלהים)** of hosts, And cause Your face to shine, That we might be saved!
Psalms 80:8 You brought a vine out of Mitsrayim; You drove out the nations, and planted it.
Psalms 80:9 You cleared a place for it, And caused it to take deep root, And it filled the land.
Psalms 80:10 Hills were covered with its shadow, And the mighty cedars with its twigs.
Psalms 80:11 She spread her branches to the Sea, And her shoots to the River.
Psalms 80:12 Why have You broken down her hedges, So that every passer- by plucked her fruit?
Psalms 80:13 The boar out of the forest ravages it, And the wild beast of the field devours it.
Psalms 80:14 Return, we beg You, O **Elohim (אלהים)** of hosts; Look down from heaven, and see, And visit this vine,
Psalms 80:15 And the stock which Your right hand has planted, And the Son whom You made strong for Yourself.

Psalms 80:16 It is burned with fire, it is cut down;
They perish at the rebuke of Your face.

Psalms 80:17 Let Your hand be upon the One at
Your right hand, Upon the Son of Hā'ā·dām (אֲדָמָה) whom You made strong for Yourself,

Psalms 80:18 And we shall not backslide from You.
Revive us, and let us call upon Your Name.

Psalms 80:19 Turn us back, O YēHôVâH (יְהוָה) Elohim (אֱלֹהִים) of hosts, And cause Your face to shine, That we might be saved!

Psalms 81:1 Shout for joy to Elohim (אֱלֹהִים) our strength; Raise a shout to the Elohim (אֱלֹהִים) of Ya'aqob.

Psalms 81:2 Lift up a song and beat the tambourine,
The pleasant lyre and with the harp.

Psalms 81:3 Blow the ram's horn at the time of the
New Moon, At the full moon, on our festival day.

Psalms 81:4 For this is a law for Yisra'el, And a right-
ruling of the Elohim (אֱלֹהִים) of Ya'aqob.

Psalms 81:5 He appointed it in Yehosëph for a
witness, When He went throughout the land of Mitsrayim; I heard a language that I did not know.

Psalms 81:6 He says, "I removed his shoulder from
the burden; His hands were freed from the baskets.

Psalms 81:7 "You called in distress, and I rescued
you; I answered you in the covering of thunder; I proved you at the waters of Meribah. Selah.

Psalms 81:8 "Hear, O My people, and let Me warn
you, O Yisra'el, if you would listen to Me!

Psalms 81:9 "Let there be no strange mighty one
among you, And do not bow down to a foreign mighty one.

Psalms 81:10 "I am YēHôVâH (יְהוָה) your Elohim (אֱלֹהִים), Who brought you out of the land of Mitsrayim; Open your mouth wide, and I fill it.

Psalms 81:11 "But My people did not listen to My
voice, And Yisra'el would not submit to Me.

Psalms 81:12 "So I gave them over to their own
stubborn heart, To walk in their own counsels.

Psalms 81:13 "O, if My people had listened to Me,
Yisra'el would walk in My ways,

Psalms 81:14 "I would subdue their enemies at
once, And turn My hand against their adversaries!

Psalms 81:15 "Those who hate YēHôVâH (יְהוָה) would cringe before Him; And their time of punishment be forever.

Psalms 81:16 "He would feed them with the finest
of wheat; And with honey from the rock I would satisfy you."

Psalms 82:1 Elohim (אֱלֹהִים) stands in the
congregation of El; He judges in the midst of the Elohim (אֱלֹהִים).

Psalms 82:2 How long would you judge perversely,
And show partiality to the wrong? Selah.

Psalms 82:3 Give right-ruling to the poor and
fatherless, Do right to the afflicted and needy.

Psalms 82:4 Rescue the poor and needy; Deliver
them from the hand of the wrong.

Psalms 82:5 They do not know, nor do they
understand, They walk about in darkness. All the foundations of the earth are shaken.

Psalms 82:6 I, I said, "You are Elohim (אֱלֹהִים), And all of you are sons of the Most High.

Psalms 82:7 "But as men you die, And fall as one of
the heads."

Psalms 82:8 Arise, O Elohim (אֱלֹהִים), judge the
earth, For You shall possess all the nations.

Psalms 83:1 O Elohim (אֱלֹהִים), do not remain silent!
Do not be speechless, And do not be still, O El!

Psalms 83:2 For look, Your enemies make an uproar,
And those hating You have lifted up their head.

Psalms 83:3 They craftily plot against Your people,
And conspire against Your treasured ones.

Psalms 83:4 They have said, "Come, And let us wipe
them out as a nation, And let the name of Yisra'el be remembered no more."

Psalms 83:5 For they have conspired together with
one heart; They have made a covenant against You

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Psalms 83:6 The tents of Edom and the Yiš·mā'·el (יִשְׁמָעֵאל)ites, Mo'ab and the Hā·gār (הַגָּר)ites,

Psalms 83:7 Geḅal, and Ammon, and Amalëq,
Philistia with the inhabitants of Tsor,

Psalms 83:8 Ashshur also has joined with them,
They have helped the children of lō-wṭ (לֹוֹט). Selah.
Psalms 83:9 Do to them as to Midyan, As to Sisera,
As to Yaḇin at the wadi Qishon,
Psalms 83:10 Who perished at Ēndor, Who became
as dung for the ground.
Psalms 83:11 Make their nobles like Orëḇ and like
Ze'ëḇ, And all their princes like Zəḇaḥ and
Tsalmunna,
Psalms 83:12 Who have said, "Let us take
possession of the pastures of Elohîm (אֱלֹהִים) For
ourselves."
Psalms 83:13 O my Elohîm (אֱלֹהִים), make them as
whirling dust, As stubble before the wind!
Psalms 83:14 As a fire consumes a forest, And as a
flame sets mountains on fire,
Psalms 83:15 So pursue them with Your whirlwind,
And frighten them with Your storm.
Psalms 83:16 Fill their faces with shame, And let
them seek Your Name, O YēHôVâH (יְהוָה).
Psalms 83:17 Let them be ashamed and alarmed
forever; And let them become abashed and perish,
Psalms 83:18 And let them know that You, Whose
Name is YēHôVâH (יְהוָה), You alone are the Most
High over all the earth.
Psalms 84:1 How lovely are Your dwelling places, O
YēHôVâH (יְהוָה) of hosts!
Psalms 84:2 My being has longed, and even fainted,
For the courts of YēHôVâH (יְהוָה); My heart and my
flesh cry out for the living Ēl.
Psalms 84:3 Even the sparrow has found a home,
And the swallow a nest for herself, Where she has
put her young ones – Your altars, O YēHôVâH (יְהוָה)
of hosts, My King and my Elohîm (אֱלֹהִים).
Psalms 84:4 Blessed are those who dwell in Your
house, They are ever praising You. Selah.
Psalms 84:5 Blessed is the man whose strength is in
You, Your Highways are in their heart.
Psalms 84:6 Passing through the valley of weeping,
They make it a fountain; The Teacher also covers it
with blessings.

Psalms 84:7 They go from strength to strength,
Appearing before Elohîm (אֱלֹהִים) in Tsiyon.
Psalms 84:8 O YēHôVâH (יְהוָה) Elohîm (אֱלֹהִים) of
hosts, hear my prayer; Give ear, O Elohîm (אֱלֹהִים)
of Ya'aqob! Selah.
Psalms 84:9 O Elohîm (אֱלֹהִים), see our shield, And
look upon the face of Your anointed.
Psalms 84:10 For a day in Your courts Is better than
a thousand days. I have chosen rather to be a
doorkeeper In the House of my Elohîm (אֱלֹהִים),
Than to dwell in the tents of the wrong.
Psalms 84:11 For YēHôVâH (יְהוָה) Elohîm (אֱלֹהִים) is a
sun and a shield; YēHôVâH (יְהוָה) gives favour and
esteem; He withholds no good matter From those
who walk blamelessly.
Psalms 84:12 O YēHôVâH (יְהוָה) of hosts, Blessed is
the man who trusts in You!
Psalms 85:1 YēHôVâH (יְהוָה), You shall take pleasure
in Your land; You shall turn back the captivity of
Ya'aqob.
Psalms 85:2 You shall take away the crookedness of
Your people; You shall cover all their sin. Selah.
Psalms 85:3 You shall withdraw all Your wrath; You
shall turn from Your fierce displeasure.
Psalms 85:4 Turn back to us, O Elohîm (אֱלֹהִים) of our
deliverance, And cause Your vexation toward us to
cease.
Psalms 85:5 Would You be enraged with us forever?
Would You draw out Your displeasure From
generation to generation?
Psalms 85:6 Would You not revive us again, For Your
people to rejoice in You?
Psalms 85:7 Show us Your kindness, O YēHôVâH
(יְהוָה), And give us Your deliverance.
Psalms 85:8 Let me hear what Ēl YēHôVâH (יְהוָה)
speaks, For He speaks peace to His people And to
His kind ones; And let them not turn again to folly.
Psalms 85:9 Truly, His deliverance is near to those
who fear Him, For esteem to dwell in our land.
Psalms 85:10 Kindness and truth shall meet,
Righteousness and peace shall kiss.

Psalms 85:11 Truth sprouts forth from the earth,
And righteousness looks down from heaven,
Psalms 85:12 Indeed, YĕHôVâH (יהוה) gives what is good,
And our land yields its increase.
Psalms 85:13 Righteousness goes before Him, And prepares a way for His footsteps.
Psalms 86:1 Incline Your ear, O YĕHôVâH (יהוה), Answer me, for I am poor and needy.
Psalms 86:2 Guard my being, for I am dedicated; You are my Elohim (אלהים); Save Your servant who is trusting in You!
Psalms 86:3 Show favour to me, O YĕHôVâH (יהוה), For I cry to You all day long.
Psalms 86:4 Bring joy to the being of Your servant, For to You, O YĕHôVâH (יהוה), I lift up my being.
Psalms 86:5 For You, YĕHôVâH (יהוה), are good, and ready to forgive, And great in kindness to all those who call upon You.
Psalms 86:6 Give ear, O YĕHôVâH (יהוה), to my prayer; And listen to the voice of my pleadings.
Psalms 86:7 In the day of my distress I call upon You, For You answer me.
Psalms 86:8 There is none like You among the mighty ones, O YĕHôVâH (יהוה); And like Your works there are none.
Psalms 86:9 Let all nations You have made Come and bow themselves before You, O YĕHôVâH (יהוה), And give esteem to Your Name.
Psalms 86:10 For You are great, and are doing wonders; You are Elohim (אלהים), You alone.
Psalms 86:11 Teach me Your way, O YĕHôVâH (יהוה); Let me walk in Your truth; Unite my heart to fear Your Name.
Psalms 86:12 I praise You, O YĕHôVâH (יהוה) my Elohim (אלהים), with all my heart, And I esteem Your Name forever.
Psalms 86:13 For Your kindness is great toward me, And You have delivered my being From the depths of the grave.
Psalms 86:14 O Elohim (אלהים), the proud have risen against me, And a band of dreaded men have sought my life, And have not set You before them.

Psalms 86:15 But You, O YĕHôVâH (יהוה), Are a compassionate Ēl and showing favour, Patient and great in kindness and truth.
Psalms 86:16 Turn to me, and show favour to me! Give Your strength to Your servant, And save the son of Your female servant.
Psalms 86:17 Show me a sign for good, And let those hating me see it and be ashamed, For You, YĕHôVâH (יהוה), have helped me and comforted me.
Psalms 87:1 His foundation is In the Holy mountains.
Psalms 87:2 YĕHôVâH (יהוה) loves the gates of Tsiyon More than all the dwellings of Ya'aqob.
Psalms 87:3 Esteemed matters are spoken of you, O city of Elohim (אלהים): Selah.
Psalms 87:4 "I mention Rahaḇ and Baḇel to those who know Me; See, O Philistia and Tsor, with Kush, 'This and that one was born there.'"
Psalms 87:5 And of Tsiyon it is said, "Each one was born in her; For the Most High Himself does establish her."
Psalms 87:6 YĕHôVâH (יהוה) does write, In the register of the peoples, "This one was born there." Selah.
Psalms 87:7 And the singers and the players on instruments – All my fountains, are in you.
Psalms 88:1 O YĕHôVâH (יהוה), Elohim (אלהים) of my deliverance, By day I have cried out, In the night also before You,
Psalms 88:2 Let my prayer come before You, Incline Your ear to my cry.
Psalms 88:3 For my being is filled with evils, And my life draws near to the grave.
Psalms 88:4 I have been reckoned among those Who go down to the pit; I have become like a man Who has no strength,
Psalms 88:5 Released among the dead, Like slain ones lying in the grave, Whom You have remembered no more, And who have been cut off from Your hand.
Psalms 88:6 You have put me in the lowest pit, In dark places, in the depths.

Psalms 88:7 Your wrath has rested heavily upon me,
And You have afflicted me with all Your breakers.
Selah.

Psalms 88:8 You have put away my friends far from me;
You have made me an abomination to them; I am shut in and do not go out;

Psalms 88:9 My eye grows dim because of affliction.
YēHôVâH (יהוה), I have called upon You, all day long;
I have stretched out my hands to You.

Psalms 88:10 Would You work wonders for the dead?
Would the dead rise to praise You? Selah.

Psalms 88:11 Is Your kindness declared in the grave?
Your trustworthiness in the place of destruction?

Psalms 88:12 Are Your wonders known in the dark?
And Your righteousness in the land of no remembrance?

Psalms 88:13 But I, unto You I have cried, O YēHôVâH (יהוה),
And in the morning my prayer comes before You.

Psalms 88:14 YēHôVâH (יהוה), why do You reject me?
Why do You hide Your face from me?

Psalms 88:15 I am afflicted and dying from childhood;
I have borne frightening matters from You; I am in despair.

Psalms 88:16 Your fierce wrath has gone over me;
Your onslaughts have cut me off.

Psalms 88:17 They surrounded me like water all day long;
They close in upon me altogether.

Psalms 88:18 You have put loved one and companion far from me,
Darkness is my close friend!

Psalms 89:1 I sing of the kindnesses of YēHôVâH (יהוה) forever;
With my mouth I make known Your trustworthiness To all generations.

Psalms 89:2 For I said, "Kindness is built up forever;
You establish Your trustworthiness in the heavens."

Psalms 89:3 You said, "I have made a covenant with My chosen,
I have sworn to My servant Dawid:

Psalms 89:4 'I establish your seed forever, And shall build up your throne to all generations.' " Selah.

Psalms 89:5 And the heavens praise Your wonders,
O YēHôVâH (יהוה), Your trustworthiness, too, In the assembly of the Holy ones.

Psalms 89:6 For who in the heavens is comparable to YēHôVâH (יהוה) ?
Who among the sons of the mighty is like YēHôVâH (יהוה) ?

Psalms 89:7 El is greatly feared In the company of the Holy ones,
And awesome above all those around Him.

Psalms 89:8 O YēHôVâH (יהוה) Elohim (אלהים) of hosts,
Who is mighty like You, O Yah? And Your trustworthiness is all around You.

Psalms 89:9 You rule the swelling of the sea; When its waves rise,
You still them.

Psalms 89:10 You have broken Rahab in pieces, as one who is slain;
You have scattered Your enemies With the arm of Your strength.

Psalms 89:11 The heavens are Yours, The earth also is Yours;
The world and all that fills it. You have founded them.

Psalms 89:12 North and south – You have created them;
Taḇor and Ḥermon rejoice in Your Name.

Psalms 89:13 You have a mighty arm, Your hand is strong,
Your right hand exalted.

Psalms 89:14 Righteousness and right-ruling Are the foundation of Your throne;
Kindness and truth go before Your face.

Psalms 89:15 Blessed are the people Who know the festal trumpet-call!
They walk, O YēHôVâH (יהוה), in the light of Your face.

Psalms 89:16 In Your Name they rejoice all day long,
And they are exalted in Your righteousness .

Psalms 89:17 For You are the comeliness of their strength,
And by Your good pleasure our horn is exalted.

Psalms 89:18 For YēHôVâH (יהוה) is our shield, And the Holy One of Yisra'el is our King.

Psalms 89:19 Then You spoke in a vision to Your kind one,
And You said, "I have given help to one who is mighty,
I have exalted one chosen from the people.

Psalms 89:20 "I have found My servant Dawid; With My Holy oil I anointed him,
Psalms 89:21 "With whom My hand is established; My arm also strengthens him.
Psalms 89:22 "No enemy subjects him to tribute, And no son of wickedness afflicts him.
Psalms 89:23 "And I shall beat down His adversaries before his face, And plague those who hate him.
Psalms 89:24 "But My trustworthiness And My kindness are with him, And in My Name his horn is exalted.
Psalms 89:25 "And I shall set his hand on the sea, And his right hand on the rivers.
Psalms 89:26 "He calls out to Me, 'You are my Father [Abba אבא], My El, and the rock of my deliverance.'
Psalms 89:27 "I also appoint him first-born, Highest of the sovereigns of the earth.
Psalms 89:28 "I guard My kindness for him forever, And My covenant is steadfast with him.
Psalms 89:29 "And I shall establish his seed forever, And his throne as the days of the heavens.
Psalms 89:30 "If his sons forsake My Law And do not walk in My right- rulings,
Psalms 89:31 "If they profane My laws And do not guard My commands,
Psalms 89:32 "Then I shall visit their transgression with the rod, And their crookedness with flogging.
Psalms 89:33 "But My kindness I do not take away from him, Nor be false to My trustworthiness.
Psalms 89:34 "I shall not profane My covenant, Neither would I change what has gone out from My lips.
Psalms 89:35 "Once I have sworn by My Holyness, I do not lie to Dawid:
Psalms 89:36 "His seed shall be forever, And his throne as the sun before Me;
Psalms 89:37 "Like the moon, it is established forever, And the witness in the heaven is steadfast." Selah.
Psalms 89:38 Yet You have rejected and spurned, You have been wroth with Your anointed.

Psalms 89:39 You have disowned the covenant of Your servant, You have defiled his diadem in the dust.
Psalms 89:40 You have broken down all his hedges, You have brought his strongholds to ruin.
Psalms 89:41 All who pass by the way plunder him; He is a reproach to his neighbours.
Psalms 89:42 You have exalted the right hand of his adversaries, You have made all his enemies rejoice.
Psalms 89:43 Moreover You have turned back the edge of his sword, And have not made him stand in battle.
Psalms 89:44 You have brought an end to his splendour, And have hurled his throne to the ground.
Psalms 89:45 You have shortened the days of his youth, You have covered him with shame. Selah.
Psalms 89:46 How long, O YĕHôVâH (יהוה), would You be hidden? Would Your wrath burn like fire forever?
Psalms 89:47 Please remember how short my time is; Why should you have created all the sons of men for naught?
Psalms 89:48 What man would live and not see death? Who rescues his life from the power of the grave? Selah.
Psalms 89:49 YĕHôVâH (יהוה), where are Your former kindnesses, Which You swore to Dawid in Your trustworthiness?
Psalms 89:50 YĕHôVâH (יהוה), remember the reproach of Your servants, That I have borne in my bosom – Of all the many peoples,
Psalms 89:51 With which Your enemies have reproached, O YĕHôVâH (יהוה), With which they have reproached the footsteps of Your anointed.
Psalms 89:52 Blessed be YĕHôVâH (יהוה) forever! Amën and Amën.
Psalms 90:1 YĕHôVâH (יהוה), You have been our refuge In all generations.
Psalms 90:2 Before the mountains were born, Or You had brought forth the earth and the world, Even from everlasting to everlasting You are El.

Psalm 90:3 You turn man back to dust, And say,
“Return, O children of men.”

Psalm 90:4 For a thousand years in Your eyes Are
like yesterday that has past, Or like a watch in the
night.

Psalm 90:5 You have swept them away, They are as
a sleep, Like grass that springs up in the morning.

Psalm 90:6 At evening it is cut down and withered.

Psalm 90:7 For we have been consumed by Your
displeasure, And by Your wrath we are alarmed.

Psalm 90:8 You have set our crookednesses before
You, Our secret sin in the light of Your face.

Psalm 90:9 For all our days have passed away in
Your wrath, We spend our years like a whisper.

Psalm 90:10 The days of our lives are seventy
years; Or if due to strength, eighty years, Yet the
best of them is but toil and exertion; For it is soon
cut off, and we fly away.

Psalm 90:11 Who knows the power of Your
displeasure? And your wrath, according to the fear
of You?

Psalm 90:12 Teach us to number our days, And let
us bring the heart to wisdom.

Psalm 90:13 Return, O YĕHôVâH (יהוה) ! How long?
And be sorry for Your servants.

Psalm 90:14 Satisfy us in the morning with Your
kindness, And let us sing for joy all our days!

Psalm 90:15 Give us joy according to The days You
have afflicted us, The years we have seen evil.

Psalm 90:16 Reveal Your work to Your servants,
And Your splendour to their children.

Psalm 90:17 And let the pleasantness Of YĕHôVâH
(יהוה) our Elohim (אלהים) be upon us, And confirm
the work of our hands for us; O confirm the work of
our hands!

Psalm 91:1 He who dwells in the secret place of the
Most High, Who abides under the shadow of the
Almighty,

Psalm 91:2 He is saying of YĕHôVâH (יהוה), “My
refuge and my stronghold, My Elohim (אלהים), in
whom I trust!”

Psalm 91:3 For He delivers you from the snare of a
trapper, From the destructive pestilence.

Psalm 91:4 He covers you with His feathers, And
under His wings you take refuge; His truth is a
shield and armour.

Psalm 91:5 You are not afraid of the dread by night,
Of the arrow that flies by day,

Psalm 91:6 Of the pestilence that walks in
darkness, Of destruction that ravages at midday.

Psalm 91:7 A thousand fall at your side, And ten
thousand at your right hand; But it does not come
near you.

Psalm 91:8 Only with your eyes you look on, And
see the reward of the wrong ones.

Psalm 91:9 Because you have made YĕHôVâH (יהוה)
– My refuge, the Most High – your dwelling place,
Psalm 91:10 No evil befalls you, And a plague does
not come near your tent;

Psalm 91:11 For He commands His messengers
concerning you, To guard you in all your ways.

Psalm 91:12 They bear you up in their hands, Lest
you dash your foot against a stone.

Psalm 91:13 You tread upon lion and cobra, Young
lion and serpent you trample under foot.

Psalm 91:14 “Because he cleaves to Me in love,
Therefore I deliver him; I set him on high, Because
he has known My Name.

Psalm 91:15 “When he calls on Me, I answer him; I
am with him in distress; I deliver him and esteem
him.

Psalm 91:16 “With long life I satisfy him, And show
him My deliverance.”

Psalm 92:1 It is good to give thanks to YĕHôVâH
(יהוה), And to sing praises to Your Name, O Most
High;

Psalm 92:2 To declare Your kindness in the
morning, And Your trustworthiness each night,

Psalm 92:3 On ten strings, and on the harp, To the
sounding chords of the lyre.

Psalm 92:4 For You have made me rejoice with
Your work, O YĕHôVâH (יהוה), I shout for joy at the
works of Your hands.

Psalms 92:5 O YĕHôVâH (יהוה), how great are Your works! Your thoughts are very deep!
 Psalm 92:6 A senseless man does not know, And a fool does not understand this.
 Psalm 92:7 When the wrong spring up like grass, And all the workers of wickedness blossom, It is for them to be destroyed forever.
 Psalm 92:8 But You, YĕHôVâH (יהוה), are on high forever.
 Psalm 92:9 For look, Your enemies, O YĕHôVâH (יהוה), For look, Your enemies do perish; All the workers of wickedness are scattered.
 Psalm 92:10 But You lift up my horn like a wild ox; I have been anointed with fresh oil.
 Psalm 92:11 And my eye looks upon my enemies; My ears hear the evil- doers Who rise up against me.
 Psalm 92:12 The righteous one flourishes like a palm tree, He grows like a cedar in Lebanon.
 Psalm 92:13 Those who are planted in the House of YĕHôVâH (יהוה) Flourish in the courts of our Elohim (אלהים).
 Psalm 92:14 They still bear fruit in old age; They are fresh and green,
 Psalm 92:15 To declare that YĕHôVâH (יהוה) is straight, My rock, and in Him is no unrighteousness.
 Psalm 93:1 YĕHôVâH (יהוה) shall reign, He shall put on excellency; YĕHôVâH (יהוה) shall put on strength; He shall gird Himself. Indeed, the world is established, immovable.
 Psalm 93:2 Your throne is established from of old; You are from everlasting.
 Psalm 93:3 Rivers shall lift up, O YĕHôVâH (יהוה), Rivers shall lift up their voice; Rivers lift up their breakers.
 Psalm 93:4 YĕHôVâH (יהוה) on high is mightier Than the noise of many waters, The mighty breakers of the sea.
 Psalm 93:5 Your witnesses have been very trustworthy. Holiness befits Your house, O YĕHôVâH (יהוה), forever.

Psalms 94:1 O YĕHôVâH (יהוה), El of vengeance; O El of vengeance, shine forth!
 Psalm 94:2 Raise Yourself up, O Judge of the earth; Render punishment to the proud.
 Psalm 94:3 YĕHôVâH (יהוה), how long are the wrong, How long are the wrong going to exult?
 Psalm 94:4 They pour forth words, They speak arrogantly; All the workers of wickedness boast in themselves.
 Psalm 94:5 They crush Your people, O YĕHôVâH (יהוה), And they afflict Your inheritance.
 Psalm 94:6 They slay the widow and the stranger, And murder the fatherless. Psalm 94:7 Yet they say, "Yah does not see, And the Elohim (אלהים) of Ya'aqob pays no heed."
 Psalm 94:8 Take heed, you senseless among the people; And you fools, when would you become wise?
 Psalm 94:9 He who planted the ear, does He not hear? He who formed the eye, does He not see?
 Psalm 94:10 He who disciplines the nations, Does He not reprove – The One teaching man knowledge?
 Psalm 94:11 YĕHôVâH (יהוה) knows the thoughts of man, That they are but a breath.
 Psalm 94:12 Blessed is the man You discipline, O Yah, And instruct out of Your Law,
 Psalm 94:13 To give him rest from the days of evil, Until the pit is dug for the wrong.
 Psalm 94:14 For YĕHôVâH (יהוה) does not leave His people, Nor does He forsake His inheritance.
 Psalm 94:15 For right-ruling returns man to righteousness, And all the upright in heart follow it.
 Psalm 94:16 Who would rise up for me against evil-doers? Who would stand up for me against workers of wickedness?
 Psalm 94:17 If YĕHôVâH (יהוה) had not been my help, My being would soon have settled in silence.
 Psalm 94:18 When I said, "My foot has slipped," Your kindness, O YĕHôVâH (יהוה), supported me.
 Psalm 94:19 When anxiety was great within me, Your comforts delighted my being.

Psalm 94:20 Would a throne of destruction, Which devises trouble by decree, Be joined with You?
 Psalm 94:21 They band together against the life of the righteous, And declare innocent blood wrong.
 Psalm 94:22 But YĕHôVâH (יהוה) is my defence, And my Elohîm (אלהים) the rock of my refuge,
 Psalm 94:23 And brings back on them their own wickedness, And cuts them off in their own wrongdoing; YĕHôVâH (יהוה) our Elohîm (אלהים) does cut them off.
 Psalm 95:1 Come, let us sing to YĕHôVâH (יהוה)! Let us raise a shout to the Rock of our deliverance.
 Psalm 95:2 Let us come before His face with thanksgiving; Let us raise a shout to Him in song.
 Psalm 95:3 For YĕHôVâH (יהוה) is a great Ėl, And a great King above all mighty ones.
 Psalm 95:4 In whose hand are the depths of the earth; The mountain peaks are His also.
 Psalm 95:5 His is the sea, for He made it; And His hands formed the dry land.
 Psalm 95:6 Come, let us bow down and bend low, Let us kneel before YĕHôVâH (יהוה) our Maker.
 Psalm 95:7 For He is our Elohîm (אלהים), And we are the people of His pasture, And the sheep of His hand. Today, if you would hear His voice:
 Psalm 95:8 "Do not harden your hearts as in Meribah, And as in the day of Massah in the wilderness,
 Psalm 95:9 "When your fathers tried Me, Have proved Me, though they saw My work.
 Psalm 95:10 "For forty years I was grieved with that generation, And said, 'They are a people who go astray in their hearts, And they do not know My ways.'
 Psalm 95:11 "As I swore in My wrath, 'If they enter into My rest...' "
 Psalm 96:1 Sing to YĕHôVâH (יהוה) a new song, Sing to YĕHôVâH (יהוה), all the earth!
 Psalm 96:2 Sing to YĕHôVâH (יהוה), bless His Name, Proclaim His deliverance from day to day.
 Psalm 96:3 Declare His esteem among the nations, His wonders among all peoples.

Psalm 96:4 For great is YĕHôVâH (יהוה) and greatly to be praised, He is to be feared above all mighty ones.
 Psalm 96:5 For all the mighty ones of the peoples are matters of naught, But YĕHôVâH (יהוה) made the heavens.
 Psalm 96:6 Excellency and splendour are before Him, Strength and comeliness are in His Holy place.
 Psalm 96:7 Ascribe to YĕHôVâH (יהוה), O clans of the peoples, Ascribe to YĕHôVâH (יהוה) esteem and strength.
 Psalm 96:8 Ascribe to YĕHôVâH (יהוה) the esteem of His Name; Bring an offering, and come into His courts.
 Psalm 96:9 Bow yourselves to YĕHôVâH (יהוה), In the splendour of Holyness! Tremble before Him, all the earth.
 Psalm 96:10 Say among nations, " YĕHôVâH (יהוה) shall reign. The world also is established, immovable. He judges the peoples in straightness."
 Psalm 96:11 Let the heavens rejoice, and let the earth be glad; Let the sea roar, and all that fills it;
 Psalm 96:12 Let the field exult, and all that is in it. Let all the trees of the forest then shout for joy,
 Psalm 96:13 At the presence of YĕHôVâH (יהוה). For He shall come, For He shall come to judge the earth. He judges the world in righteousness, And the peoples with His truth.
 Psalm 97:1 YĕHôVâH (יהוה) shall reign. The earth rejoices. Many isles are glad!
 Psalm 97:2 Clouds and darkness all around Him, Righteousness and right- ruling are the foundation of His throne.
 Psalm 97:3 Fire goes before Him, And burns up His adversaries round about.
 Psalm 97:4 His lightnings shall light the world, The earth shall see and tremble.
 Psalm 97:5 The mountains shall melt like wax before the face of YĕHôVâH (יהוה), Before the face of the Master of all the earth.

Psalms 97:6 The heavens shall declare His righteousness, And all the peoples shall see His esteem.

Psalms 97:7 All are put to shame who serve carved images, Those boasting of matters of naught. Bow yourselves to Him, all you mighty ones.

Psalms 97:8 Tsiyon shall hear and be glad, And the daughters of Yehudah rejoice Because of Your right-rulings, O YĕHôVâH (יהוה).

Psalms 97:9 For You, YĕHôVâH (יהוה), are the Most High over all the earth, You shall be greatly exalted, over all mighty ones.

Psalms 97:10 You who love YĕHôVâH (יהוה), hate evil! He guards the lives of His kind ones, He delivers them out of the hand of the wrong.

Psalms 97:11 Light is sown for the righteous, And gladness for the upright in heart.

Psalms 97:12 Rejoice in YĕHôVâH (יהוה), you righteous, And give thanks at the remembrance of His Holiness.

Psalms 98:1 Sing to YĕHôVâH (יהוה) a new song! For He has done wonders; His right hand and His Holy arm Have brought Him deliverance.

Psalms 98:2 YĕHôVâH (יהוה) has made known His deliverance; His righteousness He has openly shown Before the eyes of the nations.

Psalms 98:3 He has remembered His kindness And His trustworthiness to the house of Yisra'el; All the ends of the earth have seen The deliverance of our Elohim (אלהים).

Psalms 98:4 Raise a shout to YĕHôVâH (יהוה), all the earth; Break forth in song, rejoice, and sing praises.

Psalms 98:5 Sing to YĕHôVâH (יהוה) with the lyre, With the lyre and the voice of a song,

Psalms 98:6 With trumpets and the sound of a horn; Raise a shout before YĕHôVâH (יהוה), the King.

Psalms 98:7 Let the sea roar, and all that fills it, The world and those who dwell in it.

Psalms 98:8 Let the rivers clap their hands, Let the mountains sing together for joy before YĕHôVâH (יהוה),

Psalms 98:9 For He shall come to judge the earth. He judges the world in righteousness, And the people in straightness.

Psalms 99:1 YĕHôVâH (יהוה) shall reign; Peoples tremble! He is enthroned on the kerubim; The earth shakes!

Psalms 99:2 YĕHôVâH (יהוה) is great in Tsiyon, And He is high above all the peoples.

Psalms 99:3 They praise Your Name, great and awesome, It is Holy.

Psalms 99:4 And the strength of the King Shall love right-ruling; You Yourself shall establish straightness; You shall execute right-ruling And righteousness in Ya'aqob.

Psalms 99:5 Exalt YĕHôVâH (יהוה) our Elohim (אלהים), And bow yourselves at His footstool, He is Holy.

Psalms 99:6 Mosheh and Aharon were among His priests, And Shemu'el was among those calling upon His Name. They called upon YĕHôVâH (יהוה), and He answered them.

Psalms 99:7 He spoke to them in the column of cloud; They guarded His witnesses And the law He gave them.

Psalms 99:8 You answered them, O YĕHôVâH (יהוה) our Elohim (אלהים). You were a forgiving El to them, Though You took vengeance on their deeds.

Psalms 99:9 Exalt YĕHôVâH (יהוה) our Elohim (אלהים), And bow down towards His Holy mountain; For YĕHôVâH (יהוה) our Elohim (אלהים) is Holy.

Psalms 100:1 Raise a shout for YĕHôVâH (יהוה), All the earth!

Psalms 100:2 Serve YĕHôVâH (יהוה) with gladness; Come before His presence with singing.

Psalms 100:3 Know that YĕHôVâH (יהוה), He is Elohim (אלהים); He has made us, and we are His – His people and the sheep of His pasture.

Psalms 100:4 Enter into His gates with thanksgiving, And into His courts with praise. Give thanks to Him; bless His Name.

Psalms 100:5 For YĕHôVâH (יהוה) is good; His kindness is everlasting, And His truth, to all generations.

Psalms 101:1 I sing of kindness and right-ruling; To You, O YĕHôVâH (יהוה), I sing praises.

Psalms 101:2 I act wisely in a perfect way. When do You come to me? I walk in the midst of my house with a perfect heart.

Psalms 101:3 I set no matter of Beliya'al before my eyes; I hate the work of those who fall away; It does not cleave to me.

Psalms 101:4 A perverse heart turns away from me; I do not know evil.

Psalms 101:5 Him who secretly slanders his neighbour I cut off; I do not tolerate one Who has a haughty look and a proud heart.

Psalms 101:6 My eyes are on the trustworthy of the land, To dwell with me; He who walks in a perfect way, He serves me.

Psalms 101:7 He who practises deceit Does not dwell in my house; He who speaks lies Does not stand in my presence.

Psalms 101:8 Each morning I uproot all the wrong of the land, To cut off all the workers of wickedness From the city of YĕHôVâH (יהוה).

Psalms 102:1 O YĕHôVâH (יהוה), hear my prayer, And let my cry come to You.

Psalms 102:2 Do not hide Your face from me In the day of my distress; Incline Your ear to me; In the day I call, answer me speedily.

Psalms 102:3 For my days are consumed like smoke, And my bones are burned like a hearth.

Psalms 102:4 My heart is stricken and withered like grass, For I have forgotten to eat my bread.

Psalms 102:5 Because of the sound of my sighing My bones have cleaved to my flesh.

Psalms 102:6 I have been like a pelican of the wilderness, I have been like an owl of the desert.

Psalms 102:7 I have watched, and I am As a bird alone on the house-top.

Psalms 102:8 My enemies reproached me all day long, Those who rave against me have sworn against me.

Psalms 102:9 For I have eaten ashes like bread, And mixed my drink with tears,

Psalms 102:10 Because of Your displeasure and Your wrath; For You have lifted me up And thrown me down.

Psalms 102:11 My days are like a shadow that lengthens, And I wither away like grass.

Psalms 102:12 But You, O YĕHôVâH (יהוה), shall be enthroned forever, And the remembrance of You be to all generations.

Psalms 102:13 You Yourself shall arise And have compassion on Tsiyon, For the time to favour her, The appointed time, has come.

Psalms 102:14 For Your servants have been pleased with her stones, And they favour her dust.

Psalms 102:15 And the nations shall fear the Name of YĕHôVâH (יהוה), And all the sovereigns of the earth Your esteem,

Psalms 102:16 For YĕHôVâH (יהוה) shall build up Tsiyon, He shall appear in His esteem.

Psalms 102:17 He shall turn unto the prayer of the destitute, And He shall not despise their prayer.

Psalms 102:18 This is written for a generation to come, So that a people to be created praise Yah.

Psalms 102:19 For He looked down From the height of His Holy place; From heaven YĕHôVâH (יהוה) viewed the earth,

Psalms 102:20 To hear the groaning of the prisoner, To release those appointed to death,

Psalms 102:21 To declare the Name of YĕHôVâH (יהוה) in Tsiyon, And His praise in Yerushalayim,

Psalms 102:22 When peoples gather together, And reigns, to serve YĕHôVâH (יהוה).

Psalms 102:23 He has humbled my strength in the way; He has shortened my days.

Psalms 102:24 I said, "O my El, Do not take me away in the midst of my days; Your years are throughout all generations.

Psalms 102:25 "You did found the earth of old, And the heavens are the work of Your hands.

Psalms 102:26 "They shall perish, but You remain; And all of them grow old like a garment; You change them like a coat, And they are changed.

Psalms 102:27 "But You are the same, And Your years have no end.

Psalms 102:28 "The sons of Your servants continue, And their seed is established before You."

Psalms 103:1 Bless YĕHôVâH (יהוה), O my being, And all that is within me, Bless His Holy Name!

Psalms 103:2 Bless YĕHôVâH (יהוה), O my being, And do not forget all His dealings,

Psalms 103:3 Who forgives all your crookednesses, Who heals all your diseases,

Psalms 103:4 Who redeems your life from destruction, Who crowns you with kindness and compassion,

Psalms 103:5 Who satisfies your desire with the good, Your youth is renewed like the eagle's.

Psalms 103:6 YĕHôVâH (יהוה) is doing righteousness And right-ruling for all the oppressed.

Psalms 103:7 He made known His ways to Mosheh, His acts to the children of Yisra'el.

Psalms 103:8 YĕHôVâH (יהוה) is compassionate and showing favour, Patient, and great in kindness.

Psalms 103:9 He does not always strive, nor maintain it forever.

Psalms 103:10 He has not done to us according to our sins, Nor rewarded us according to our crookednesses.

Psalms 103:11 For as the heavens are high above the earth, So great is His kindness toward those who fear Him;

Psalms 103:12 As far as east is from west, So far has He removed our transgressions from us.

Psalms 103:13 As a father has compassion for his children, So YĕHôVâH (יהוה) has compassion for those who fear Him.

Psalms 103:14 For He knows how we are made; He remembers that we are dust.

Psalms 103:15 As a flower of the field, so he flourishes.

Psalms 103:16 For the wind blows over it, and it is no more, And its place no longer remembers it.

Psalms 103:17 But the kindness of YĕHôVâH (יהוה) is from everlasting to everlasting Upon those who fear Him, And His righteousness to children's children,

Psalms 103:18 To those who guard His covenant, And to those who remember His orders to do them.

Psalms 103:19 YĕHôVâH (יהוה) has established His throne in the heavens, And His reign shall rule over all.

Psalms 103:20 Bless YĕHôVâH (יהוה), you His messengers, Mighty in power, who do His Word, Listening to the voice of His Word.

Psalms 103:21 Bless YĕHôVâH (יהוה), all you His hosts, You His servants, who do His pleasure.

Psalms 103:22 Bless YĕHôVâH (יהוה), all His works, In all places of His rule. Bless YĕHôVâH (יהוה), O my being!

Psalms 104:1 Bless YĕHôVâH (יהוה), O my being! O YĕHôVâH (יהוה) my Elohim (אלהים), You have been very great: You have put on excellency and splendour,

Psalms 104:2 Covering Yourself with light as with a garment, Stretching out the heavens like a curtain, Psalm 104:3 Who is laying the beams of His upper rooms in the waters, Who is making thick clouds His chariot, Who is walking on the wings of the wind,

Psalms 104:4 Making His messengers the winds, His servants a flame of fire.

Psalms 104:5 He established the earth on its foundations, So that it would not totter forever,

Psalms 104:6 You covered it with the deep as with a garment; The waters stood above the mountains.

Psalms 104:7 At Your rebuke they flee; At the voice of Your thunder they hurry away.

Psalms 104:8 They go up the mountains; They go down the valleys, To the place which You founded for them.

Psalms 104:9 You did set a boundary, they do not pass over, They do not return to cover the earth.

Psalms 104:10 Who is sending the springs into the valleys, They flow among the hills.

Psalms 104:11 They give drink to every beast of the field; Wild donkeys break their thirst.

Psalms 104:12 The birds of the heavens dwell beside them; They sing from between the branches.

Psalms 104:13 Watering the hills from His upper rooms; The earth is satisfied with the fruit of Your works.

Psalms 104:14 Causing the grass to grow for the cattle, And plants for the service of mankind, To bring forth food from the earth,

Psalms 104:15 And wine that makes glad the heart of man, Oil to make the face shine, And bread which sustains man's heart.

Psalms 104:16 The trees of YĕHôVâH (יהוה) are satisfied, The cedars of Lebanon which He planted,

Psalms 104:17 Where the birds do make nests; The stork has her home in the fir trees.

Psalms 104:18 The high hills are for wild goats; Rocks a refuge for rock badgers.

Psalms 104:19 He made the moon for appointed times; The sun knows its going down.

Psalms 104:20 You put darkness, and it is night, In it all the beasts of the forest creep.

Psalms 104:21 The young lions are roaring for prey, And seeking their food from El.

Psalms 104:22 The sun arises – they withdraw And lie down in their dens.

Psalms 104:23 Man goes out to his work, And to his labour, till evening.

Psalms 104:24 O YĕHôVâH (יהוה), how many have been Your works! You have made all of them in wisdom. The earth is filled with Your possessions.

Psalms 104:25 There is the sea, great and wide, In which are innumerable swarms, Living creatures, small with great.

Psalms 104:26 There do ships go; That Liwiathan which You made, to play there.

Psalms 104:27 All of them wait for You, To give their food in due season.

Psalms 104:28 You give to them, they gather in; You open Your hand, they are satisfied with good.

Psalms 104:29 You hide Your face, they are alarmed; You take away their breath, they die and return to their dust;

Psalms 104:30 You send forth Your Spirit [Ruach רוח], they are created; And You renew the face of the earth.

Psalms 104:31 The esteem of YĕHôVâH (יהוה) is forever, YĕHôVâH (יהוה) rejoices in His works,

Psalms 104:32 Who looks on the earth, and it trembles; He touches the mountains, and they smoke.

Psalms 104:33 I sing to YĕHôVâH (יהוה) as long as I live, I sing praise to my Elohim (אלהים) while I exist.

Psalms 104:34 My meditation on Him is sweet; I rejoice in YĕHôVâH (יהוה).

Psalms 104:35 Let sinners be consumed from the earth, And let the wrong be no more. Bless

YĕHôVâH (יהוה), O my being! Praise Yah!

Psalms 105:1 Give thanks to YĕHôVâH (יהוה)! Call upon His Name, Make known His deeds among the peoples.

Psalms 105:2 Sing to Him, sing praise to Him; Speak of all His wonders.

Psalms 105:3 Make your boast in His Holy Name; Let the hearts rejoice of those seeking YĕHôVâH (יהוה).

Psalms 105:4 Seek YĕHôVâH (יהוה) and His strength; Seek His face always.

Psalms 105:5 Remember His wonders which He has done, His miracles, and the right-rulings of His mouth,

Psalms 105:6 O seed of 'Ab-râ-hâm (אַבְרָהָם) His servant, Children of Ya'aqob, His chosen ones!

Psalms 105:7 He is YĕHôVâH (יהוה) our Elohim (אלהים); His right-rulings are in all the earth.

Psalms 105:8 He has remembered His covenant forever, The Word He commanded, for a thousand generations,

Psalms 105:9 The covenant He made with 'Ab-rā-hām (אַבְרָהָם), And His oath to Yiṣ-hāq,

Psalms 105:10 And established it to Ya'aqob for a law, To Yisra'el – an everlasting covenant,

Psalms 105:11 Saying, "To you I give the land of Kena'an, The portion of your inheritance."

Psalms 105:12 When they were few in number, Few indeed, and sojourners in it,

Psalms 105:13 And they went about from one nation to another, From one reign to another people,

Psalms 105:14 He allowed no one to oppress them, And He reproved sovereigns for their sakes,

Psalms 105:15 Saying, "Do not touch My anointed ones, And do My prophets no evil."

Psalms 105:16 And He called for a scarcity of food in the land; He cut off all the supply of bread.

Psalms 105:17 He sent ahead of them a man, Yosëph, sold as a slave.

Psalms 105:18 They afflicted his feet with shackles, His neck was put in irons.

Psalms 105:19 Until the time that His Word came, The Word of YēHôVâH (יְהוָה) tried him.

Psalms 105:20 The sovereign sent and released him, The ruler of the people let him loose.

Psalms 105:21 He made him master of his house, And ruler over all his possessions,

Psalms 105:22 To bind his chiefs at his pleasure, And to teach his elders wisdom.

Psalms 105:23 Then Yisra'el came to Mitsrayim, And Ya'aqob sojourned in the land of Ḥam.

Psalms 105:24 And He increased His people greatly, And made them stronger than their enemies.

Psalms 105:25 He turned their heart to hate His people, To conspire against His servants.

Psalms 105:26 He sent Mosheh His servant, Aharon whom He had chosen.

Psalms 105:27 They set among them the matters of His signs, And wonders in the land of Ḥam.

Psalms 105:28 He sent darkness, and made it dark; And they did not rebel against His word.

Psalms 105:29 He turned their waters into blood, And killed their fish.

Psalms 105:30 Their land teemed with frogs, In the rooms of their sovereigns.

Psalms 105:31 He spoke, and swarms of flies came, Gnats in all their borders.

Psalms 105:32 He gave them hail for rain, A flaming fire in their land.

Psalms 105:33 And He smote their vines and their fig trees, And broke the trees of their borders.

Psalms 105:34 He spoke, and locusts came, And larvae, innumerable,

Psalms 105:35 And they devoured all the plants in their land, And they devoured the fruit of their ground.

Psalms 105:36 Then He smote all the first-born in their land, The first-fruit of all their strength,

Psalms 105:37 And brought them out with silver and gold, And among His tribes no one faltered.

Psalms 105:38 Mitsrayim was glad when they left, For the fear of them had fallen upon them.

Psalms 105:39 He spread a cloud for a covering, And fire to give light in the night.

Psalms 105:40 They asked, and He brought quail, And satisfied them with the bread of heaven.

Psalms 105:41 He opened the rock, and water gushed out; It ran in the dry places, a river.

Psalms 105:42 For He remembered His Holy word, To 'Ab-rā-hām (אַבְרָהָם) His servant.

Psalms 105:43 So He brought out His people with joy, His chosen ones with singing.

Psalms 105:44 And He gave to them the lands of the gentiles, And they inherited the labour of peoples,

Psalms 105:45 In order that they might guard His laws, And watch over His Torot. Praise Yah!

Psalms 106:1 Praise Yah! Oh, give thanks to YēHôVâH (יְהוָה), For He is good! For His kindness is everlasting.

Psalms 106:2 Who does relate the mighty acts of YēHôVâH (יְהוָה)? Or declare all His praise?

Psalms 106:3 Blessed are those who guard right-ruling, Who do righteousness at all times!

Psalms 106:4 Remember me, O YĕHôVâH (יהוה), in the acceptance of Your people; Visit me with Your deliverance,

Psalms 106:5 To see the good of Your chosen ones, To rejoice in the gladness of Your nation, To make my boast with Your inheritance.

Psalms 106:6 We have sinned with our fathers, We have acted perversely, We have done wrong.

Psalms 106:7 Our fathers in Mitsrayim did not understand Your wonders; They did not remember Your many kindnesses, But rebelled by the sea, the Sea of Reeds.

Psalms 106:8 But He saved them for His Name's sake, To make known His might.

Psalms 106:9 And He rebuked the Sea of Reeds, and it dried up; And He led them through the depths, Through a wilderness.

Psalms 106:10 And He saved them from the hand of the hater, And redeemed them from the hand of the enemy.

Psalms 106:11 And waters covered their adversaries; Not one of them was left.

Psalms 106:12 Then they believed His words; They sang His praise.

Psalms 106:13 They soon forgot His works; They did not wait for His counsel,

Psalms 106:14 But greedily lusted in the wilderness, And tried Ēl in the desert.

Psalms 106:15 And He gave them their request, But sent leanness within their being.

Psalms 106:16 And they were jealous of Mosheh in the camp, Of Aharon, the Holy one of YĕHôVâH (יהוה),

Psalms 106:17 Then the earth opened up and swallowed Dathan, And covered the company of Aḇiram.

Psalms 106:18 And a fire burned in their company; A flame consumed the wrong.

Psalms 106:19 They made a calf in Ḥorëḇ, And bowed down to a moulded image.

Psalms 106:20 Thus they changed My esteem Into the form of an ox that eats grass.

Psalms 106:21 They forgot Ēl their Saviour, The Doer of great deeds in Mitsrayim,

Psalms 106:22 Of wonders in the land of Ḥam, Of awesome deeds by the Sea of Reeds.

Psalms 106:23 Then He said that He would destroy them, Had not Mosheh His chosen one stood before Him in the breach, To turn away His wrath from destroying them.

Psalms 106:24 They then despised the pleasant land; They did not believe His word,

Psalms 106:25 And they grumbled in their tents, They did not listen to the voice of YĕHôVâH (יהוה).

Psalms 106:26 So He lifted up His hand in an oath against them, To make them fall in the wilderness,

Psalms 106:27 And to make their seed fall among the gentiles, And to scatter them in the lands.

Psalms 106:28 And they joined themselves to Ba'al Pe'or, And ate slaughterings made to the dead.

Psalms 106:29 Thus they provoked Him with their deeds, And the plague broke out among them.

Psalms 106:30 Then Pineḥas stood up and intervened, And the plague was stopped.

Psalms 106:31 And that was reckoned to him for righteousness To all generations forever.

Psalms 106:32 And they provoked wrath at the waters of Meriḇah, And Mosheh suffered on account of them;

Psalms 106:33 Because they embittered his Spirit [Ruach רוח], And he spoke rashly with his lips.

Psalms 106:34 They did not destroy the peoples, As YĕHôVâH (יהוה) had commanded them,

Psalms 106:35 But mixed with the gentiles And learned their works,

Psalms 106:36 And served their idols, And they became a snare to them.

Psalms 106:37 And they slaughtered their sons And their daughters to demons,

Psalms 106:38 And they shed innocent blood, The blood of their sons and daughters, Whom they

offered to the idols of Kena'an; And the land was defiled with blood.

Psalms 106:39 So they became unclean by their own works, And went whoring by their own deeds.

Psalms 106:40 And the wrath of YĕHôVâH (יהוה) burned against His people, And He loathed His own inheritance.

Psalms 106:41 Then He gave them into the hand of the gentiles, And those who hated them ruled over them.

Psalms 106:42 And their enemies oppressed them, And they were humbled under their hand.

Psalms 106:43 Many times He delivered them; But they rebelled in their plans, So they were brought low for their crookedness.

Psalms 106:44 But He would look on their distress, When He heard their cry,

Psalms 106:45 And remember His covenant for their sake, And relent according to the greatness of His kindness.

Psalms 106:46 And He would let them find compassion, Before all those holding them captive.

Psalms 106:47 Save us, O YĕHôVâH (יהוה) our Elohim (אלהים), And gather us from among the gentiles, To give thanks to Your Holy Name, To exult in Your praise.

Psalms 106:48 Blessed be YĕHôVâH (יהוה) Elohim (אלהים) of Yisra'el From everlasting to everlasting! And all the people shall say, "Amën!" Praise Yah!

Psalms 107:1 Give thanks to YĕHôVâH (יהוה)! For He is good, For His kindness is everlasting.

Psalms 107:2 Let the redeemed of YĕHôVâH (יהוה) say so, Whom He has redeemed from the hand of the adversary,

Psalms 107:3 And gathered out of the lands, From east and from west, From north and from south.

Psalms 107:4 They wandered in a wilderness, in a desert way; They found no city to dwell in.

Psalms 107:5 Hungry and thirsty, Their being in them grew faint.

Psalms 107:6 Then they cried out to YĕHôVâH (יהוה) in their distress, He delivered them out of their troubles.

Psalms 107:7 And He guided them by the right way, To go to a city to settle.

Psalms 107:8 Let them give thanks to YĕHôVâH (יהוה) for His kindness, And His wonders to the children of men!

Psalms 107:9 For He has satisfied a longing being, And has filled the hungry being with goodness.

Psalms 107:10 Some sat in darkness and in the shadow of death, Bound in affliction and irons,

Psalms 107:11 Because they rebelled against the words of El, And despised the counsel of the Most High.

Psalms 107:12 And He humbled their heart by toil; They stumbled, and there was no one to help.

Psalms 107:13 And they cried out to YĕHôVâH (יהוה) in their distress, And He saved them out of their troubles.

Psalms 107:14 He brought them out of darkness and the shadow of death, And He broke their chains in pieces.

Psalms 107:15 Let them give thanks to YĕHôVâH (יהוה) for His kindness, And His wonders to the children of men!

Psalms 107:16 For He has broken the gates of bronze, And He cut the bars of iron in two.

Psalms 107:17 Fools, because of their transgression, And because of their crookednesses, were afflicted.

Psalms 107:18 Their being loathed all food, And they drew near to the gates of death,

Psalms 107:19 And cried out to YĕHôVâH (יהוה) in their distress, He saved them out of their troubles.

Psalms 107:20 He sent His word and healed them, And delivered them from their destructions.

Psalms 107:21 Let them give thanks to YĕHôVâH (יהוה) for His kindness, And His wonders to the children of men!

Psalms 107:22 And let them bring slaughtering of thanksgiving, And relate His works with rejoicing.

Psalms 107:23 Those who go down to the sea in ships, Doing work in many waters,

Psalms 107:24 They see the works of YĕHôVâH (יְהוָה), And His wonders in the deep.

Psalms 107:25 For He commands and raises the stormy wind, Which lifts up the waves of the sea.

Psalms 107:26 They go up to the heavens, They go down to the depths; Their being is melted because of evil.

Psalms 107:27 They reel to and fro, and stagger like a drunkard, And all their wisdom is swallowed up.

Psalms 107:28 Then they cry out to YĕHôVâH (יְהוָה) in their distress, And He brings them out of their troubles.

Psalms 107:29 He caused the storm to be still, So that its waves were silent.

Psalms 107:30 And they rejoice because they are hushed; And He leads them to the haven of their delight.

Psalms 107:31 Let them give thanks to YĕHôVâH (יְהוָה) for His kindness, And His wonders to the children of men!

Psalms 107:32 And let them exalt Him in the assembly of the people, And praise Him in the seat of the elders.

Psalms 107:33 He makes rivers become a wilderness, And the fountains of water become a dry ground;

Psalms 107:34 A land of fruit becomes a salty desert, For the evil of those who dwell in it.

Psalms 107:35 He makes a wilderness become a pool of water, And dry land become fountains of waters.

Psalms 107:36 And He causes the hungry to dwell there, And they build a city to settle in,

Psalms 107:37 And they sow fields and plant vineyards, And they make fruits of increase.

Psalms 107:38 And He blesses them, And they increase greatly; And He lets not their cattle diminish.

Psalms 107:39 But when they are diminished and brought low Through oppression, evil and sorrow,

Psalms 107:40 He pours scorn on nobles, And causes them to wander in a pathless waste;

Psalms 107:41 But He raises the poor up from affliction, And makes their clans like a flock.

Psalms 107:42 The straight ones see, and rejoice, And all unrighteousness shuts its mouth.

Psalms 107:43 Who is wise? Then let him observe these matters! Let them understand the kindnesses of YĕHôVâH (יְהוָה).

Psalms 108:1 O Elohîm (אֱלֹהִים), my heart is steadfast; I sing and give praise – even my esteem.

Psalms 108:2 Awake, harp and lyre! I awake the dawn.

Psalms 108:3 I praise You, O YĕHôVâH (יְהוָה), among peoples, And I sing praises to You among the nations.

Psalms 108:4 For Your kindness is great above the heavens, And Your truth reaches to the clouds.

Psalms 108:5 Exalt Yourself above the heavens, O Elohîm (אֱלֹהִים), And Your esteem above all the earth;

Psalms 108:6 In order that those You love Might be delivered. Save with Your right hand, And answer me.

Psalms 108:7 Elohîm (אֱלֹהִים) has spoken in His Holyness, "I exult, I portion out Sheḱem, And I measure out the Valley of Sukkoth.

Psalms 108:8 "Gil'ad is Mine, Menashsheh is Mine, And Ephrayim is My chief defence, Yehudâh is My lawgiver.

Psalms 108:9 "Mo'ab is My wash-pot, Over Eḏom I cast My shoe, Over Philistia I raise a shout."

Psalms 108:10 Who would bring me into the strong city? Who shall lead me to Eḏom?

Psalms 108:11 Have You not rejected us, O Elohîm (אֱלֹהִים)? And You do not go out with our armies, O Elohîm (אֱלֹהִים)!

Psalms 108:12 Give us help from distress, For the help of man is naught.

Psalms 108:13 In Elohîm (אֱלֹהִים) we do mightily, For it is He who treads down our adversaries.

Psalms 109:1 Do not be silent, O **Elohim (אלהים)** of my praise!
 Psalm 109:2 For the mouth of the wrong And the mouth of the deceiver Have opened against me; They have spoken against me with a false tongue.
 Psalm 109:3 They have surrounded me with words of hatred, And they attack me without a cause.
 Psalm 109:4 In return for my love they accuse me, While I am in prayer.
 Psalm 109:5 And they repay me evil for good, And hatred for my love.
 Psalm 109:6 Appoint over him one who is wrong, And let an accuser stand at his right hand.
 Psalm 109:7 When he is judged, let him be found wrong, And let his prayer become sin.
 Psalm 109:8 Let his days be few, Let another take his office.
 Psalm 109:9 Let his children be fatherless, And his wife a widow.
 Psalm 109:10 And let his children always wander and beg, And seek food out of their ruins.
 Psalm 109:11 Let the creditor lay a snare for all that he has, And let strangers plunder his labour.
 Psalm 109:12 Let him have no one to extend kindness, Nor any to show favour to his fatherless children.
 Psalm 109:13 Let his descendants be cut off, Their name be blotted out in the next generation.
 Psalm 109:14 Let the crookedness of his fathers Be remembered before **YēHôVâH (יהוה)**, And let not the sin of his mother be blotted out.
 Psalm 109:15 Let them always be before **YēHôVâH (יהוה)**, And let Him cut off their remembrance from the earth;
 Psalm 109:16 Because he did not remember to show kindness, But persecuted the poor and needy man; And the broken-hearted, to put to death.
 Psalm 109:17 He also loved cursing, so let it come to him; And he did not delight in blessing, so let it be far from him.

Psalms 109:18 And he put cursing on as with his garment, So let it enter his inward parts like water, Into his bones and like oil.
 Psalm 109:19 Let it be to him like a cloak he wraps around him, And as a girdle that he always girds on.
 Psalm 109:20 This is the reward of my accusers from **YēHôVâH (יהוה)**, And to those speaking evil against my being.
 Psalm 109:21 But You, O **YēHôVâH (יהוה)**, Master, Deal with me for Your Name's sake; Because Your kindness is good, deliver me.
 Psalm 109:22 For I am poor and needy, And my heart is pierced within me.
 Psalm 109:23 I have gone like a lengthening shadow, I have been driven away like a locust.
 Psalm 109:24 My knees are weak through fasting, And my flesh grows lean from fatness.
 Psalm 109:25 And I, I have become a reproach to them; They see me, they shake their heads.
 Psalm 109:26 Help me, O **YēHôVâH (יהוה)** my **Elohim (אלהים)**! Save me according to Your kindness,
 Psalm 109:27 And let them know that this is Your hand. You, **YēHôVâH (יהוה)**, You have done it!
 Psalm 109:28 Let them curse, but You bless. They shall arise, but be ashamed, And let Your servant rejoice.
 Psalm 109:29 Let my accusers put on shame, And be wrapped in their own confusion as in a cloak.
 Psalm 109:30 I greatly thank **YēHôVâH (יהוה)** with my mouth, And I praise Him in the midst of the throng.
 Psalm 109:31 For He stands at the right hand of the poor, To save from those judging his being.
 Psalm 110:1 **YēHôVâH (יהוה)** said to my Master, "Sit at My right hand, Until I make Your enemies a footstool for Your feet."
 Psalm 110:2 **YēHôVâH (יהוה)** sends Your mighty sceptre out of Tsiyon. Rule in the midst of Your enemies!
 Psalm 110:3 Your people volunteer in the day of Your might, In the splendours of Holyness! From

the womb, from the morning, You have the dew of Your youth!

Psalm 110:4 **YēHôVâH (יהוה)** has sworn and does not relent, "You are a priest forever According to the order of Malkitsedeq."

Psalm 110:5 **YēHôVâH (יהוה)** at Your right hand Shall smite sovereigns in the day of His wrath.

Psalm 110:6 He judges among the nations, He shall fill the nations with dead bodies, He shall crush the Head over the mighty earth!

Psalm 110:7 He drinks of the stream by the wayside, Therefore He does lift up the head!

Psalm 111:1 Praise Yah! I thank **YēHôVâH (יהוה)** with all my heart, In the company of the straight, and of the congregation.

Psalm 111:2 Great are the works of **YēHôVâH (יהוה)**, Searched for by all who delight in them.

Psalm 111:3 Splendour and greatness are His work, And His righteousness stands forever.

Psalm 111:4 He has made His wonders to be remembered; **YēHôVâH (יהוה)** shows favour and is compassionate.

Psalm 111:5 He has given food to those who fear Him; He remembers His covenant forever.

Psalm 111:6 He has shown His people the power of His works, To give to them the inheritance of the gentiles.

Psalm 111:7 The works of His hands are truth and right-ruling, All His orders are trustworthy,

Psalm 111:8 They are upheld forever and ever, Performed in truth and straightness.

Psalm 111:9 He sent redemption to His people, He has commanded His covenant forever. Holy and awesome is His Name.

Psalm 111:10 The fear of **YēHôVâH (יהוה)** is the beginning of wisdom, All those doing them have a good understanding. His praise is standing forever.

Psalm 112:1 Praise Yah! Blessed is the man, Who fears **YēHôVâH (יהוה)**, Who has greatly delighted in His commands.

Psalm 112:2 Mighty in the earth shall be his seed, The generation of the straight ones shall be blessed.

Psalm 112:3 Wealth and riches are in his house, And his righteousness is standing forever.

Psalm 112:4 Light has risen in the darkness to the straight ones, Those

showing favour, The compassionate, And the righteous.

Psalm 112:5 Good is a man showing favour and lending, He sustains his matters in right-ruling.

Psalm 112:6 For he is never shaken; The righteous is remembered forever.

Psalm 112:7 He is not afraid of an evil report. His heart is steadfast, trusting in **YēHôVâH (יהוה)**.

Psalm 112:8 His heart is upheld, he is not afraid, While he looks on his adversaries.

Psalm 112:9 He scattered abroad, He gave to the poor, His righteousness is standing forever. His horn is exalted with esteem.

Psalm 112:10 The wrong one sees it and shall be vexed; He gnashes his teeth and shall melt. The desire of the wrong ones does perish.

Psalm 113:1 Praise Yah! Praise, O servants of **YēHôVâH (יהוה)**, Praise the Name of **YēHôVâH (יהוה)** !

Psalm 113:2 Blessed be the Name of **YēHôVâH (יהוה)**, Now and forever!

Psalm 113:3 From the rising of the sun to its going down, The Name of **YēHôVâH (יהוה)** is praised.

Psalm 113:4 **YēHôVâH (יהוה)** is high above all nations, His esteem above the heavens.

Psalm 113:5 Who is like **YēHôVâH (יהוה)** our **Elohim (אלהים)**, Who is enthroned on high?

Psalm 113:6 He looks down on the heavens and in the earth;

Psalm 113:7 He raises the poor out of the dust, Lifts the needy from a dunghill,

Psalm 113:8 To make him sit with the nobles, With the nobles of His people,

Psalm 113:9 Causing the barren woman to dwell in a house, A rejoicing mother of children. Praise Yah!

Psalms 114:1 When Yisra'el went out of Mitsrayim,
The house of Ya'aqob from a people of strange
language,

Psalms 114:2 Yehudah became His Holy place, And
Yisra'el His rule.

Psalms 114:3 The sea saw it and fled; The Yardën
turned back.

Psalms 114:4 The mountains skipped like rams, The
little hills like lambs.

Psalms 114:5 Why was it, O sea, that you fled? O
Yardën, that you turned back?

Psalms 114:6 O mountains, that you skipped like
rams? O little hills, like lambs?

Psalms 114:7 Tremble, O earth, from the face of the
Master, From the face of the Eloah of Ya'aqob,

Psalms 114:8 Who turned the rock into a pool of
water, The flint into a fountain of water.

Psalms 115:1 Not to us, O YĕHôVâH (יהוה), not to us,
But to Your Name give esteem, For Your kindness,
For Your truth.

Psalms 115:2 Why should the gentiles say, "Where
now is their Elohim (אלהים)?"

Psalms 115:3 But our Elohim (אלהים) is in the
heavens; Whatever pleased Him, He has done.

Psalms 115:4 Their idols are silver and gold, The
work of men's hands.

Psalms 115:5 They have mouths, but they do not
speak; They have eyes, but they do not see;

Psalms 115:6 They have ears, but they do not hear;
They have noses, but they do not smell;

Psalms 115:7 They have hands, but they do not
handle; They have feet, but they do not walk; They
make no sound through their throat.

Psalms 115:8 The ones who make them, shall
become like them – All who trust in them.

Psalms 115:9 O Yisra'el, trust in YĕHôVâH (יהוה); He
is their help and their shield.

Psalms 115:10 O house of Aharon, trust in YĕHôVâH
(יהוה); He is their help and their shield.

Psalms 115:11 You who fear YĕHôVâH (יהוה), trust in
YĕHôVâH (יהוה); He is their help and their shield.

Psalms 115:12 YĕHôVâH (יהוה) has remembered us;
He blesses us; He blesses the house of Yisra'el; He
blesses the house of Aharon.

Psalms 115:13 He blesses those who fear YĕHôVâH
(יהוה), The small and the great.

Psalms 115:14 YĕHôVâH (יהוה) give you increase
more and more, You and your children.

Psalms 115:15 You are blessed by YĕHôVâH (יהוה),
Who made the heavens and earth.

Psalms 115:16 The heavens are the heavens of
YĕHôVâH (יהוה); But He has given the earth to the
children of men.

Psalms 115:17 The dead do not praise Yah, Nor any
going down to silence.

Psalms 115:18 But we, we bless Yah Now and
forever. Praise Yah!

Psalms 116:1 I love YĕHôVâH (יהוה), because He has
heard my voice, my pleas.

Psalms 116:2 Because He has inclined His ear to me,
And I shall call throughout my days.

Psalms 116:3 The cords of death were around me,
And the pains of the grave came upon me; I found
distress and sorrow.

Psalms 116:4 Then I called upon the Name of
YĕHôVâH (יהוה), "O YĕHôVâH (יהוה), I pray to You,
deliver my being!"

Psalms 116:5 YĕHôVâH (יהוה) shows favour and is
righteous; And our Elohim (אלהים) is
compassionate.

Psalms 116:6 YĕHôVâH (יהוה) guards the simple; I
was brought low, but He saved me.

Psalms 116:7 Return to your rest, O my being, For
YĕHôVâH (יהוה) has treated you well.

Psalms 116:8 For You have delivered my being from
death, My eyes from tears, My feet from falling.

Psalms 116:9 I shall walk before YĕHôVâH (יהוה) in
the land of the living.

Psalms 116:10 I have believed, for I speak; I have
been greatly afflicted.

Psalms 116:11 I said in my haste, "All men are liars."

Psalms 116:12 What shall I return to YĕHôVâH (יהוה)
? All His bounties are upon me.

Psalms 116:13 I lift up the cup of deliverance, And call upon the Name of YĕHôVâH (יהוה).
Psalms 116:14 I pay my vows to YĕHôVâH (יהוה) Now in the presence of all His people.
Psalms 116:15 Precious in the eyes of YĕHôVâH (יהוה) Is the death of His kind ones.
Psalms 116:16 O YĕHôVâH (יהוה), I am truly Your servant, I am Your servant, the son of Your female servant; You have loosed my bonds.
Psalms 116:17 I bring You a slaughtering of thanksgiving, And call upon the Name of YĕHôVâH (יהוה).
Psalms 116:18 I pay my vows to YĕHôVâH (יהוה) In the presence of all His people,
Psalms 116:19 In the courts of the House of YĕHôVâH (יהוה), In your midst, O Yerushalayim. Praise Yah!
Psalms 117:1 Praise YĕHôVâH (יהוה), all you nations! Extol Him, all you peoples!
Psalms 117:2 For His kindness is mighty over us, And the truth of YĕHôVâH (יהוה) is everlasting. Praise Yah!
Psalms 118:1 Oh, give thanks to YĕHôVâH (יהוה), for He is good! Because His kindness is everlasting.
Psalms 118:2 Let Yisra'el now say, "His kindness is everlasting."
Psalms 118:3 Let the house of Aharon now say, "His kindness is everlasting."
Psalms 118:4 Let those who fear YĕHôVâH (יהוה) now say, "His kindness is everlasting."
Psalms 118:5 I called on Yah in distress; Yah answered me in a broad place.
Psalms 118:6 YĕHôVâH (יהוה) is on my side; I do not fear what man does to me!
Psalms 118:7 YĕHôVâH (יהוה) is for me among those helping me; Therefore I look on those hating me.
Psalms 118:8 It is better to take refuge in YĕHôVâH (יהוה) Than to trust in man.
Psalms 118:9 It is better to take refuge in YĕHôVâH (יהוה) Than to trust in princes.
Psalms 118:10 All the gentiles surrounded me, In the Name of YĕHôVâH (יהוה) I shall cut them off.

Psalms 118:11 They surrounded me, Yea, they surrounded me; In the Name of YĕHôVâH (יהוה) shall I cut them off.
Psalms 118:12 They surrounded me like bees; They were extinguished like burning thorns; In the Name of YĕHôVâH (יהוה) I shall cut them off.
Psalms 118:13 Pushing, the enemy pushed me to fall, But YĕHôVâH (יהוה) helped me.
Psalms 118:14 Yah is my strength and song, And He has become my deliverance.
Psalms 118:15 The voice of rejoicing and deliverance Is in the tents of the righteous; The right hand of YĕHôVâH (יהוה) is doing mightily.
Psalms 118:16 The right hand of YĕHôVâH (יהוה) is exalted, The right hand of YĕHôVâH (יהוה) acts mightily.
Psalms 118:17 Let me not die, but live, And declare the works of Yah.
Psalms 118:18 Yah has punished me severely, But did not give me over to death.
Psalms 118:19 Open to me the gates of righteousness; I enter through them, I thank Yah.
Psalms 118:20 This is the gate of YĕHôVâH (יהוה), The righteous enter through it.
Psalms 118:21 I thank You, For You have answered me, And have become my deliverance.
Psalms 118:22 The stone which the builders rejected Has become the chief corner-stone.
Psalms 118:23 This was from YĕHôVâH (יהוה), It is marvellous in our eyes.
Psalms 118:24 This is the day YĕHôVâH (יהוה) has made, Let us rejoice and be glad in it.
Psalms 118:25 I pray, O YĕHôVâH (יהוה), please save; I pray, O YĕHôVâH (יהוה), please send prosperity.
Psalms 118:26 Blessed is He who is coming in the Name of YĕHôVâH (יהוה)! We shall bless you from the House of YĕHôVâH (יהוה).
Psalms 118:27 YĕHôVâH (יהוה) is Ėl, and He gave us light; Bind the festal offering With cords to the horns of the altar.
Psalms 118:28 You are my Ėl, and I praise You; You are my Elohim (אלהים), I exalt You.

Psalms 118:29 Give thanks to **YĕHôVâH (יהוה)**, for He is good! For His kindness is everlasting.

Psalms 119:1 Blessed are the perfect in the way, Who walk in the Law of **YĕHôVâH (יהוה)** !

Psalms 119:2 Blessed are those who observe His witnesses, Who seek Him with all the heart!

Psalms 119:3 Yea, they shall do no unrighteousness; They shall walk in His ways.

Psalms 119:4 You have commanded us To guard Your orders diligently.

Psalms 119:5 Oh, that my ways were established To guard Your laws!

Psalms 119:6 Then I would not be ashamed, When I look into all Your commands.

Psalms 119:7 I thank You with uprightness of heart, When I learn the right- rulings of Your righteousness.

Psalms 119:8 I guard Your laws; Oh, do not leave me entirely!

Psalms 119:9 How would a young man cleanse his path. To guard it according to Your word?

Psalms 119:10 I have sought You with all my heart; Let me not stray from Your commands!

Psalms 119:11 I have treasured up Your word in my heart, That I might not sin against You.

Psalms 119:12 Blessed are You, O **YĕHôVâH (יהוה)** ! Teach me Your laws.

Psalms 119:13 With my lips I have recounted All the right-rulings of Your mouth.

Psalms 119:14 I have rejoiced in the way of Your witnesses, As over all riches.

Psalms 119:15 I meditate on Your orders, And regard Your ways.

Psalms 119:16 I delight myself in Your laws; I do not forget Your word.

Psalms 119:17 Do good to Your servant, Let me live and I guard Your word.

Psalms 119:18 Open my eyes, that I might see Wonders from Your Law.

Psalms 119:19 I am a sojourner in the earth; Do not hide Your commands from me.

Psalms 119:20 My being is crushed with longing For Your right-rulings at all times.

Psalms 119:21 You rebuked the proud, cursed ones, Who are straying from Your commands.

Psalms 119:22 Remove from me reproach and scorn, For I have observed Your witnesses.

Psalms 119:23 Though princes sat, speaking against me, Your servant meditates on Your laws.

Psalms 119:24 Your witnesses also are my delight, My counsellors.

Psalms 119:25 My being has been clinging to the dust; Revive me according to Your word.

Psalms 119:26 I have recounted my ways and You answered me; Teach me Your laws.

Psalms 119:27 Make me understand the way of Your orders; That I might meditate on Your wonders.

Psalms 119:28 My being has wept from grief; Strengthen me according to Your word.

Psalms 119:29 Remove from me the way of falsehood, And favour me with Your Law.

Psalms 119:30 I have chosen the way of truth; Your right-rulings I have held level.

Psalms 119:31 I have clung to Your witnesses; O **YĕHôVâH (יהוה)**, do not put me to shame!

Psalms 119:32 I run the way of Your commands, For You enlarge my heart.

Psalms 119:33 Teach me, O **YĕHôVâH (יהוה)**, the way of Your laws, And I observe it to the end.

Psalms 119:34 Make me understand, that I might observe Your Law, And guard it with all my heart.

Psalms 119:35 Make me walk in the path of Your commands, For I have delighted in it.

Psalms 119:36 Incline my heart to Your witnesses, And not to own gain.

Psalms 119:37 Turn away my eyes from looking at falsehood, And revive me in Your way.

Psalms 119:38 Establish Your word to Your servant, Which leads to the fear of You.

Psalms 119:39 Turn away my reproach which I dread, For Your right-rulings are good.

Psalms 119:40 See, I have longed for Your orders;
Revive me in Your righteousness.
Psalms 119:41 And let Your kindnesses come to me,
O YĕHôVâH (יהוה); Your deliverance, according to
Your word,
Psalms 119:42 So that I answer my reprover, For I
have trusted in Your word.
Psalms 119:43 And do not take away from my
mouth The word of truth entirely, For I have waited
for Your right-rulings;
Psalms 119:44 That I might guard Your Law
continually, Forever and ever;
Psalms 119:45 That I might walk in a broad place,
For I have sought Your orders;
Psalms 119:46 That I might speak of Your witnesses
before sovereigns, And not be ashamed;
Psalms 119:47 That I might delight myself in Your
commands, Which I have loved;
Psalms 119:48 That I might lift up my hands to Your
commands, Which I have loved; While I meditate
on Your laws.
Psalms 119:49 Remember the word to Your servant,
On which You have caused me to wait.
Psalms 119:50 This is my comfort in my affliction,
For Your word has given me life.
Psalms 119:51 The proud have utterly scorned me, I
did not turn aside from Your Law.
Psalms 119:52 I remembered Your right-rulings of
old, O YĕHôVâH (יהוה), And I comfort myself.
Psalms 119:53 Rage has seized me because of the
wrong Who forsake Your Law.
Psalms 119:54 Your laws have been my songs In the
place of my sojournings.
Psalms 119:55 I have remembered Your Name in the
night, O YĕHôVâH (יהוה), And I guard Your Law.
Psalms 119:56 This has become mine, Because I
have observed Your orders.
Psalms 119:57 You are my portion, O YĕHôVâH (יהוה);
I have promised to guard Your words.
Psalms 119:58 I have sought Your face with all my
heart; Show me favour according to Your word.

Psalms 119:59 I have thought upon my ways, And
turned my feet to Your witnesses.
Psalms 119:60 I have hurried, and did not delay To
guard Your commands.
Psalms 119:61 The cords of the wrong have
surrounded me, Your Law I have not forgotten.
Psalms 119:62 At midnight I rise to give thanks to
You, For Your righteous right-rulings.
Psalms 119:63 I am a companion of all who fear
You, And of those guarding Your orders.
Psalms 119:64 O YĕHôVâH (יהוה), Your kindness has
filled the earth; Teach me Your laws.
Psalms 119:65 You have done good to Your servant,
O YĕHôVâH (יהוה), According to Your word.
Psalms 119:66 Teach me good sense and
knowledge, For I have trusted in Your commands.
Psalms 119:67 Before I was afflicted I myself was
going astray, But now I have guarded Your word.
Psalms 119:68 You are good, and do good; Teach
me Your laws.
Psalms 119:69 The proud have forged a lie against
me, With all my heart I observe Your orders.
Psalms 119:70 Their heart has become like fat,
Without feeling; I have delighted in Your Law.
Psalms 119:71 It was good for me that I was
afflicted, That I might learn Your laws.
Psalms 119:72 The Law of Your mouth is better to
me Than thousands of gold and silver pieces.
Psalms 119:73 Your hands have made me and
formed me; Make me understand, that I might
learn Your commands.
Psalms 119:74 Those who fear You see me and
rejoice, For I have waited for Your Word.
Psalms 119:75 I know, O YĕHôVâH (יהוה), That Your
right-rulings are righteous, And in trustworthiness
You have afflicted me.
Psalms 119:76 Please let Your kindness be for my
comfort, According to Your word to Your servant.
Psalms 119:77 Let Your compassions come to me,
That I might live, For Your Law is my delight.

Psalms 119:78 Let the proud be put to shame, For with lies they perverted me; But I study Your orders.

Psalms 119:79 Let those who fear You turn to me, And those who know Your witnesses.

Psalms 119:80 Let my heart be perfect in Your laws, So that I am not put to shame.

Psalms 119:81 For Your deliverance my being has pined away, For I have waited for Your word.

Psalms 119:82 My eyes have pined away for Your word, Saying, "When would it comfort me?"

Psalms 119:83 For I have become like a wineskin in the smoke, Your laws I have not forgotten.

Psalms 119:84 How many are the days of Your servant? When do You execute right-ruling On those who persecute me?

Psalms 119:85 The proud have dug pits for me, Which is not according to Your Law.

Psalms 119:86 All Your commands are trustworthy; They have persecuted me with lies; Help me!

Psalms 119:87 They almost made an end of me on earth, But I, I did not forsake Your orders.

Psalms 119:88 Revive me according to Your kindness, That I might guard the witness of Your mouth.

Psalms 119:89 Forever, O YĕHôVâH (יהוה), Your word stands firm in the heavens.

Psalms 119:90 Your trustworthiness is to all generations; You established the earth, and it stands.

Psalms 119:91 According to Your right-rulings They have stood to this day, For all are Your servants.

Psalms 119:92 If Your Law had not been my delight, I would have perished in my affliction.

Psalms 119:93 Let me never forget Your orders, For by them You have given me life.

Psalms 119:94 I am Yours, save me; For I have sought Your orders.

Psalms 119:95 The wrong have waited for me to destroy me; I understand Your witnesses.

Psalms 119:96 I have seen an end of all perfection; Your command is exceedingly broad.

Psalms 119:97 O how I love Your Law! It is my study all day long.

Psalms 119:98 Your commands make me wiser than my enemies; For it is ever before me.

Psalms 119:99 I have more understanding than all my teachers, For Your witnesses are my study.

Psalms 119:100 I understand more than the aged, For I have observed Your orders.

Psalms 119:101 I have restrained my feet from every evil way, That I might guard Your word.

Psalms 119:102 I have not turned aside from Your right-rulings, For You Yourself have taught me.

Psalms 119:103 How sweet to my taste has Your word been, More than honey to my mouth!

Psalms 119:104 From Your orders I get understanding; Therefore I have hated every false way.

Psalms 119:105 Your word is a lamp to my feet And a light to my path.

Psalms 119:106 I have sworn, and I confirm, To guard Your righteous right- rulings.

Psalms 119:107 I have been afflicted very much; O YĕHôVâH (יהוה), revive me according to Your word.

Psalms 119:108 Please accept the voluntary offerings Of my mouth, O YĕHôVâH (יהוה), And teach me Your right-rulings.

Psalms 119:109 My life is in my hand continually, And Your Law I have not forgotten.

Psalms 119:110 The wrong have laid a snare for me, But I have not strayed from Your orders.

Psalms 119:111 Your witnesses are my inheritance forever, For they are the joy of my heart.

Psalms 119:112 I have inclined my heart to do Your laws Forever, to the end.

Psalms 119:113 I have hated doubting thoughts, But I have loved Your Law.

Psalms 119:114 You are my hiding place and my shield; I have waited for Your word.

Psalms 119:115 Turn away from me, you evil-doers, For I observe the commands of my Elohîm (אלהים)!

Psalm 119:116 Support me according to Your word,
That I might live; And put me not to shame Because
of my expectation.

Psalm 119:117 Sustain me, that I might be saved,
And always look to Your laws.

Psalm 119:118 You have made light of all those
Who stray from Your laws, For falsehood is their
deceit.

Psalm 119:119 You have made to cease All the
wrong of the earth, like dross; Therefore I have
loved Your witnesses.

Psalm 119:120 My flesh has trembled for fear of
You, And I am in awe of Your right-rulings.

Psalm 119:121 I have done right-ruling and
righteousness; Leave me not to my oppressors.

Psalm 119:122 Guarantee Your servant's well-
being; Let not the proud oppress me.

Psalm 119:123 My eyes have pined away for Your
deliverance, And for the word of Your
righteousness.

Psalm 119:124 Do with Your servant according to
Your kindness, And teach me Your laws.

Psalm 119:125 I am Your servant – make me
understand, That I might know Your witnesses.

Psalm 119:126 It is time for YēHôVâH (יהוה) to act!
For they have broken Your Law.

Psalm 119:127 Therefore I have loved Your
commands More than gold, even fine gold!

Psalm 119:128 Therefore all Your orders I count as
right; I have hated every false way.

Psalm 119:129 Your witnesses are wonders; So my
being observes them.

Psalm 119:130 The opening up of Your words gives
light, Giving understanding to the simple.

Psalm 119:131 I have opened my mouth and
panted, For I have longed for Your commands.

Psalm 119:132 Turn to me and show me favour,
According to Your right- ruling, toward those who
love Your Name.

Psalm 119:133 Establish my footsteps by Your
word, And let no wickedness have rule over me.

Psalm 119:134 Redeem me from the oppression of
man, That I might guard Your orders.

Psalm 119:135 Make Your face shine upon Your
servant, And teach me Your laws.

Psalm 119:136 Streams of water have run down
from my eyes, Because they did not guard Your
Law.

Psalm 119:137 Righteous are You, O YēHôVâH
(יהוה), And Your right-rulings are straight.

Psalm 119:138 You have commanded Your
witnesses In righteousness and truth, exceedingly.

Psalm 119:139 My ardour has consumed me, For
my adversaries have forgotten Your words.

Psalm 119:140 Your word is tried, exceedingly; And
Your servant has loved it.

Psalm 119:141 I am small and despised; I have not
forgotten Your orders.

Psalm 119:142 Your righteousness is righteousness
forever, And Your Law is truth.

Psalm 119:143 Distress and anguish have found
me; Your commands are my delight.

Psalm 119:144 The righteousness of Your witnesses
is forever; Make me understand, that I might live.

Psalm 119:145 I have called with all my heart;
Answer me, O YēHôVâH (יהוה) ! I observe Your laws.

Psalm 119:146 I have called upon You; Save me,
that I might guard Your witnesses.

Psalm 119:147 I rise before dawn, and cry for help;
I have waited for Your word.

Psalm 119:148 My eyes have gone before the night
watches, To study Your word.

Psalm 119:149 Hear my voice according to Your
kindness; O YēHôVâH (יהוה), revive me according to
Your right-ruling.

Psalm 119:150 Those who pursue mischief have
drawn near; They have been far from Your Law.

Psalm 119:151 You are near, O YēHôVâH (יהוה), And
all Your commands are truth.

Psalm 119:152 Of old I have known Your witnesses,
That You have founded them forever.

Psalm 119:153 See my affliction and deliver me,
For I have not forgotten Your Law.

Psalm 119:154 Plead my cause and redeem me;
Revive me according to Your word.
Psalm 119:155 Deliverance is far from the wrong
ones, For they have not sought Your laws.
Psalm 119:156 Your compassions are many, O
YĕHôVâH (יהוה); Revive me according to Your right-
rulings.
Psalm 119:157 My persecutors and adversaries are
many; I have not turned aside from Your witnesses.
Psalm 119:158 I saw traitors and was grieved,
Because they did not guard Your word.
Psalm 119:159 See how I have loved Your orders,
YĕHôVâH (יהוה), revive me according to Your
kindness.
Psalm 119:160 The sum of Your word is truth, And
all Your righteous right- rulings are forever.
Psalm 119:161 Rulers have persecuted me without
a cause, But at Your word my heart stood in awe.
Psalm 119:162 I rejoice at Your word As one who
finds great treasure.
Psalm 119:163 I have hated falsehood and loathe
it, Your Law I have loved.
Psalm 119:164 I have praised You seven times a
day, Because of Your righteous right-rulings.
Psalm 119:165 Great peace have those loving Your
Law, And for them there is no stumbling-block.
Psalm 119:166 YĕHôVâH (יהוה), I have waited for
Your deliverance, And I have done Your commands.
Psalm 119:167 My being has guarded Your
witnesses, And I love them exceedingly.
Psalm 119:168 I have guarded Your orders and
Your witnesses, For all my ways are before You.
Psalm 119:169 My cry comes before You, O
YĕHôVâH (יהוה); Make me understand according to
Your word.
Psalm 119:170 Let my prayer come before You;
Deliver me according to Your word.
Psalm 119:171 My lips pour forth praise, For You
teach me Your laws.
Psalm 119:172 My tongue sings of Your word, For
all Your commands are righteousness.

Psalm 119:173 Your hand is a help to me, For I have
chosen Your orders.
Psalm 119:174 I have longed for Your deliverance,
O YĕHôVâH (יהוה), And Your Law is my delight.
Psalm 119:175 My being lives, and it praises You;
And Your right-rulings help me.
Psalm 119:176 I have strayed like a lost sheep; Seek
Your servant, For I have not forgotten Your
commands.
Psalm 120:1 In my distress I cried to YĕHôVâH
(יהוה), And He answered me.
Psalm 120:2 YĕHôVâH (יהוה), deliver my being from
false lips, From a treacherous tongue.
Psalm 120:3 What would one give to you, Or what
would one do to you, O treacherous tongue?
Psalm 120:4 Sharp arrows of a mighty man, With
coals of the broom-wood!
Psalm 120:5 Woe to me for I have sojourned in
Meshek, I have dwelt among the tents of Qĕḏar!
Psalm 120:6 My being has dwelt too long With him
who hates peace.
Psalm 120:7 I am for peace; But when I speak, they
are for fighting.
Psalm 121:1 I lift up my eyes to the hills; Where
does my help come from?
Psalm 121:2 My help comes from YĕHôVâH (יהוה),
Maker of the heavens and earth.
Psalm 121:3 He does not allow your foot to be
moved; He who watches over you does not
slumber.
Psalm 121:4 See, He who is guarding Yisra'el
Neither slumbers nor sleeps.
Psalm 121:5 YĕHôVâH (יהוה) is your guard; YĕHôVâH
(יהוה) is your shade at your right hand.
Psalm 121:6 The sun does not strike you by day,
Nor the moon by night.
Psalm 121:7 YĕHôVâH (יהוה) guards you from all
evil; He guards your being.
Psalm 121:8 YĕHôVâH (יהוה) guards your going out
and your coming in Now and forever.
Psalm 122:1 I was glad when they said to me, "Let
us go into the House of YĕHôVâH (יהוה)."

Psalms 122:2 Our feet have been standing Within your gates, O Yerushalayim!

Psalms 122:3 Yerushalayim is built As a city that is bound together,

Psalms 122:4 Where the tribes have come up, The tribes of Yah, A witness to Yisra'el, To give thanks to the Name of YĕHôVâH (יהוה).

Psalms 122:5 For there the thrones of right-ruling were set, The thrones of the house of Dawid.

Psalms 122:6 Pray for the peace of Yerushalayim, Let those who love You be at rest.

Psalms 122:7 Peace be within your walls, Rest in your citadels.

Psalms 122:8 For the sake of my brothers and companions, I say, "Peace be within you."

Psalms 122:9 For the sake of the House of YĕHôVâH (יהוה) our Elohim (אלהים) I seek your good.

Psalms 123:1 I shall lift up my eyes Unto You who dwell in the heavens.

Psalms 123:2 See, as the eyes of servants Are toward the hand of their masters, As the eyes of a female servant Are toward the hand of her mistress, So are our eyes toward YĕHôVâH (יהוה) our Elohim (אלהים), Until He shows favour to us.

Psalms 123:3 Show favour to us, O YĕHôVâH (יהוה), show favour to us! For we are exceedingly filled with mockery.

Psalms 123:4 Our being is exceedingly filled With the scoffing of those who are at ease, With the mockery of the proud.

Psalms 124:1 "If it had not been YĕHôVâH (יהוה) who was on our side," Let Yisra'el now say;

Psalms 124:2 "If it had not been YĕHôVâH (יהוה) who was on our side, When men rose up against us,

Psalms 124:3 "Then they would have swallowed us alive, In their burning rage against us;

Psalms 124:4 "Then the waters would have overwhelmed us, The stream would have gone over our being;

Psalms 124:5 "Then the proud waters Would have gone over our being."

Psalms 124:6 Blessed be YĕHôVâH (יהוה), Who did not give us as prey to their teeth.

Psalms 124:7 Our being has escaped like a bird From the snare of the trappers; The snare was broken, and we have escaped.

Psalms 124:8 Our help is in the Name of YĕHôVâH (יהוה), Maker of the heavens and earth.

Psalms 125:1 Those who trust in YĕHôVâH (יהוה) Are like Mount Tsiyon – It is not shaken, it remains forever.

Psalms 125:2 As the mountains surround Yerushalayim, So YĕHôVâH (יהוה) surrounds His people, Now and forever.

Psalms 125:3 For the sceptre of wrongness shall not rest On the land allotted to the righteous, Lest the righteous stretch forth their hands to unrighteousness.

Psalms 125:4 Do good, O YĕHôVâH (יהוה), to those who are good, And to those who are upright in their hearts.

Psalms 125:5 But those who turn aside to their crooked ways, YĕHôVâH (יהוה) shall lead them away With the workers of wickedness. Peace be upon Yisra'el!

Psalms 126:1 When YĕHôVâH (יהוה) turns back the captivity of Tsiyon, We shall be like dreamers.

Psalms 126:2 Then our mouth shall be filled with laughter, And our tongue with singing, Then shall they say among the gentiles, "YĕHôVâH (יהוה) has done great deeds for them."

Psalms 126:3 YĕHôVâH (יהוה) shall do great deeds for us, We shall be glad.

Psalms 126:4 Turn back our captivity, O YĕHôVâH (יהוה), Like the streams in the South.

Psalms 126:5 Those sowing in tears, shall reap with songs of joy.

Psalms 126:6 He who goes on and weeps, Bearing seed for sowing, Shall indeed come in with rejoicing, Bearing his sheaves.

Psalms 127:1 If YĕHôVâH (יהוה) does not build the house, Its builders have laboured in vain. If

YēHôVâH (יהוה) does not guard the city, The watchman has stayed awake in vain.
 Psalm 127:2 In vain do you rise up early, To sit up late, to eat the bread of toil; So He gives His beloved sleep.
 Psalm 127:3 Look, children are an inheritance from **YēHôVâH (יהוה)**, The fruit of the womb is the reward.
 Psalm 127:4 As arrows in the hand of a mighty man, So are the children of one's youth.
 Psalm 127:5 Blessed is the man Who has filled his quiver with them. They are not ashamed, When they speak with their enemies in the gate.
 Psalm 128:1 Blessed are all who fear **YēHôVâH (יהוה)**, Who walk in His ways.
 Psalm 128:2 You shall eat the labour of your hands. Be blessed, and let it be well with you.
 Psalm 128:3 Let your wife be As a fruit-bearing vine within your house, Your sons like olive plants all around your table.
 Psalm 128:4 Look, so shall the man be blessed Who fears **YēHôVâH (יהוה)**.
 Psalm 128:5 **YēHôVâH (יהוה)** shall bless you out of Tsiyon, And let you see the good of Yerushalayim All the days of your life,
 Psalm 128:6 And let you see your children's children! Peace be upon Yisra'el!
 Psalm 129:1 "Often they have distressed me from my youth." Let Yisra'el now say,
 Psalm 129:2 "Often they have distressed me from my youth, But they have not overcome me.
 Psalm 129:3 "The ploughers ploughed on my back, They made their furrows long."
 Psalm 129:4 **YēHôVâH (יהוה)** is righteous, He has cut the cords of the wrong in two.
 Psalm 129:5 Let all those who hate Tsiyon Be put to shame and turned back.
 Psalm 129:6 Let them be as the grass on the house-tops, Which withers before it grows up,
 Psalm 129:7 That shall not fill the reaper's hand, Nor the sheaves fill the binder's bosom.

Psalm 129:8 And those who pass by shall not say, "The blessing of **YēHôVâH (יהוה)** be upon you; We have blessed you in the Name of **YēHôVâH (יהוה)**!"
 Psalm 130:1 Out of the depths I have cried to You, O **YēHôVâH (יהוה)**.
 Psalm 130:2 O **YēHôVâH (יהוה)**, hear my voice! Let Your ears be attentive To the voice of my prayers.
 Psalm 130:3 O Yah, if You should watch crookednesses, O **YēHôVâH (יהוה)**, who would stand?
 Psalm 130:4 But with You there is forgiveness, That You might be feared.
 Psalm 130:5 I looked to **YēHôVâH (יהוה)**, My being has looked, And for His word I have waited.
 Psalm 130:6 My being looks to **YēHôVâH (יהוה)** More than those watching for morning, watching for morning.
 Psalm 130:7 O Yisra'el, wait for **YēHôVâH (יהוה)**; For with **YēHôVâH (יהוה)** there is kindness. And with Him is much redemption,
 Psalm 130:8 For He shall redeem Yisra'el From all his crookednesses.
 Psalm 131:1 O **YēHôVâH (יהוה)**, my heart has not been proud, Nor have my eyes been haughty. Neither have I concerned myself with great matters, Nor with those too wondrous for me.
 Psalm 131:2 Have I not calmed, and kept my being silent, Like one weaned by its mother? My being is like one weaned.
 Psalm 131:3 O Yisra'el, wait for **YēHôVâH (יהוה)**, Now and forever.
 Psalm 132:1 O **YēHôVâH (יהוה)**, remember Dawid, All his afflictions;
 Psalm 132:2 How he swore to **YēHôVâH (יהוה)**, Vowed to the Mighty One of Ya'aqob:
 Psalm 132:3 "Not to enter into my dwelling-house, Not to get into my bed,
 Psalm 132:4 "Not to give sleep to my eyes, Or slumber to my eyelids,
 Psalm 132:5 "Until I find a place for **YēHôVâH (יהוה)**, A dwelling place for the Mighty One of Ya'aqob."

Psalm 132:6 See, we heard of it in Ephrathah; We found it in the fields of the forest.
 Psalm 132:7 Let us go into His dwelling places; Let us bow ourselves at His footstool.
 Psalm 132:8 Arise, O YĕHôVâH (יהוה), to Your place of rest, You and the ark of Your strength.
 Psalm 132:9 Let Your priests put on righteousness, And Your kind ones shout for joy.
 Psalm 132:10 For the sake of Your servant Dawid, Do not turn away the face of Your Anointed One.
 Psalm 132:11 YĕHôVâH (יהוה) has sworn in truth to Dawid; He does not turn from it, "Of the fruit of your body I set upon your throne.
 Psalm 132:12 "If your sons guard My covenant And My witnesses that I teach them, Their sons shall sit upon your throne forever."
 Psalm 132:13 For YĕHôVâH (יהוה) has chosen Tsiyon, He has desired it for His dwelling:
 Psalm 132:14 "This is My place of rest forever; Here I dwell, for I have desired it.
 Psalm 132:15 "I greatly bless her provision, I satisfy her poor with bread.
 Psalm 132:16 "And I put deliverance on her priests, And her kind ones sing for joy.
 Psalm 132:17 "There I make the horn of Dawid grow; I shall set up a lamp for My Anointed One.
 Psalm 132:18 "I put shame on his enemies, While on Him His diadem shall shine."
 Psalm 133:1 See how good and how pleasant it is for brothers to dwell together in unity –
 Psalm 133:2 Like the precious oil on the head, Running down on the beard, The beard of Aharon, Running down on the collar of his robes –
 Psalm 133:3 Like the dew of Ḥermon, That comes down on the mountains of Tsiyon. For there YĕHôVâH (יהוה) commanded the blessing, Life forever!
 Psalm 134:1 Come, bless YĕHôVâH (יהוה), All you servants of YĕHôVâH (יהוה), Who are standing in the House of YĕHôVâH (יהוה) by night!
 Psalm 134:2 Lift up your hands in the Holy place, And bless YĕHôVâH (יהוה).

Psalm 134:3 YĕHôVâH (יהוה), Maker of the heavens and earth, Does bless you from Tsiyon!
 Psalm 135:1 Praise Yah! Praise the Name of YĕHôVâH (יהוה); Praise, you servants of YĕHôVâH (יהוה),
 Psalm 135:2 Who are standing in the House of YĕHôVâH (יהוה), In the courts of the House of our Elohim (אלהים),
 Psalm 135:3 Praise Yah, for YĕHôVâH (יהוה) is good; Sing praises to His Name, for it is pleasant.
 Psalm 135:4 For Yah has chosen Ya'aqob for Himself, Yisra'el for His treasured possession.
 Psalm 135:5 For I know that YĕHôVâH (יהוה) is great, And our Master is above all mighty ones.
 Psalm 135:6 YĕHôVâH (יהוה) has done whatever pleased Him, In the heavens and in earth, In the seas and in all the depths,
 Psalm 135:7 Causing vapours to go up From the ends of the earth; He made lightning for the rain, Bringing forth wind from His treasures;
 Psalm 135:8 Who smote the first-born of Mitsrayim, From man to beast.
 Psalm 135:9 He sent signs and wonders Into your midst, O Mitsrayim, On Pharaoh and on all his servants;
 Psalm 135:10 Who smote many nations, And slew mighty sovereigns,
 Psalm 135:11 Even Siḥon King of the Amorites, And Oḡ King of Bashan, And all the reigns of Kena'an.
 Psalm 135:12 And He gave their land as an inheritance, An inheritance to Yisra'el His people.
 Psalm 135:13 O YĕHôVâH (יהוה), Your Name is forever, O YĕHôVâH (יהוה), Your remembrance to all generations,
 Psalm 135:14 For YĕHôVâH (יהוה) rightly rules His people, And has compassion on His servants.
 Psalm 135:15 The idols of the gentiles are silver and gold, The work of men's hands.
 Psalm 135:16 They have mouths, but they do not speak; They have eyes, but they do not see;
 Psalm 135:17 They have ears, but they do not hear; Also there is no breath in their mouth.

Psalms 135:18 Those making them become like them, Everyone who is trusting in them.

Psalms 135:19 Bless YĕHôVâH (יהוה), O house of Yisra'el! Bless YĕHôVâH (יהוה), O house of Aharon!

Psalms 135:20 Bless YĕHôVâH (יהוה), O house of Lëwi! You who fear YĕHôVâH (יהוה), bless YĕHôVâH (יהוה) !

Psalms 135:21 Blessed from Tsiyon, YĕHôVâH (יהוה) be, Who dwells in Yerushalayim! Praise Yah.

Psalms 136:1 Give thanks to YĕHôVâH (יהוה), for He is good! For His kindness is everlasting.

Psalms 136:2 Give thanks to the Elohîm (אלהים) of mighty ones! For His kindness is everlasting.

Psalms 136:3 Give thanks to the Master of masters! For His kindness is everlasting:

Psalms 136:4 To Him who alone does great wonders, For His kindness is everlasting;

Psalms 136:5 To Him who by wisdom made the heavens, For His kindness is everlasting;

Psalms 136:6 To Him who spread the earth on the waters, For His kindness is everlasting;

Psalms 136:7 To Him who made great lights, For His kindness is everlasting;

Psalms 136:8 The sun to rule by day, For His kindness is everlasting;

Psalms 136:9 The moon and stars to rule by night, For His kindness is everlasting.

Psalms 136:10 To Him who smote Mitsrayim in their first-born, For His kindness is everlasting;

Psalms 136:11 And brought out Yisra'el from their midst, For His kindness is everlasting;

Psalms 136:12 With a strong hand, and with an outstretched arm, For His kindness is everlasting;

Psalms 136:13 To Him who split apart the Sea of Reeds, For His kindness is everlasting;

Psalms 136:14 And made Yisra'el pass through the midst of it, For His kindness is everlasting;

Psalms 136:15 But shook off Pharaoh and his army in the Sea of Reeds, For His kindness is everlasting;

Psalms 136:16 To Him who led His people through the wilderness, For His kindness is everlasting;

Psalms 136:17 To Him who smote great sovereigns, For His kindness is everlasting;

Psalms 136:18 And slew mighty sovereigns, For His kindness is everlasting;

Psalms 136:19 Even Siḥon King of the Amorites, For His kindness is everlasting;

Psalms 136:20 And Oḡ King of Bashan, For His kindness is everlasting;

Psalms 136:21 And gave their land as an inheritance, For His kindness is everlasting;

Psalms 136:22 An inheritance to Yisra'el His servant, For His kindness is everlasting.

Psalms 136:23 Who remembered us in our humiliation, For His kindness is everlasting;

Psalms 136:24 And rescued us from our adversaries, For His kindness is everlasting;

Psalms 136:25 Who gives food to all flesh, For His kindness is everlasting.

Psalms 136:26 Give thanks to the Ėl of the heavens! For His kindness is everlasting.

Psalms 137:1 By the rivers of Baḡel, There we sat down and we wept As we remembered Tsiyon.

Psalms 137:2 We hung our lyres Upon the willows in the midst of it.

Psalms 137:3 For there our captors Asked us for the words of a song, And our plunderers for rejoicing, saying, "Sing to us a song of Tsiyon!"

Psalms 137:4 How could we sing the song of YĕHôVâH (יהוה) On foreign soil?

Psalms 137:5 If I forget you, O Yerushalayim, Let my right hand forget.

Psalms 137:6 Let my tongue cleave to my palate, If I do not remember you, If I do not exalt Yerushalayim Above my chief joy.

Psalms 137:7 Remember, O YĕHôVâH (יהוה), against the sons of Eḡom The day of Yerushalayim, Who said, "Lay it bare, lay it bare, To its foundation!"

Psalms 137:8 O daughter of Baḡel, who are to be destroyed, Blessed is he who repays you your deed, What you did to us!

Psalms 137:9 Blessed is he who shall take And dash your little ones against the rock.

Psalm 138:1 I give You thanks with all my heart;
Before the mighty ones I sing praises to You.
Psalm 138:2 I bow myself toward Your Holy Hēḱal,
And give thanks to Your Name For Your kindness
and for Your truth; For You have made great Your
Word, Your Name, above all.
Psalm 138:3 On the day I called You did answer me,
You made me bold with strength in my being.
Psalm 138:4 Let all the sovereigns of the earth Give
thanks to You, O YēHôVâH (יהוה), When they shall
hear the words of Your mouth.
Psalm 138:5 And let them sing of the ways of
YēHôVâH (יהוה), For great is the esteem of YēHôVâH
(יהוה).
Psalm 138:6 Though YēHôVâH (יהוה) is exalted, He
looks on the humble; But the proud He perceives
from a distance.
Psalm 138:7 Though I walk in the midst of distress,
You revive me; You stretch out Your hand Against
the wrath of my enemies, And Your right hand
saves me.
Psalm 138:8 YēHôVâH (יהוה) does perfect for me. O
YēHôVâH (יהוה), Your kindness is everlasting. Do not
forsake the works of Your hands.
Psalm 139:1 O YēHôVâH (יהוה), You have searched
me And know me.
Psalm 139:2 You know my sitting down and my
rising up; You understand my thought from afar.
Psalm 139:3 You sift my path and my lying down,
And know well all my ways.
Psalm 139:4 For there is not a word on my tongue,
But see, O YēHôVâH (יהוה), You know it all!
Psalm 139:5 You have closed me in, behind and
before, And laid Your hand upon me –
Psalm 139:6 Knowledge too wondrous for me, It is
high, I am unable to reach it.
Psalm 139:7 Where would I go from Your Spirit
[Ruach רוח]? Or where would I flee from Your face?
Psalm 139:8 If I go up into the heavens, You are
there; If I make my bed in the grave, see, You are
there.

Psalm 139:9 I take the wings of the morning, I dwell
in the uttermost parts of the sea,
Psalm 139:10 There, too, Your hand would lead
me, And Your right hand hold me.
Psalm 139:11 If I say, "Darkness shall cover me,"
Then night would be light to me;
Psalm 139:12 Even darkness is not dark for You,
But night shines as the day – As is darkness, so is
light.
Psalm 139:13 For You, You possessed my kidneys,
You have covered me in my mother's womb.
Psalm 139:14 I give thanks to You, For I am
awesomely and wondrously made! Wondrous are
Your works, And my being knows it well.
Psalm 139:15 My bones was not concealed from
You, When I was shaped in a hidden place, Knit
together in the depths of the earth.
Psalm 139:16 Your eyes saw my unformed body.
And in Your book all of them were written, The
days they were formed, While none was among
them.
Psalm 139:17 And how precious are Your thoughts
to me, O Ėl! How great has been the sum of them!
Psalm 139:18 If I should count them, They would
be more than the sand; When I wake up, I am still
with You.
Psalm 139:19 Oh, that You would slay the wrong, O
Eloah! Depart from me, therefore, men of
bloodshed!
Psalm 139:20 They speak against You wickedly.
Bring Your enemies to naught!
Psalm 139:21 O YēHôVâH (יהוה), do I not hate them,
who hate You? And do I not loathe those who rise
up against You?
Psalm 139:22 With a complete hatred I hate them;
They have become my enemies.
Psalm 139:23 Search me, O Ėl, and know my heart;
Try me, and know my thoughts;
Psalm 139:24 And see if an idolatrous way is in me,
And lead me in the way everlasting.
Psalm 140:1 Rescue me, O YēHôVâH (יהוה), from
men of evil; Preserve me from men of violence,

Psalms 140:2 Who have devised evils in their hearts;
They stir up conflicts all day long.

Psalms 140:3 They sharpen their tongues like a
snake; The poison of cobras is under their lips.
Selah.

Psalms 140:4 Guard me, O YēHôVâH (יהוה), from the
hands of the wrong; Guard me from a man of
violence, Who have schemed to trip up my steps.

Psalms 140:5 The proud have hidden a trap for me,
and cords; They have spread a net by the wayside;
They have set snares for me. Selah.

Psalms 140:6 I said to YēHôVâH (יהוה), "You are my
Ēl; Hear the voice of my prayers, O YēHôVâH (יהוה).

Psalms 140:7 "O Master YēHôVâH (יהוה), my saving
strength, You have screened my head in the day of
battle.

Psalms 140:8 "Do not grant the desires of the
wrong, O YēHôVâH (יהוה); Do not promote his
scheme. Selah.

Psalms 140:9 "Those who surround me lift up their
head; The trouble of their lips cover them;

Psalms 140:10 "Let burning coals fall on them; Let
them be made to fall into the fire, Into deep pits,
let them not rise again.

Psalms 140:11 "Let not a slanderer be established in
the earth; Let evil hunt the man of violence
speedily."

Psalms 140:12 I have known that YēHôVâH (יהוה)
maintains The cause of the afflicted, The right-
ruling of the poor.

Psalms 140:13 Only, let the righteous give thanks to
Your Name, Let the straight ones dwell in Your
presence.

Psalms 141:1 YēHôVâH (יהוה), I have cried out to
You; Hasten to me! Give ear to my voice when I cry
out to You.

Psalms 141:2 Let my prayer be prepared before You
as incense, The lifting up of my hands as the
evening offering.

Psalms 141:3 O YēHôVâH (יהוה), set a guard for my
mouth; Watch over the door of my lips.

Psalms 141:4 Let not my heart be inclined to evil, To
practise deeds of wrongness With men working
wickedness, And let me not eat of their delicacies.

Psalms 141:5 Let the righteous one smite me Or
reprove me in kindness – It is oil on my head. Let
my head not refuse it. My prayer is still against
their evil deeds.

Psalms 141:6 Their judges have been thrown down
By the sides of the rock, But they have heard my
words, For they have been pleasant.

Psalms 141:7 Our bones are scattered at the mouth
of the grave, As when one ploughs and breaks up
the earth.

Psalms 141:8 But my eyes are upon You, O Master
YēHôVâH (יהוה). In You I take refuge; Do not pour
out my life.

Psalms 141:9 Guard me from the clutches Of the
trap they have laid for me, And from the snares Of
the workers of wickedness.

Psalms 141:10 Let the wrong fall into their own
nets, While I pass by.

Psalms 142:1 I cry out to YēHôVâH (יהוה) with my
voice; I pray to YēHôVâH (יהוה) with my voice.

Psalms 142:2 I pour out my complaint before Him; I
declare before Him my distress.

Psalms 142:3 When my Spirit [Ruach רוח] grew faint
within me, Then You know my path. In the way in
which I walk They have hidden a trap for me.

Psalms 142:4 Look to the right hand and see, And no
one is concerned for me; No refuge remains to me;
No one inquires after my being.

Psalms 142:5 I cried out to You, O YēHôVâH (יהוה): I
said, "You are my refuge, My portion in the land of
the living.

Psalms 142:6 "Listen to my cry, For I am brought
very low; Deliver me from my persecutors, For they
are too strong for me.

Psalms 142:7 "Bring my being out of prison, To give
thanks to Your Name. Let the righteous gather
around me, Because You deal kindly with me."

Psalm 143:1 Hear my prayer, O YĕHôVâH (יהוה),
Give ear to my pleadings In Your trustworthiness.
Answer me in Your righteousness.

Psalm 143:2 And do not enter into right-ruling with
Your servant, For before You no one living is in the
right.

Psalm 143:3 For the enemy has pursued my being;
He has crushed my life to the ground; He has made
me dwell in dark places, Like the dead of old.

Psalm 143:4 Therefore my Spirit [Ruach רוח] grew
faint within me, My heart within me is stunned.

Psalm 143:5 I remembered the days of old; I
meditated on all Your works; I ponder on the work
of Your hands.

Psalm 143:6 I have spread out my hands to You;
My being is like a thirsty land for You. Selah.

Psalm 143:7 Hasten, answer me, O YĕHôVâH (יהוה);
My Spirit [Ruach רוח] fails! Do not hide Your face
from me, Lest I be like those going down into the
pit.

Psalm 143:8 Let me hear Your kindness in the
morning, For in You I have put my trust; Let me
know the way in which I should walk, For I have
lifted up my being to You.

Psalm 143:9 Deliver me from my enemies, O
YĕHôVâH (יהוה); I take refuge in You.

Psalm 143:10 Teach me to do Your good pleasure,
For You are my Elohim (אלהים). Let Your good Spirit
[Ruach רוח] lead me In the land of straightness.

Psalm 143:11 For the sake of Your Name, O
YĕHôVâH (יהוה), revive me! In Your righteousness,
Bring my being out of distress.

Psalm 143:12 And in Your kindness, Cut off my
enemies. And destroy all the adversaries of my life,
For I am Your servant!

Psalm 144:1 Blessed be YĕHôVâH (יהוה) my Rock,
Who is teaching my hands for fighting, My fingers
for battle;

Psalm 144:2 My kindness and my stronghold, My
tower and my deliverer, My shield, and in whom I
take refuge, Who is subduing peoples under me.

Psalm 144:3 YĕHôVâH (יהוה), what is man, that You
should know him? Son of man, that You should
think of him?

Psalm 144:4 Man is like a breath, His days like a
passing shadow.

Psalm 144:5 Incline Your heavens, O YĕHôVâH
(יהוה), and come down; Touch the mountains that
they smoke.

Psalm 144:6 Send forth lightning and scatter them,
Send forth Your arrows and confuse them.

Psalm 144:7 Send forth Your hand from above;
Rescue me and deliver me out of great waters,
From the hand of foreigners,

Psalm 144:8 Whose mouth has spoken falsehood,
And whose right hand is a right hand of lies.

Psalm 144:9 O Elohim (אלהים), a new song I sing to
You; On a harp of ten strings I sing praises to You,

Psalm 144:10 Who gives deliverance to sovereigns,
Who rescues Dawid His servant From the evil
sword.

Psalm 144:11 Rescue me and deliver me from the
hand of foreigners, Whose mouth has spoken
falsehood, And whose right hand is a right hand of
lies;

Psalm 144:12 Because our sons are like plants
Grown up in their youth; Our daughters like hewn
stones, Polished, like a palace building;

Psalm 144:13 Let our storehouses be filled,
Supplying all kinds; Let our sheep bring forth
thousands And ten thousands in our fields;

Psalm 144:14 Our cattle well-laden; No breaking in,
no going out; And no crying in our streets.

Psalm 144:15 Blessed are the people who have it
so; Blessed are the people whose Elohim (אלהים) is
YĕHôVâH (יהוה) !

Psalm 145:1 I exalt You, my Elohim (אלהים), O
Sovereign; And bless Your Name forever and ever.

Psalm 145:2 All day long I bless You, And praise
Your Name forever and ever.

Psalm 145:3 Great is YĕHôVâH (יהוה), and greatly to
be praised; And His greatness is unsearchable.

Psalms 145:4 Generation after generation praise Your works, And they declare Your mighty acts.
 Psalm 145:5 I declare the glorious splendour of Your excellency, And the matters of Your wondrous works.
 Psalm 145:6 And they speak of the might of Your awesome acts, And I recount Your greatness.
 Psalm 145:7 They send forth the remembrance of Your great goodness, And they sing of Your righteousness.
 Psalm 145:8 YĕHôVâH (יהוה) shows favour and is compassionate, Patient and great in kindness.
 Psalm 145:9 YĕHôVâH (יהוה) is good to all, And He has compassion on all His works.
 Psalm 145:10 All Your works give thanks to You, O YĕHôVâH (יהוה), And Your kind ones bless You.
 Psalm 145:11 They speak of the esteem of Your reign, And talk of Your might,
 Psalm 145:12 To make known to the sons of men His mighty acts, And the glorious splendour of His reign.
 Psalm 145:13 Your reign is an everlasting reign, And Your rule is throughout all generations.
 Psalm 145:14 YĕHôVâH (יהוה) is supporting all who are falling, And raising up all who are bowed down.
 Psalm 145:15 The eyes of all look to You expectantly, And You are giving them their food in its season,
 Psalm 145:16 Opening Your hand and satisfying The desire of all that live.
 Psalm 145:17 YĕHôVâH (יהוה) is righteous in all His ways, And kind in all His works.
 Psalm 145:18 YĕHôVâH (יהוה) is near to all who call upon Him, To all who call upon Him in truth.
 Psalm 145:19 He does the desire of those who fear Him; And He hears their cry and saves them.
 Psalm 145:20 YĕHôVâH (יהוה) preserves all those loving Him, But all the wrong ones He destroys.
 Psalm 145:21 My mouth speaks the praise of YĕHôVâH (יהוה), And let all flesh bless His Holy Name, Forever and ever.

Psalms 146:1 Praise Yah! Praise YĕHôVâH (יהוה), O my being!
 Psalm 146:2 While I live I praise YĕHôVâH (יהוה); I sing praises to my Elohîm (אלהים) while I exist.
 Psalm 146:3 Do not put your trust in princes, In a son of man, in whom is no deliverance.
 Psalm 146:4 His Spirit [Ruach רוח] goes out, he returns to his earth; In that day his plans perish.
 Psalm 146:5 Blessed is he who has the Ėl of Ya'aqob for his help, Whose expectancy is in YĕHôVâH (יהוה) his Elohîm (אלהים),
 Psalm 146:6 Maker of the heavens and earth, The sea and all that is in them, Who is guarding truth forever,
 Psalm 146:7 Doing right-ruling for the oppressed, Giving bread to the hungry. YĕHôVâH (יהוה) releases those who are bound,
 Psalm 146:8 YĕHôVâH (יהוה) opens the eyes of the blind, YĕHôVâH (יהוה) raises those who are bowed down, YĕHôVâH (יהוה) loves the righteous.
 Psalm 146:9 YĕHôVâH (יהוה) guards the strangers, He lifts up the fatherless and widow, But the way of the wrong ones He turns upside down.
 Psalm 146:10 YĕHôVâH (יהוה) reigns forever, O Tsiyon, Your Elohîm (אלהים) to all generations. Praise Yah!
 Psalm 147:1 Praise Yah! For it is good to sing praises to our Elohîm (אלהים). For it is pleasant – praise is fitting.
 Psalm 147:2 YĕHôVâH (יהוה) builds up Yerushalayim, He gathers the outcasts of Yisra'el –
 Psalm 147:3 He heals the broken-hearted And binds up their wounds.
 Psalm 147:4 He appoints the number of the stars, He gives names to all of them.
 Psalm 147:5 Great is our Master and mighty in power, There is no limit to His understanding.
 Psalm 147:6 YĕHôVâH (יהוה) lifts up the meek ones, He throws the wrong ones down to the ground.
 Psalm 147:7 Respond to YĕHôVâH (יהוה) with thanksgiving; Sing praises on a lyre to our Elohîm (אלהים),

Psalms 147:8 Who covers the heavens with clouds,
Who prepares rain for the earth, Who makes grass
to sprout on the mountains,
Psalms 147:9 Giving to the beast its food, To the
young ravens that cry.
Psalms 147:10 He does not delight in the strength of
the horse, He takes no pleasure in the legs of a
man.
Psalms 147:11 YĕHôVâH (יהוה) takes pleasure in
those who fear Him, In those who wait for His
kindness.
Psalms 147:12 Extol YĕHôVâH (יהוה), O
Yerushalayim! Praise your Elohîm (אלהים), O
Tsiyon!
Psalms 147:13 For He has strengthened the bars of
your gates, He has blessed your children in your
midst,
Psalms 147:14 Who makes peace in your borders,
He satisfies you with the finest wheat;
Psalms 147:15 Who sends out His command to the
earth, His word runs very speedily;
Psalms 147:16 Who gives snow like wool, He
scatters the frost like ashes;
Psalms 147:17 Throwing out His hail like pieces;
Who does stand before His cold?
Psalms 147:18 He sends out His word and melts
them, He causes His wind to blow – the waters
flow;
Psalms 147:19 Declaring His Word to Ya'aqob, His
laws and His right- rulings to Yisra'el.
Psalms 147:20 He has not done so with any nation;
And they have not known His right-rulings! Praise
Yah!
Psalms 148:1 Praise Yah! Praise YĕHôVâH (יהוה) from
the heavens, Praise Him in the heights!
Psalms 148:2 Praise Him, all His messengers; Praise
Him, all His hosts!
Psalms 148:3 Praise Him, sun and moon; Praise Him,
all you stars of light!
Psalms 148:4 Praise Him, heavens of heavens, And
you waters above the heavens!

Psalms 148:5 Let them praise the Name of YĕHôVâH (יהוה), For He commanded and they were created.
Psalms 148:6 And He established them forever and
ever, He gave a law and they pass not beyond.
Psalms 148:7 Praise YĕHôVâH (יהוה) from the earth,
You great sea creatures and all the depths,
Psalms 148:8 Fire and hail, snow and clouds, Stormy
wind that does His word,
Psalms 148:9 The mountains and all hills, Fruit tree
and all cedars,
Psalms 148:10 Wild beasts and all cattle, Creeping
creatures and flying birds,
Psalms 148:11 Sovereigns of the earth and all
peoples, Rulers and all judges of the earth,
Psalms 148:12 Both young men and maidens, Old
men and children.
Psalms 148:13 Let them praise the Name of
YĕHôVâH (יהוה), For His Name alone is exalted, His
splendour is above the earth and heavens.
Psalms 148:14 He also lifts up the horn of His
people, The praise of all His kind ones; Of the
children of Yisra'el, A people near to Him. Praise
Yah!
Psalms 149:1 Praise Yah! Sing to YĕHôVâH (יהוה) a
new song, His praise in an assembly of kind ones.
Psalms 149:2 Let Yisra'el rejoice in their Maker; Let
the children of Tsiyon exult in their King.
Psalms 149:3 Let them praise His Name in a dance;
Let them sing praises to Him with the tambourine
and lyre.
Psalms 149:4 For YĕHôVâH (יהוה) takes pleasure in
His people; He embellishes the meek ones with
deliverance.
Psalms 149:5 Let the kind ones exult in esteem; Let
them sing aloud on their beds.
Psalms 149:6 Let the exaltation of El be in their
mouth, And a two-edged sword in their hand,
Psalms 149:7 To execute vengeance on the gentiles,
Punishments on the peoples;
Psalms 149:8 To bind their sovereigns with chains,
And their nobles with iron bands;

Psalm 149:9 To execute on them the written right-ruling; A splendour it is for all His kind ones. Praise Yah!

Psalm 150:1 Praise Yah! Praise Ēl in His Holy place; Praise Him in His mighty expanse!

Psalm 150:2 Praise Him for His mighty acts; Praise Him according to His excellent greatness!

Psalm 150:3 Praise Him with the blowing of the ram's horn; Praise Him with the harp and lyre!

Psalm 150:4 Praise Him with tambourine and dance; Praise Him with stringed instruments and flutes!

Psalm 150:5 Praise Him with sounding cymbals; Praise Him with resounding cymbals!

Psalm 150:6 Let all that have breath praise Yah. Praise Yah!

Proverbs Outline

1. The Beginning of Knowledge (1:1 - 7)
2. The Way of Wisdom (1:8 - 9:18)
 - a. Appeals and Warnings (1:8 - 33)
 - i. The Enticement of Sin (1:8 - 19)
 - ii. Wisdom Calls Aloud (1:20 - 33)
 - b. Wisdom (2:1 - 4:27)
 - i. The Benefits of Wisdom (2:1 - 22)
 - ii. Trust in Yêhōvâh with All Your Heart (3:1 - 12)
 - iii. The Blessings of Wisdom (3:13 - 35)
 - iv. A Father's Instruction (4:1 - 27)
 - c. Folly (5:1 - 7:27)
 - i. Avoiding Immorality (5:1 - 23)
 - ii. Warnings against Foolishness (6:1 - 19)
 - iii. Warnings against Adultery (6:20 - 35)
 - iv. Warning about the Adulteress (7:1 - 27)
 - d. Appeals to Wisdom (8:1 - 9:18)

- i. The Excellence of Wisdom (8:1 - 36)
- ii. The Way of Wisdom (9:1 - 12)
- iii. The Way of Folly (9:13 - 18)
3. Solomon's Proverbs (10:1 - 22:16)
 - a. The Wise Son (10:1 - 32)
 - b. Dishonest Scales (11:1 - 31)
 - c. Loving Discipline and Knowledge (12:1 - 28)
 - d. A Father's Discipline (13:1 - 25)
 - e. The Wise Woman (14:1 - 35)
 - f. A Gentle Answer Turns Away Wrath (15:1 - 33)
 - g. The Reply of the Tongue Is from Yêhōvâh (16:1 - 33)
 - h. Better a Dry Morsel in Quietness (17:1 - 28)
 - i. The Selfishness of the Unfriendly (18:1 - 24)
 - j. The Man of Integrity (19:1 - 29)
 - k. Wine is a Mocker (20:1 - 30)
 - l. The King's Heart (21:1 - 31)
 - m. A Good Name (22:1 - 16)
4. Thirty Sayings of the Wise (22:17 - 24:22)
5. Further Sayings of the Wise (24:23 - 34)
6. Hezekiah's Collection of Solomon's Proverbs (25:1 - 29:27)
7. The Words of Agur (30:1 - 33)
8. The Sayings of King Lemuel (31:1 - 9)
9. The Virtues of a Noble Woman (31:10 - 31)

Mishlê/Proverbs

Prov 1:1 The proverbs of Shelomoh son of Dawid, King of Yisra'el:

Prov 1:2 For knowing wisdom and discipline, For understanding the words of understanding,
Prov 1:3 For receiving the discipline of wisdom, Righteousness, right-ruling, and straightness;
Prov 1:4 For giving insight to the simple, Knowledge and discretion to the young.

Prov 1:5 The wise one hears and increases learning,
And the understanding one gets wise counsel,
Prov 1:6 For understanding a proverb and a figure,
The words of the wise and their riddles.

Prov 1:7 The fear of YĕHôVâH (יהוה) is the beginning
of knowledge; Fools despise wisdom and discipline.

Prov 1:8 My son, heed the discipline of your father,
And do not forsake the Law of your mother;

Prov 1:9 For they are a fair wreath on your head,
And chains about your neck.

Prov 1:10 My son, if sinners entice you, do not give
in.

Prov 1:11 If they say, "Come with us, let us lie in
wait for blood, Let us ambush the innocent without
cause.

Prov 1:12 "Let us swallow them alive like the grave,
And entirely, like those going down to the pit.

Prov 1:13 "Let us find all precious goods, Let us fill
our houses with spoil.

Prov 1:14 "Cast in your lot among us, Let us all
have one purse,"

Prov 1:15 My son, do not walk in the way with
them, Keep your foot from their path;

Prov 1:16 For their feet run to evil, And they hurry
to shed blood.

Prov 1:17 For in vain the net is spread In the sight
of any bird.

Prov 1:18 But they lie in wait for their own blood,
They ambush their own lives.

Prov 1:19 Such are the ways of everyone greedy for
gain; It takes away the life of its owners.

Prov 1:20 Wisdom calls aloud outside; She raises
her voice in the broad places.

Prov 1:21 At the head of the noisy streets she cries
out, At the openings of the gates, In the city she
speaks her words:

Prov 1:22 "How long, you simple ones, Would you
love simplicity, And shall scoffers delight in their
scoffing, And fools hate knowledge?

Prov 1:23 "Turn at my reproof. See, I pour out my
Spirit [Ruach רוח] on you, I make my words known
to you.

Prov 1:24 "Because I called and you refused, I have
stretched out my hand and no one inclined,

Prov 1:25 "And you spurned all my counsel, And
would not yield to my reproof,

Prov 1:26 "Let me also laugh at your calamity,
Mock when your dread comes,

Prov 1:27 "When your dread comes like a storm,
And your calamity comes like a whirlwind, When
distress and anguish come upon you.

Prov 1:28 "Let them then call on me, but I answer
not; Let them seek me, but not find me.

Prov 1:29 "Because they hated knowledge And did
not choose the fear of YĕHôVâH (יהוה),

Prov 1:30 "They did not accept my counsel, They
despised all my reproof,

Prov 1:31 "Therefore let them eat the fruit of their
own way, And be filled with their own counsels.

Prov 1:32 "For the turning away of the simple slays
them, And the complacency of fools destroys them.

Prov 1:33 "But whoever listens to me dwells safely,
And is at ease from the dread of evil."

Prov 2:1 My son, if you accept my words, And
treasure up my commands with you,

Prov 2:2 So that you make your ear attend to
wisdom, Incline your heart to understanding;

Prov 2:3 For if you cry for discernment, Lift up your
voice for understanding,

Prov 2:4 If you seek her as silver, And search for
her as hidden treasures,

Prov 2:5 Then you would understand the fear of
YĕHôVâH (יהוה), And find the knowledge of Elohim
(אלהים).

Prov 2:6 For YĕHôVâH (יהוה) gives wisdom; Out of
His mouth come knowledge and understanding.

Prov 2:7 And He treasures up stability for the
straight, A shield to those walking blamelessly,

Prov 2:8 To watch over the paths of right-ruling,
And the way of His kind ones He guards.

Prov 2:9 Then you would understand righteousness
And right-ruling, and straightness – Every good
path.

Prov 2:10 For wisdom would enter your heart, And knowledge be pleasant to your being,
Prov 2:11 Discretion would guard you;
Understanding would watch over you,
Prov 2:12 To deliver you from the evil way, From the man who speaks perversities,
Prov 2:13 Those who leave the paths of straightness To walk in the ways of darkness;
Prov 2:14 Who rejoice to do evil; They delight in the perversities of evil;
Prov 2:15 Whose paths are crooked, And they are perverted in their ways;
Prov 2:16 To deliver you from the strange woman, From the foreigner who flatters with her words,
Prov 2:17 Who forsakes the companion of her youth, And has forgotten the covenant of her **Elohim (אלהים)**.
Prov 2:18 For her house has sunk down to death, And her paths to the dead;
Prov 2:19 None going in to her does return, Nor do they reach the paths of life –
Prov 2:20 So walk in the way of goodness, And guard the paths of righteousness.
Prov 2:21 For the straight shall dwell in the earth, And the perfect be left in it;
Prov 2:22 But the wrong shall be cut off from the earth, And the treacherous ones plucked out of it.
Prov 3:1 My son, do not forget my Law, And let your heart watch over my commands;
Prov 3:2 For length of days and long life And peace they add to you.
Prov 3:3 Let not kindness and truth forsake you – Bind them around your neck, Write them on the tablet of your heart,
Prov 3:4 Thus finding favour and good insight In the eyes of **Elohim (אלהים)** and man.
Prov 3:5 Trust in **YēHôVâH (יהוה)** with all your heart, And lean not on your own understanding;
Prov 3:6 Know Him in all your ways, And He makes all your paths straight.
Prov 3:7 Do not be wise in your own eyes; Fear **YēHôVâH (יהוה)** and turn away from evil.

Prov 3:8 It is healing to your navel, And moistening to your bones.
Prov 3:9 Esteem **YēHôVâH (יהוה)** with your goods, And with the first-fruits of all your increase;
Prov 3:10 Then your storehouses shall be filled with plenty, And your vats overflow with new wine.
Prov 3:11 My son, do not despise the discipline of **YēHôVâH (יהוה)**, And do not loathe His reproof;
Prov 3:12 For whom **YēHôVâH (יהוה)** loves He reproofs, As a father the son whom he delights in.
Prov 3:13 Blessed is the man who has found wisdom, And the man who gets understanding;
Prov 3:14 For the gain from it is better Than gain from silver, And its increase than fine gold.
Prov 3:15 She is more precious than rubies, And all your delights are not comparable to her.
Prov 3:16 Length of days is in her right hand, Riches and esteem in her left hand.
Prov 3:17 Her ways are pleasant ways, And all her paths are peace.
Prov 3:18 She is a tree of life to those taking hold of her, And blessed are all who retain her.
Prov 3:19 **YēHôVâH (יהוה)** founded the earth by wisdom; He established the heavens by understanding;
Prov 3:20 By His knowledge the depths were broken up, And clouds drop down dew.
Prov 3:21 My son, let them not depart from your eyes; Watch over sound wisdom and discretion;
Prov 3:22 Then they become life to your being And an adorning to your neck.
Prov 3:23 Then you would walk safely in your way, And your foot would not stumble.
Prov 3:24 When you lie down, you need not be afraid. And you shall lie down and your sleep shall be sweet.
Prov 3:25 Do not be afraid of sudden dread, Nor of the ruin of the wrong when it comes;
Prov 3:26 For **YēHôVâH (יהוה)** is at your side, And He shall guard your foot from being caught.

Prov 3:27 Do not withhold good from those who deserve it, When it is in the power of your hand to do so.

Prov 3:28 Do not say to your neighbour, "Go, and come back, and tomorrow I give it," When you have it with you.

Prov 3:29 Do not plan evil against your neighbour, Seeing he dwells safely beside you.

Prov 3:30 Do not strive with a man without cause, If he has done you no evil.

Prov 3:31 Do not envy a cruel man, And choose none of his ways;

Prov 3:32 For the perverse one is an abomination to YēHôVâH (יהוה), And His secret counsel is with the straight.

Prov 3:33 The curse of YēHôVâH (יהוה) is on the house of the wrong, But He blesses the home of the righteous.

Prov 3:34 He certainly scoffs the scoffers, But gives favour to the humble.

Prov 3:35 The wise do inherit esteem, But fools are bearing away shame!

Prov 4:1 Children, listen to the discipline of a father, And give attention to know understanding;

Prov 4:2 For I gave you good instruction: Do not forsake my Law.

Prov 4:3 For I was my father's son, Tender and the only one in the eyes of my mother,

Prov 4:4 Then he taught me and said to me, "Let your heart hold fast my words; Guard my commands, and live.

Prov 4:5 "Get wisdom! Get understanding! Do not forget, and do not turn away From the words of my mouth.

Prov 4:6 "Do not leave her, and let her guard you; Love her, and let her watch over you.

Prov 4:7 "The beginning of wisdom is: Get wisdom! And with all your getting, get understanding.

Prov 4:8 "Exalt her, and let her uplift you; She brings you esteem when you embrace her.

Prov 4:9 "She gives your head a fair wreath, She shields you with an adorning crown."

Prov 4:10 Hear, my son, and accept my words, And let the years of your life be many.

Prov 4:11 I have taught you in the way of wisdom, I have led you in straight paths.

Prov 4:12 When you walk your steps shall not be hindered, And if you run you shall not stumble.

Prov 4:13 Hold fast to discipline, do not let go; Watch over her, for she is your life.

Prov 4:14 Do not enter the path of the wrong, And do not walk in the way of evil-doers.

Prov 4:15 Avoid it, do not pass by it; Turn away from it and pass on.

Prov 4:16 For they do not sleep unless they have done evil. And their sleep is taken away unless they make someone fall.

Prov 4:17 For they have eaten the bread of wrongdoing, And they drink the wine of violence.

Prov 4:18 But the path of the righteous is like the light of dawn, That shines ever brighter unto the perfect day.

Prov 4:19 The way of the wrong is like darkness; They do not know at what they stumble.

Prov 4:20 My son, listen to my words; Incline your ear to my sayings.

Prov 4:21 Let them not depart from your eyes; Guard them in the midst of your heart;

Prov 4:22 For they are life to those who find them, And healing to all their flesh.

Prov 4:23 Watch over your heart with all diligence, For out of it are the sources of life.

Prov 4:24 Turn away from you a crooked mouth, And put perverse lips far from you.

Prov 4:25 Let your eyes look forward, And your eyelids look straight before you.

Prov 4:26 Consider the path of your feet, And all your ways are established.

Prov 4:27 Do not turn to the right or the left; Turn your foot away from evil.

Prov 5:1 My son, listen to my wisdom; Incline your ear to my understanding,

Prov 5:2 So as to watch over discretion, And your lips guard knowledge.

Prov 5:3 For the lips of a strange woman drip honey, And her mouth is smoother than oil;
 Prov 5:4 But in the end she is bitter as wormwood, Sharp as a two-edged sword.
 Prov 5:5 Her feet go down to death, Her steps lay hold of the grave.
 Prov 5:6 She does not consider the path of life; Her ways are unstable – you do not know it.
 Prov 5:7 So now, listen to me, you children, And do not turn away from the words of my mouth.
 Prov 5:8 Keep your way far from her, And do not come near the door of her house,
 Prov 5:9 Lest you give your splendour to others, And your years to one who is cruel;
 Prov 5:10 Lest strangers be filled with your strength, And your labours go to the house of a foreigner.
 Prov 5:11 Then you shall howl in your latter end, When your flesh and your body are consumed,
 Prov 5:12 And shall say, “How I have hated discipline, And my heart has despised reproof!
 Prov 5:13 “And I have not heeded the voice of my teachers, And I have not inclined my ear to those who instructed me!
 Prov 5:14 “In a little while I was in all evil, In the midst of an assembly and a congregation.”
 Prov 5:15 Drink water from your own cistern, And running water from your own well.
 Prov 5:16 Should your springs be scattered abroad, Rivers of water in the streets?
 Prov 5:17 And not for strangers with you.
 Prov 5:18 Let your fountain be blessed, And rejoice with the wife of your youth –
 Prov 5:19 A loving deer and a pleasant doe! Let her breasts satisfy you at all times. And be captivated by her love always.
 Prov 5:20 For why should you, my son, Be captivated by a strange woman, And embrace the bosom of a foreigner?
 Prov 5:21 For the ways of man Are before the eyes of YĕHôVâH (יהוה), And He considers all his paths.

Prov 5:22 The wrong one is entrapped In his own crookednesses, And he is caught in the cords of his sin.
 Prov 5:23 He dies for lack of discipline, And in the greatness of his folly He goes astray.
 Prov 6:1 My son, if you: Have become guarantor for your friend, Have shaken hands in pledge for a stranger,
 Prov 6:2 Have been snared by the words of your own mouth, Have been caught by the words of your mouth –
 Prov 6:3 Do this at once, my son, and deliver yourself, For you have come into the hand of your friend: Go, humble yourself, and urge your friend.
 Prov 6:4 Give no sleep to your eyes, Nor slumber to your eyelids.
 Prov 6:5 Deliver yourself like a gazelle from the hunter's hand, And like a bird from the hand of the trapper.
 Prov 6:6 Go to the ant, you lazy one! See her ways and be wise,
 Prov 6:7 Which, having no commander, overseer or ruler,
 Prov 6:8 Provides her supplies in the summer, Gathers her food in the harvest.
 Prov 6:9 How long would you lie down, O lazy one? When do you arise from your sleep?
 Prov 6:10 A little sleep, a little slumber, A little folding of the hands to lie down;
 Prov 6:11 And your poverty shall come like a prowler, And your need as an armed man.
 Prov 6:12 A man of Beliya'al, a wicked man, Walks with a perverse mouth,
 Prov 6:13 Winks with his eyes, shuffles his feet, Points with his fingers;
 Prov 6:14 Perverseness is in his heart, Plotting evil at all times, He sends out strife.
 Prov 6:15 Therefore his calamity comes suddenly; Instantly he is broken, And there is no healing.
 Prov 6:16 These six matters YĕHôVâH (יהוה) hates, And seven are an abomination to Him:

Prov 6:17 A proud look, A lying tongue, And hands shedding innocent blood,

Prov 6:18 A heart devising wicked schemes, Feet quick to run to evil,

Prov 6:19 A false witness breathing out lies, And one who causes strife among brothers.

Prov 6:20 My son, watch over your father's command, And do not forsake the Law of your mother.

Prov 6:21 Bind them on your heart always; Tie them around your neck.

Prov 6:22 When you are walking about, it leads you; When you lie down, it guards you. And when you have woken up, It talks to you.

Prov 6:23 For the command is a lamp, And the Law a light, And reproofs of discipline a way of life,

Prov 6:24 To guard you against an evil woman, From the flattering tongue of a strange woman.

Prov 6:25 Do not desire her prettiness in your heart, Neither let her captivate you with her eyelids.

Prov 6:26 For because of a whore One is brought to a crust of bread. And an adulteress hunts a precious life.

Prov 6:27 Would a man take fire to his bosom, And his garments not be burned?

Prov 6:28 Would a man walk on hot coals, And his feet not be scorched?

Prov 6:29 So is he who goes in to his neighbour's wife; None who touches her goes unpunished.

Prov 6:30 They do not despise a thief If he steals to satisfy his appetite when he is starving.

Prov 6:31 Yet if he is caught he repays sevenfold; He gives all the wealth of his house.

Prov 6:32 He who commits adultery with a woman lacks heart; He who does it destroys his own life.

Prov 6:33 He finds smiting and shame, And his reproach is not wiped away.

Prov 6:34 For jealousy enrages a man, And he does not spare in the day of vengeance.

Prov 6:35 He does not regard any ransom, Nor accept your bribe, however great!

Prov 7:1 My son, guard my words, And treasure up my commands with you.

Prov 7:2 Guard my commands and live, And my Law as the apple of your eye.

Prov 7:3 Bind them on your fingers; Write them on the tablet of your heart.

Prov 7:4 Say to wisdom, "You are my sister," And call understanding a close friend,

Prov 7:5 To guard you against the strange woman, Against the foreigner who flatters with her words.

Prov 7:6 For at the window of my house I looked through my lattice,

Prov 7:7 And I saw among the simple, I perceived among the youths, A young man lacking heart,

Prov 7:8 Passing through the street near her corner; And he went the way to her house

Prov 7:9 In the twilight, in the evening, In the black and dark night.

Prov 7:10 And look, a woman met him, Dressed like a whore, With a hidden heart.

Prov 7:11 She was boisterous and stubborn, Her feet did not stay at her own house.

Prov 7:12 Now in the street, Now in the square, And at every corner she lurks.

Prov 7:13 And she took hold of him and kissed him; She hardened her face and said to him:

Prov 7:14 "Peace offerings are with me; Today I have paid my vows.

Prov 7:15 "Therefore I came out to meet you, To earnestly seek your face, and I found you.

Prov 7:16 "I have spread my bed with coverings, Coloured linens of Mitsrayim.

Prov 7:17 "I have sprinkled my bed with myrrh, aloes, and cinnamon.

Prov 7:18 "Come, let us take our fill of love until morning; Let us delight ourselves with love.

Prov 7:19 "For my husband is not at home; He has gone on a long journey;

Prov 7:20 "He took a bag of silver with him; He comes home on the day of the new moon."

Prov 7:21 With her many words she leads him astray, With her smooth lips she seduces him.

Prov 7:22 He goes after her immediately, Like an ox he goes to the slaughter, And as in chains, a fool to the punishment,

Prov 7:23 Till an arrow strikes through his liver; Like a bird rushing into a snare, And did not know it would take his life.

Prov 7:24 And now, listen to me, you children; Pay attention to the words of my mouth:

Prov 7:25 Do not let your heart turn aside to her ways, Do not go astray in her paths.

Prov 7:26 For many are the wounded she has caused to fall, And numerous all her slain ones.

Prov 7:27 Her house is the way to the grave, Going down to the rooms of death.

Prov 8:1 Does not wisdom call, And understanding lift up her voice?

Prov 8:2 On the top of the heights along the way, Between the paths she has taken her stand.

Prov 8:3 Beside the gates, leading to the city, At the entrances, she shouts:

Prov 8:4 "O men, I call, to you, And my voice is to the sons of men.

Prov 8:5 "You simple ones, understand insight, And you fools, be of an understanding heart.

Prov 8:6 "Listen, for I speak noble words, And the opening of my lips is about straightness;

Prov 8:7 "For my mouth speaks truth; And wrongness is an abomination to my lips.

Prov 8:8 "All the words of my mouth are in righteousness, None of them twisted or crooked,

Prov 8:9 "All of them plain to him who understands, And straight to those who find knowledge.

Prov 8:10 "Accept my discipline, and not silver, And knowledge rather than choice gold;

Prov 8:11 "For wisdom is better than rubies, And all delights are not comparable to her.

Prov 8:12 "I, wisdom, have dwelt with insight, And I find knowledge, foresight.

Prov 8:13 "The fear of **YēHôVâH (יהוה)** is to hate evil. I have hated pride and arrogance, And the evil way, And the perverse mouth.

Prov 8:14 "Counsel is mine, and sound wisdom; I am understanding, mightiness is mine.

Prov 8:15 "By me sovereigns reign, And rulers make righteous decrees.

Prov 8:16 "By me princes rule, and nobles, All the judges of the earth.

Prov 8:17 "I love those who love me, And those who earnestly seek me do find me.

Prov 8:18 "Riches and esteem are with me, Enduring wealth and righteousness.

Prov 8:19 "My fruit is better than gold and fine gold, And my increase than choice silver.

Prov 8:20 "I walk in the way of righteousness, In the midst of the paths of right- ruling,

Prov 8:21 "To bestow substance on those who love me, And to fill their treasures.

Prov 8:22 " **YēHôVâH (יהוה)** possessed me, The beginning of His way, As the first of His works of old.

Prov 8:23 "I was set up ages ago, at the first, Before the earth ever was.

Prov 8:24 "When there were no depths I was brought forth, When there were no springs heavy with water.

Prov 8:25 "Before mountains were sunk, Before the hills, I was brought forth,

Prov 8:26 "Before He had made the earth and the fields, Or the first dust of the world.

Prov 8:27 "When He prepared the heavens, I was there, When He decreed a vault on the face of the deep,

Prov 8:28 "When He set the clouds above, When He made the fountains of the deep strong,

Prov 8:29 "When He gave to the sea its limit, So that the waters would not transgress His command, When He decreed the foundations of the earth,

Prov 8:30 "Then I was beside Him, a master workman, And I was His delight, day by day Rejoicing before Him all the time,

Prov 8:31 "Rejoicing in the world, His earth; And my delights were with the sons of men.

Prov 8:32 “And now, listen to me, you children, For blessed are they who guard my ways.

Prov 8:33 “Listen to discipline and become wise, And do not refuse it.

Prov 8:34 “Blessed is the man who listens to me, Watching daily at my gates, Waiting at the posts of my doors.

Prov 8:35 “For whoever finds me shall find life, And obtain favour from **YĕHôVâH (יהוה)**,

Prov 8:36 “But he who sins against me injures himself; All who hate me love death!”

Prov 9:1 Wisdom has built her house, She has hewn out its seven columns,

Prov 9:2 She has slaughtered her meat, She has mixed her wine, She has also prepared her table.

Prov 9:3 She has sent out her young women, She cries out from the highest places of the city:

Prov 9:4 “Who is simple? Let him turn in here!” As for him who lacks heart, she says to him,

Prov 9:5 “Come, eat of my bread and drink of the wine I have mixed.”

Prov 9:6 Leave the simple ones and live, And walk in the way of understanding.

Prov 9:7 He who reproves a scoffer gets shame for himself, And he who rebukes a wrong one gets himself a blemish.

Prov 9:8 Do not reprove a scoffer, lest he hate you; Reprove a wise one, and he loves you.

Prov 9:9 Give instruction to a wise one, and he is wiser still; Teach a righteous one, and he increases in learning.

Prov 9:10 The fear of **YĕHôVâH (יהוה)** is the beginning of wisdom, And the knowledge of the Holy One is understanding.

Prov 9:11 For by me your days become many, And years of life are added to you.

Prov 9:12 If you have become wise, You have become wise for yourself, And if you have scoffed, You alone bear it.

Prov 9:13 A foolish woman is loud, Simple, and without knowledge.

Prov 9:14 For she has seated herself At the door of her house, On a seat by the highest places of the city,

Prov 9:15 To call to those who pass by, Who go straight on their way:

Prov 9:16 “Who is simple? Let him turn in here.”

And as for him who lacks heart, she says to him,

Prov 9:17 “Stolen waters are sweet, And bread eaten in secret is pleasant.”

Prov 9:18 But he does not know that the dead are there, Her guests are in the depths of the grave.

Prov 10:1 Proverbs of Shelomoh: A wise son makes a father rejoice, But a foolish son is his mother's sorrow.

Prov 10:2 Treasures of wrongness are of no value, But righteousness delivers from death.

Prov 10:3 **YĕHôVâH (יהוה)** does not let the being of the righteous go hungry, But He thrusts away the desire of the wrong.

Prov 10:4 Poor is he who works with a lazy hand, But the hand of the hard worker makes rich.

Prov 10:5 He who gathers in summer is a wise son, He who sleeps in harvest is a son who causes shame.

Prov 10:6 Blessings are on the head of the righteous, But violence covers the mouth of the wrong.

Prov 10:7 The remembrance of the righteous is blessed, But the name of the wrong ones rot.

Prov 10:8 The wise in heart accepts commands, But one with foolish lips falls.

Prov 10:9 He who walks in integrity walks safely, But he who perverts his ways becomes known.

Prov 10:10 He who winks with the eye causes sorrow, And one with foolish lips falls.

Prov 10:11 The mouth of the righteous is a fountain of life, But violence covers the mouth of the wrong.

Prov 10:12 Hatred stirs up strife, But love covers all transgressions.

Prov 10:13 Wisdom is found on the lips of him who has understanding, But a rod is for the back of him who lacks heart.

Prov 10:14 The wise treasure up knowledge, But the mouth of a fool is near ruin.
 Prov 10:15 The rich man's wealth is his strong city; The ruin of the poor is their poverty.
 Prov 10:16 The wage of the righteous is for life, The increase of the wrong is for sin.
 Prov 10:17 He who heeds discipline is in the way of life, But he who refuses reproof goes astray.
 Prov 10:18 He who hides hatred has lying lips, And he who sends out a slander is a fool.
 Prov 10:19 When words are many, Transgression is not absent, But he who restrains his lips is wise.
 Prov 10:20 The tongue of the righteous is choice silver; The heart of the wrong is of little value.
 Prov 10:21 The lips of the righteous shepherd many, But fools die for lack of heart.
 Prov 10:22 The blessing of **YĕHôVâH (יהוה)** makes one rich, And He adds no pain with it.
 Prov 10:23 To work out wicked schemes Is like sport to a fool, But wisdom is for a man of understanding.
 Prov 10:24 What the wrong one fears comes upon him, But the desire of the righteous is granted.
 Prov 10:25 As the whirlwind passes by, The wrong one is no more, But the righteous has an everlasting foundation.
 Prov 10:26 As vinegar to the teeth and smoke to the eyes, So is the lazy one to those who send him.
 Prov 10:27 The fear of **YĕHôVâH (יהוה)** prolongs days, But the years of the wrong ones are shortened.
 Prov 10:28 The righteous look forward to joy, But the expectancy of the wrong ones perish.
 Prov 10:29 The way of **YĕHôVâH (יהוה)** is a stronghold for the perfect, But ruin to the workers of wickedness.
 Prov 10:30 The righteous is never shaken, While the wrong shall not dwell in the earth.
 Prov 10:31 The mouth of the righteous brings forth wisdom, But the tongue of perverseness is cut out.

Prov 10:32 The lips of the righteous know what is pleasing, But the mouth of the wrong speaks perverseness.
 Prov 11:1 A false scale is an abomination to **YĕHôVâH (יהוה)**, But a perfect weight is His delight.
 Prov 11:2 Pride comes, then comes shame; But with the humble is wisdom.
 Prov 11:3 The integrity of the straight ones guides them, But the slipperiness of the treacherous destroys them.
 Prov 11:4 Riches do not profit in the day of wrath, But righteousness delivers from death.
 Prov 11:5 The righteousness of the perfect Makes his way straight, But by his own wrongness the wrong one falls.
 Prov 11:6 The righteousness of the straight ones delivers them, But the treacherous are caught by greed.
 Prov 11:7 When a wrong man dies, expectancy perishes, And the ambition of the wicked shall be lost.
 Prov 11:8 The righteous is delivered from distress, And the wrong one takes his place.
 Prov 11:9 The defiled one destroys his neighbour with his mouth, But the righteous is delivered by knowledge.
 Prov 11:10 When the righteous prosper, the city rejoices. And when the wrong perish, there is shouting.
 Prov 11:11 By the blessing of the straight the city is exalted, But by the mouth of the wrong it is overthrown.
 Prov 11:12 He who lacks heart despises his neighbour, But a man of understanding keeps silence.
 Prov 11:13 A slanderer is a revealer of secrets, But one with a trustworthy **Spirit [Ruach רוח]** conceals a matter.
 Prov 11:14 Without guidance the people fall, But in a great counsellor there is safety.

Prov 11:15 He who is guarantor for a stranger suffers harm, But one who hates shaking hands in pledge is safe.

Prov 11:16 A woman showing favour obtains esteem, But ruthless men obtain riches.

Prov 11:17 A kind man is rewarding his being, But he who is cruel troubles his own flesh.

Prov 11:18 The wrong one earns false wages, But the one sowing righteousness, a true reward.

Prov 11:19 Thus righteousness leads to life, And one pursuing evil, to his own death.

Prov 11:20 The perverse of heart are an abomination to YĒHÔVÂH (יְהוָה), But the perfect in the Way are His delight.

Prov 11:21 Hand to hand, the evil one does not go unpunished, But the seed of the righteous shall escape.

Prov 11:22 Like a ring of gold in a pig's snout, Is a lovely woman who lacks good sense.

Prov 11:23 The desire of the righteous is only good, The expectancy of the wrong is wrath.

Prov 11:24 There is one who scatters, yet increases more. And one who withholds more than is right, But it comes to poverty.

Prov 11:25 The generous being is enriched, And he who waters is also watered himself.

Prov 11:26 The people curse him who withholds grain, But blessing is on the head of him who sells it.

Prov 11:27 He who earnestly seeks good, Seeks what is pleasing; But to him who seeks evil, It comes to him.

Prov 11:28 He who trusts in his riches falls, But the righteous flourish like a leaf.

Prov 11:29 He who troubles his own house inherits wind, And the fool is servant to the wise of heart.

Prov 11:30 The fruit of the righteous is a tree of life, And he who is winning lives is wise.

Prov 11:31 See, the righteous in the earth shall be rewarded, How much more the wrong and the sinner!

Prov 12:1 Whoever loves discipline loves knowledge, But he who hates reproof is stupid.

Prov 12:2 The good obtains favour from YĒHÔVÂH (יְהוָה), But the man of wicked devices He declares wrong.

Prov 12:3 A man is not established by wrongness, But the root of the righteous shall not be moved.

Prov 12:4 A capable wife is the crown of her husband, But one causing shame is like rottenness in his bones.

Prov 12:5 The thoughts of the righteous are right-ruling, The counsels of the wrong are deceit.

Prov 12:6 The words of the wrong are, "Lie in wait for blood," But the mouth of the straight delivers them.

Prov 12:7 The wrong are overthrown, And are no more, But the house of the righteous stands.

Prov 12:8 A man is praised according to his wisdom, But the perverted of heart becomes despised.

Prov 12:9 Better to be lightly esteemed and have a servant, Than the highly esteemed who lacks bread.

Prov 12:10 The righteous regards the life of his beast, But the compassion of the wrong is cruelty.

Prov 12:11 He who tills his land is satisfied with bread, But he who pursues vanities is lacking heart.

Prov 12:12 The wrong shall covet the catch of evil-doers, But the root of the righteous yields fruit.

Prov 12:13 In the transgression of the lips is an evil snare, But the righteous gets out of distress.

Prov 12:14 From the fruit of his mouth one is filled with good, And the work of a man's hands is given back to him.

Prov 12:15 The way of a fool is right in his own eyes, But he who listens to advice is wise.

Prov 12:16 A fool's wrath is known at once, But a clever one covers shame.

Prov 12:17 He who speaks truth declares righteousness, But a false witness, deceit.

Prov 12:18 Rash speaking is like piercings of a sword, But the tongue of the wise is healing.

Prov 12:19 The lip of truth is established forever,
But a lying tongue is but for a moment.
Prov 12:20 Deceit is in the heart of those who plot
evil, But counsellors of peace have joy.
Prov 12:21 No harm befalls the righteous, But the
wrong shall be filled with evil.
Prov 12:22 Lying lips are an abomination to
YĕHÔVÂH (יהוה), But those who deal truly are His
delight.
Prov 12:23 A clever man is concealing knowledge,
But the heart of fools proclaims folly.
Prov 12:24 The hand of the hard worker rules, But
the lazy is put to compulsory labour.
Prov 12:25 Anxiety in the heart of man causes
depression, But a good word makes him glad.
Prov 12:26 The righteous is a guide to his
neighbour, But the way of the wrong leads them
astray.
Prov 12:27 The lazy one has no game to roast, But
the hard worker prizes his possessions.
Prov 12:28 In the way of righteousness is life, And
in its pathway there is no death.
Prov 13:1 A wise son accepts his father's discipline,
But a scoffer shall not listen to rebuke.
Prov 13:2 From the fruit of the mouth a man eats
the good, But the desire of the treacherous is for
violence.
Prov 13:3 He who watches over his mouth guards
his being, But he who opens wide his lips comes to
ruin.
Prov 13:4 The being of the lazy one craves, but has
not; While the being of the hard workers are
enriched.
Prov 13:5 A righteous one hates a lying word, But a
wrong man is loathsome and comes to shame.
Prov 13:6 Righteousness watches over him who is
perfect in the way, But wrongness overthrows the
sinner.
Prov 13:7 There is one who makes himself rich, Yet
has none at all. And one who makes himself poor,
Yet has great riches.

Prov 13:8 The ransom of a man's life is his riches,
But the poor does not hear rebuke.
Prov 13:9 But the lamp of the wrong is put out.
Prov 13:10 By pride comes only strife, But wisdom
is with those who take advice.
Prov 13:11 Wealth from vanity diminishes, But he
who gathers by hand increases.
Prov 13:12 Expectancy drawn out makes the heart
sick, But a longing come true is a tree of life.
Prov 13:13 He who despises the Word is destroyed,
But he who fears the command is rewarded.
Prov 13:14 The Law of the wise is a fountain of life,
Turning one away from the snares of death.
Prov 13:15 Good understanding gains favour, But
the way of the treacherous is hard.
Prov 13:16 Every one with insight acts with
knowledge, But a fool spreads folly.
Prov 13:17 A messenger that is wrong falls into evil,
But a trustworthy envoy is a healing.
Prov 13:18 Poverty and shame are for him Who
ignores discipline, But he who heeds reproof shall
be honoured.
Prov 13:19 A desire accomplished is sweet to the
being, But to turn away from evil is an abomination
to fools.
Prov 13:20 He who walks with the wise, shall be
wise, But the companion of fools suffers evil.
Prov 13:21 Evil pursues sinners, But good is repaid
to the righteous.
Prov 13:22 A good man leaves an inheritance to his
children's children, But the wealth of the sinner is
stored up for the righteous.
Prov 13:23 Much food is in the tillable ground of
the poor, But lack of right- ruling sweeps it away.
Prov 13:24 He who spares his rod hates his son, But
he who loves him, seeks him with discipline.
Prov 13:25 The righteous eats to the satisfying of
his being, But the stomach of the wrong is lacking.
Prov 14:1 Every wise woman has built her house,
But the foolish breaks it down with her hands.

Prov 14:2 He who walks in his straightness fears **YĕHôVâH (יהוה)**, But he whose ways are crooked despises Him.

Prov 14:3 In the mouth of a fool is a rod of pride, But the lips of the wise guard them.

Prov 14:4 Where there are no oxen, the crib is clean; But from the strength of an ox comes much increase.

Prov 14:5 A trustworthy witness does not lie, But a false witness breathes out lies.

Prov 14:6 A scoffer shall seek wisdom but find none, But knowledge is swift to him who has understanding.

Prov 14:7 Leave the presence of a foolish man, For you shall not perceive the lips of knowledge.

Prov 14:8 The wisdom of the clever is to understand His way, But the folly of fools is deceit.

Prov 14:9 Fools scoff at guilt, But among the straight there is delight.

Prov 14:10 The heart knows its own bitterness, And no stranger shares its joy.

Prov 14:11 The house of the wrong is destroyed, But the tent of the straight flourishes.

Prov 14:12 There is a way which seems right to a man, But its end is the way of death.

Prov 14:13 Even in laughter the heart is in pain, And the end of that joy is heaviness.

Prov 14:14 The backslider in heart is satisfied with his own ways, But a good man is satisfied from his.

Prov 14:15 The simple believes every word, But the clever one watches his step.

Prov 14:16 The wise fears and turns away from evil, But a fool rushes on and is reckless.

Prov 14:17 He who is impatient acts foolishly, And a man who plans wickedness is hated.

Prov 14:18 The simple shall inherit folly, But the clever are crowned with knowledge.

Prov 14:19 The evil ones shall bow before the good, And the wrong ones at the gates of the righteous.

Prov 14:20 The poor is hated even by his own neighbour, But the rich has many friends.

Prov 14:21 He who despises his neighbour sins; But he who shows favour to the poor, O blessed is he.

Prov 14:22 Do not those who plan evil go astray? But kindness and truth are to those who plan good.

Prov 14:23 In all labour there is profit, But talk of the lips leads only to poverty.

Prov 14:24 The crown of the wise is their wealth, The folly of fools is folly.

Prov 14:25 A true witness saves lives, But he who breathes out lies is a betrayer.

Prov 14:26 In the fear of **YĕHôVâH (יהוה)** is strong trust, And His children have a place of refuge.

Prov 14:27 The fear of **YĕHôVâH (יהוה)** is a fountain of life, To turn away from the snares of death.

Prov 14:28 In a multitude of people Is a sovereign's splendour, But in the lack of people Is the ruin of a prince.

Prov 14:29 He who is patient has great understanding, But he who is short of **Spirit [Ruach רוח]** exalts folly.

Prov 14:30 A healthy heart is life to the body, But envy is rottenness to the bones.

Prov 14:31 He who oppresses the poor reproaches his Maker, But he who esteems Him shows favour to the needy.

Prov 14:32 By his own evildoing the wrong is thrust down, But the righteous has a refuge in his death.

Prov 14:33 Wisdom rests in the heart of him who has understanding, And even among fools it becomes known.

Prov 14:34 Righteousness exalts a nation, But sin is a reproach to peoples.

Prov 14:35 The sovereign's delight is toward a wise servant, But his wrath is towards him who causes shame.

Prov 15:1 A soft answer turns away wrath, But a harsh word stirs up displeasure.

Prov 15:2 The tongue of the wise makes knowledge good, But the mouth of fools pours out foolishness.

Prov 15:3 The eyes of **YĕHôVâH (יהוה)** are in every place, Watching the evil and the good.

Prov 15:4 A healing tongue is a tree of life, But perverseness in it crushes the Spirit [Ruach רוח].
Prov 15:5 A fool despises his father's discipline, But he who heeds reproof is clever.
Prov 15:6 The household of the righteous is a great treasure, But in the income of the wrong is trouble.
Prov 15:7 The lips of the wise scatter knowledge, But the heart of fools is not so.
Prov 15:8 The slaughtering of the wrong ones Is an abomination to YĕHôVâH (יהוה), But the prayer of the straight is His delight.
Prov 15:9 The way of the wrong one Is an abomination to YĕHôVâH (יהוה), But He loves him who pursues righteousness.
Prov 15:10 Discipline is grievous to him who forsakes the way; He who hates reproof dies.
Prov 15:11 The grave and destruction are before YĕHôVâH (יהוה), How much more the hearts of the sons of men.
Prov 15:12 A scoffer does not love his reprover, Nor does he go to the wise.
Prov 15:13 A glad heart makes good a face, But by sorrow of heart the Spirit [Ruach רוח] is stricken.
Prov 15:14 The heart of the understanding one seeks knowledge, But the mouth of fools feeds on folly.
Prov 15:15 All the days of the afflicted are evil, But gladness of heart is a continual feast.
Prov 15:16 Better is a little with the fear of YĕHôVâH (יהוה), Than great treasure with trouble.
Prov 15:17 Better is a meal of vegetables where love is, Than a fatted calf with hatred.
Prov 15:18 A man of wrath stirs up strife, But he who is patient appeases strife.
Prov 15:19 The way of a lazy one is like a hedge of thorns, But the way of the straight is a highway.
Prov 15:20 A wise son makes a father glad, But a foolish man despises his mother.
Prov 15:21 Folly is joy to one lacking heart, But a man of understanding walks straight.
Prov 15:22 Without counsel, plans go wrong, But by great counsellors they are established.

Prov 15:23 A man has joy by the answer of his mouth, And how good is a word spoken in its season!
Prov 15:24 The path of life is upward for the wise, To turn away from the grave below.
Prov 15:25 YĕHôVâH (יהוה) tears down the house of the proud, And He sets up the boundary of the widow.
Prov 15:26 Evil thoughts are an abomination to YĕHôVâH (יהוה), But pleasant words are clean.
Prov 15:27 He who is greedy for gain, troubles his own house, But he who hates bribes lives.
Prov 15:28 The heart of the righteous ponders how to answer, But the mouth of the wrong pours out evil.
Prov 15:29 YĕHôVâH (יהוה) is far from the wrong ones, But He hears the prayer of the righteous.
Prov 15:30 The light of the eyes rejoices the heart, A good report gives marrow to the bones.
Prov 15:31 An ear that hears the reproof of life Does dwell among the wise.
Prov 15:32 He who ignores discipline hates himself, But he who listens to reproof gets understanding.
Prov 15:33 The fear of YĕHôVâH (יהוה) is the discipline of wisdom, And before esteem is humility.
Prov 16:1 To man belongs the preparations of the heart, But from YĕHôVâH (יהוה) is the answer of the tongue.
Prov 16:2 All the ways of a man are clean in his own eyes, But YĕHôVâH (יהוה) weighs the Spirit [Ruach רוח]s.
Prov 16:3 Commit your works to YĕHôVâH (יהוה), And your plans shall be established.
Prov 16:4 YĕHôVâH (יהוה) has made all for His purpose, And also the wrong for the day of evil.
Prov 16:5 Everyone proud in heart is an abomination to YĕHôVâH (יהוה); Hand to hand: he goes not unpunished.
Prov 16:6 By kindness and truth crookedness is pardoned. And in the fear of YĕHôVâH (יהוה) one turns away from evil.

Prov 16:7 When a man's ways please **YēHôVâH (יהוה)**, He makes even his enemies to be at peace with him.

Prov 16:8 Better is a little with righteousness, Than a large income without right-ruling.

Prov 16:9 A man's heart plans his way, But **YēHôVâH (יהוה)** establishes his steps.

Prov 16:10 An oath is on the lips of the sovereign, In right-ruling his mouth trespasses not.

Prov 16:11 A right scale and balances are of **YēHôVâH (יהוה)**; All the weights in the bag are His work.

Prov 16:12 It is an abomination for sovereigns To commit wrongness, For a throne is established by righteousness.

Prov 16:13 Righteous lips are the delight of sovereigns, And they love him who speaks what is straight.

Prov 16:14 The sovereign's wrath is a messenger of death, But a wise man appeases it.

Prov 16:15 In the light of a sovereign's face is life, And his delight is like a cloud of the latter rain.

Prov 16:16 How much better it is to get wisdom than gold! And to get understanding is preferable to silver.

Prov 16:17 The highway of the straight Is to turn away from evil; He who guards his life watches over His way.

Prov 16:18 Before destruction comes pride, And before a fall a haughty **Spirit [Ruach רוח]**!

Prov 16:19 Better to be lowly in **Spirit [Ruach רוח]** with the poor, Than to divide the spoil with the proud.

Prov 16:20 He who acts wisely concerning the Word finds good, And blessed is he who trusts in **YēHôVâH (יהוה)**.

Prov 16:21 The wise-hearted is called discerning, And sweetness of lips increases learning.

Prov 16:22 Understanding is a fountain of life to him who has it, But the disciplining of fools is folly.

Prov 16:23 The heart of the wise gives discretion to his mouth, And he increases learning to his lips.

Prov 16:24 Pleasant words are like a honeycomb, Sweet to the being, and healing to the bones.

Prov 16:25 There is a way that seems right to a man, But its end is the way of death.

Prov 16:26 He who labours, labours for himself, For his mouth drives him on.

Prov 16:27 A man of Beliya'al plots evil, And on his lips it is like a burning fire.

Prov 16:28 A perverse man sends forth strife, And a whisperer separates intimate friends.

Prov 16:29 A ruthless man entices his neighbour, And leads him in a way that is not good,

Prov 16:30 Winking with his eye to plot perversity, Moving his lips he shall bring about evil.

Prov 16:31 Grey hair is a crown of adorning, It is found in the way of righteousness.

Prov 16:32 He who is patient is better than the mighty, And he who rules over his **Spirit [Ruach רוח]** than he who takes a city.

Prov 16:33 The lot is cast into the lap, But every decision by it is from **YēHôVâH (יהוה)**.

Prov 17:1 Better is a dry piece of bread and rest with it, Than a house filled with the offerings of strife.

Prov 17:2 A wise servant rules over a son who causes shame, And shares an inheritance among the brothers.

Prov 17:3 A refining pot is for silver and a furnace for gold, But **YēHôVâH (יהוה)** tries the hearts.

Prov 17:4 An evil-doer gives heed to wicked lips; A liar gives ear to a tongue of desire.

Prov 17:5 He who mocks the poor reproaches his Maker; He who rejoices at calamity does not go unpunished.

Prov 17:6 Children's children are the crown of old men, And the adornment of children is their fathers.

Prov 17:7 Excellent speech is not fitting for a fool, Much less lying lips for a noble.

Prov 17:8 A bribe is a stone of favour in the eyes of its owner; Wherever he turns, he prospers.

Prov 17:9 He who covers a transgression seeks love, But he who repeats a matter separates intimate friends.

Prov 17:10 Reproof enters deeper into a wise man Than a hundred blows on a fool.

Prov 17:11 An evil one seeks only rebellion, So a cruel messenger is sent against him.

Prov 17:12 Let a bereaved bear meet a man, Rather than a fool in his folly.

Prov 17:13 Whoever rewards evil for good, Evil does not leave his house.

Prov 17:14 The beginning of strife is like releasing water; Therefore stop fighting before it breaks out.

Prov 17:15 He who declares the wrong right, And he who condemns the righteous, Both of them are an abomination to **YĕHôVâH (יהוה)**.

Prov 17:16 Why is this – a price in the hand Of a fool to buy wisdom, When there is no heart?

Prov 17:17 A friend loves at all times, And a brother is born for adversity.

Prov 17:18 A man lacking heart shakes hands in a pledge, He becomes a guarantor for his friend.

Prov 17:19 He who loves transgression loves strife, He who exalts his door seeks destruction.

Prov 17:20 He who has a crooked heart finds no good, And he who has a perverse tongue falls into evil.

Prov 17:21 He who brings forth a fool has sorrow for it, And the father of a fool has no joy.

Prov 17:22 A rejoicing heart causes good healing, But a stricken **Spirit [Ruach רוח]** dries the bones.

Prov 17:23 One who is wrong accepts a bribe behind the back To pervert the paths of right-ruling.

Prov 17:24 Wisdom is before the face of the understanding one, But the eyes of a fool are on the ends of the earth.

Prov 17:25 A foolish son is a grief to his father, And bitterness to her who bore him.

Prov 17:26 It is also not good to punish the righteous one, To smite noble ones for straightness.

Prov 17:27 He who has knowledge spares his words, And a man of understanding is cool of **Spirit [Ruach רוח]**.

Prov 17:28 Even a fool keeping silence is regarded as wise, As understanding, when he closes his lips.

Prov 18:1 The separatist seeks his own desire; He breaks out against all sound wisdom.

Prov 18:2 A fool does not delight in understanding, But in uncovering his own heart.

Prov 18:3 When a wrong one comes, scorn comes too. And with shame comes reproach.

Prov 18:4 The words of a man's mouth are deep waters; The fountain of wisdom is a flowing stream.

Prov 18:5 It is not good to show partiality to the wrong, Or to turn aside the righteous in right-ruling.

Prov 18:6 A fool's lips enter into strife, And his mouth calls for blows.

Prov 18:7 A fool's mouth is his ruin, And his lips are the snare of his life.

Prov 18:8 The words of a slanderer are like delicacies, And they go down into the inner parts of the heart.

Prov 18:9 Also, he who is slack in his work Is a brother of a master destroyer.

Prov 18:10 The Name of **YĕHôVâH (יהוה)** is a strong tower; The righteous run into it and are safe.

Prov 18:11 The rich man's wealth is his strong city, And like a high wall in his own imagination.

Prov 18:12 Before destruction the heart of a man is haughty, And before esteem is humility.

Prov 18:13 He who answers a matter before he hears it, It is folly and shame to him.

Prov 18:14 The **Spirit [Ruach רוח]** of a man sustains him in sickness, But who does bear a broken **Spirit [Ruach רוח]**?

Prov 18:15 The heart of the understanding one gets knowledge, And the ear of the wise seeks knowledge.

Prov 18:16 A man's gift makes room for him, And brings him before great men.

Prov 18:17 The first to state his own case, seems right, Until another comes and examines him.
 Prov 18:18 The lot settles disputes, And separates between the mighty.
 Prov 18:19 A brother transgressed against is a strong city, And contentions are like the bars of a citadel.
 Prov 18:20 A man's stomach is satisfied From the fruit of his mouth; He is satisfied with the increase of his lips.
 Prov 18:21 Death and life are in the power of the tongue, And those loving it eat its fruit.
 Prov 18:22 He who has found a wife has found good, And receives favour from **YēHôVâH (יהוה)**.
 Prov 18:23 The poor speaks beseechingly, But the rich answers fiercely.
 Prov 18:24 A man of many friends might come to ruin, But there is a Loving One Who sticks closer than a brother!
 Prov 19:1 Better is the poor walking in his integrity Than one of perverse lips, who is a fool.
 Prov 19:2 Also, desire without knowledge is not good; And he who hurries with his feet sins.
 Prov 19:3 The foolishness of a man perverts his way, And his heart is wroth against **YēHôVâH (יהוה)**.
 Prov 19:4 Wealth adds many friends, But the poor is separated from his friend.
 Prov 19:5 A false witness does not go unpunished, And he who breaths out lies does not escape.
 Prov 19:6 Many entreat the favour of the noble. And all are friends to him who gives gifts.
 Prov 19:7 All the brothers of the poor shall hate him; How much more shall his friends go far from him! He pursues promises – they are gone!
 Prov 19:8 He who gets heart loves his own life; He who guards understanding finds good.
 Prov 19:9 A false witness does not go unpunished, And he who breathes out lies perishes.
 Prov 19:10 Luxury is not fitting for a fool, Much less for a servant to rule over princes.
 Prov 19:11 A man's discretion makes him patient, And his adorning is to pass over a transgression.

Prov 19:12 The sovereign's wrath is like the roaring of a lion, But his delight is like dew on the grass.
 Prov 19:13 A foolish son is a calamity to his father, And the contentions of a wife are a continual dripping.
 Prov 19:14 Houses and riches are the inheritance from fathers, But an understanding wife is from **YēHôVâH (יהוה)**.
 Prov 19:15 Laziness makes one fall into a deep sleep, And an idle being suffers hunger.
 Prov 19:16 He who guards the command guards his life, He who despises His ways dies.
 Prov 19:17 He who shows favour to the poor lends to **YēHôVâH (יהוה)**, And He repays his deed.
 Prov 19:18 Discipline your son because there is expectation, And do not set your being on his destruction.
 Prov 19:19 One of great wrath bears punishment; For if you rescue him, You only have to do it again.
 Prov 19:20 Listen to counsel and accept discipline, So that you are wise in your latter end.
 Prov 19:21 Many are the plans in a man's heart, But it is the counsel of **YēHôVâH (יהוה)** that stands.
 Prov 19:22 What is desirable in a man is his kindness, And a poor man is better than a liar.
 Prov 19:23 The fear of **YēHôVâH (יהוה)** leads to life, And he remains satisfied, He is not visited by evil.
 Prov 19:24 A lazy one buries his hand in a dish, And does not bring it back to his mouth.
 Prov 19:25 Beat a scoffer, and the simple is made wise; And reprove one who has understanding, And he discerns knowledge.
 Prov 19:26 He who plunders a father, Chases away his mother, Is a son causing shame and bringing reproach.
 Prov 19:27 Cease, my son, to hear discipline, And you shall stray from the words of knowledge.
 Prov 19:28 A witness of Beliya'al scorns right-ruling, And the mouth of the wrong ones Devours wickedness.
 Prov 19:29 Judgments are in store for scoffers, And beatings for the backs of fools.

Prov 20:1 Wine is a scoffer, strong drink a brawler,
And whoever is led astray by it is not wise.

Prov 20:2 The dread of a sovereign is like the
roaring of a lion; Whoever provokes him sins
against his own life.

Prov 20:3 For a man to cease from strife is esteem,
But every fool bursts out.

Prov 20:4 The lazy one does not plough after the
autumn; At harvest time he inquires – there is
none!

Prov 20:5 Counsel in the heart of man is like deep
water, But a man of understanding draws it up.

Prov 20:6 Most men proclaim each his own
kindness, But who finds a trustworthy man?

Prov 20:7 The righteous man walks in his integrity;
His children are blessed after him.

Prov 20:8 A sovereign who sits on the throne of
judgment Is scattering all evil with his eyes.

Prov 20:9 Who says, “I have cleansed my heart, I
am purged of my sin”?

Prov 20:10 Differing weights and differing
measures, Both of them are an abomination to
YĕHôVâH (יהוה).

Prov 20:11 Even a child is known by his deeds,
Whether his work is clear and right.

Prov 20:12 The hearing ear and the seeing eye,
YĕHôVâH (יהוה) has made both of them.

Prov 20:13 Do not love sleep, lest you become
poor; Open your eyes, be satisfied with bread.

Prov 20:14 “Evil! Evil!” cries the buyer; But when
he has gone his way, then he boasts.

Prov 20:15 There is gold and a multitude of rubies,
But the lips of knowledge are a precious vessel.

Prov 20:16 Take the garment of one who is
guarantor for a stranger, And hold it as a pledge
when it is for foreigners.

Prov 20:17 Bread gained by deceit might be sweet
to a man, But afterward his mouth is filled with
gravel.

Prov 20:18 By counsel plans are established; And
by wise guidance wage a battle.

Prov 20:19 He who goes about as a slanderer
reveals secrets; Therefore do not associate with
him Who speaks smoothly with his lips.

Prov 20:20 Whoever curses his father or his
mother, His lamp is put out in deep darkness.

Prov 20:21 An inheritance obtained with greed at
the beginning Is not blessed at the end.

Prov 20:22 Do not say, “I repay evil.” Wait for
YĕHôVâH (יהוה), and He saves you.

Prov 20:23 Differing weights are an abomination to
YĕHôVâH (יהוה), And a false scale is not good.

Prov 20:24 The steps of a man are from YĕHôVâH
(יהוה); What does a man know about his own way?

Prov 20:25 It is a snare for a man to say rashly, “It is
Holy,” And only later to reconsider his vows.

Prov 20:26 A wise sovereign winnows out the
wrong, And turns the wheel over them.

Prov 20:27 The Spirit [Ruach רוח] of a man is the
lamp of YĕHôVâH (יהוה), Searching all his inmost
parts.

Prov 20:28 Kindness and truth watch over the
sovereign, And he shall support his throne by
kindness.

Prov 20:29 The comeliness of young men is their
strength, And the splendour of old men is their
grey hair.

Prov 20:30 The blows that wound cleanse away
evil, And strokes the inner parts of the heart.

Prov 21:1 The sovereign’s heart is as channels of
water In the hand of YĕHôVâH (יהוה); He turns it
wherever He wishes.

Prov 21:2 All a man’s ways are right in his own
eyes, But YĕHôVâH (יהוה) weighs the hearts.

Prov 21:3 To do righteousness and right-ruling Is
more acceptable to YĕHôVâH (יהוה) than a
slaughtering.

Prov 21:4 A haughty look, a proud heart, The lamp
of the wrong, are sin.

Prov 21:5 The plans of the hard worker lead only to
plenty, But all rash haste only to poverty.

Prov 21:6 Gaining treasures by a lying tongue Is a
fleeting vapour, heading for death.

Prov 21:7 The spoil of the wrong catches them,
Because they refused to do right- ruling.
Prov 21:8 The way of a guilty man is perverse; But
as for the innocent, his work is right.
Prov 21:9 It is better to dwell in a corner of a roof,
Than in a house shared with a contentious woman.
Prov 21:10 The desire of the wrong is set upon evil;
His neighbour finds no favour in his eyes.
Prov 21:11 When the scoffer is punished, the
simple is made wise; But when the wise is
instructed, he receives knowledge.
Prov 21:12 The Righteous One observes the house
of the wrong; He overthrows the wrong for their
evil.
Prov 21:13 Whoever shuts his ears to the cry of the
poor, Let him also cry and not be heard.
Prov 21:14 A gift in secret subdues displeasure,
And a bribe in the bosom, strong wrath.
Prov 21:15 To do right-ruling is joy to the righteous,
But ruin to the workers of wickedness.
Prov 21:16 A man who strays from the way of
understanding, Rests in the assembly of the dead.
Prov 21:17 He who loves pleasure is a poor man;
He who loves wine and oil does not become rich.
Prov 21:18 The wrong is a ransom for the
righteous, And the treacherous for the straight.
Prov 21:19 It is better to dwell in the wilderness,
Than with a contentious and vexed woman.
Prov 21:20 Desirable treasure and oil, Are in the
dwelling of the wise, But a foolish man swallows it
up.
Prov 21:21 He who pursues righteousness and
kindness Finds life, righteousness and esteem.
Prov 21:22 A wise one scales the city of the mighty,
And brings down the trusted stronghold.
Prov 21:23 Whoever guards his mouth and tongue
Guards his life from distresses.
Prov 21:24 Proud, haughty, "Scoffer" is his name;
He acts with arrogant pride.
Prov 21:25 The desire of the lazy man slays him,
For his hands refused to work.

Prov 21:26 He covets greedily all day long, But the
righteous gives and does not withhold.
Prov 21:27 The slaughtering of the wrong is an
abomination; How much more when he brings it
with wickedness!
Prov 21:28 A false witness perishes, But the man
who obeys speaks forever.
Prov 21:29 A wrong man hardens his face, But as
for the straight, he establishes his way.
Prov 21:30 There is no wisdom or understanding Or
counsel against **YēHôVâH (יהוה)**.
Prov 21:31 The horse is prepared for the day of
battle, But the deliverance is of **YēHôVâH (יהוה)**.
Prov 22:1 A good name is preferable to great
riches. Favour is better than silver and gold.
Prov 22:2 The rich and the poor meet together –
YēHôVâH (יהוה) is the Maker of them all.
Prov 22:3 A clever one foresees evil and hides
himself, But the simple go on and are punished.
Prov 22:4 The reward of humility is the fear of
YēHôVâH (יהוה), Riches, and esteem and life.
Prov 22:5 Thorns, snares are in the way of the
perverse; He who guards his life keeps far away
from them.
Prov 22:6 Train up a child in the way he should go,
Even when he is old he turns not away from it.
Prov 22:7 The rich rules over the poor, And the
borrower is servant to the lender.
Prov 22:8 He who sows unrighteousness reaps
trouble, And the rod of his wrath perishes.
Prov 22:9 He who has a good eye is blessed, For he
gives of his bread to the poor.
Prov 22:10 Cast out the scoffer and strife goes out,
And contention and shame cease.
Prov 22:11 He who loves cleanness of heart, Whose
speech is pleasant, A sovereign is his friend.
Prov 22:12 The eyes of **YēHôVâH (יהוה)** shall watch
over knowledge, But He overthrows the words of
the treacherous.
Prov 22:13 The lazy one says, "There is a lion
outside! I am going to be killed in the streets!"

Prov 22:14 The mouth of a strange woman is a deep pit; The one denounced by **YēHôVâH (יהוה)** falls in there.
 Prov 22:15 Folly is bound up in the heart of a child; The rod of discipline drives it far from him.
 Prov 22:16 One oppresses the poor to increase his wealth, Another gives to the rich, only to come to poverty.
 Prov 22:17 Incline your ear and hear the words of the wise, And apply your heart to my knowledge;
 Prov 22:18 For they are pleasant If you guard them within you; Let all of them be ready on your lips.
 Prov 22:19 I caused you to know today, even you:
 Prov 22:20 Have I not previously written to you Of counsels and knowledge,
 Prov 22:21 To cause you to know The certainty of the words of truth, To return words of truth to those who send to you?
 Prov 22:22 Do not rob the poor because he is poor, And oppress not the afflicted at the gate.
 Prov 22:23 For **YēHôVâH (יהוה)** pleads their cause, And shall plunder those who plunder them.
 Prov 22:24 Make no friendship with one given to wrath, And do not go with a man of rage,
 Prov 22:25 Lest you learn his ways, And find yourself ensnared.
 Prov 22:26 Do not be one of those who shakes hands in a pledge, One of those who are guarantors for debts.
 Prov 22:27 If you do not have the means to pay, Why should he take away your bed from under you?
 Prov 22:28 Do not move the ancient boundary Which your fathers have set.
 Prov 22:29 Do you see a man who is skilled in his work? He does stand before sovereigns, He does not stand before obscure ones.
 Prov 23:1 When you sit down to eat with a ruler, Look well what is before you;
 Prov 23:2 And put a knife to your throat If you are a man given to appetite.

Prov 23:3 Do not desire his delicacies, For that food is deceptive.
 Prov 23:4 Do not labour to be rich. Cease from your own understanding!
 Prov 23:5 Do you set your eyes on that which is not? For riches certainly make themselves wings; They fly away like an eagle to the heavens.
 Prov 23:6 Do not eat the bread of one having an evil eye, Nor desire his delicacies;
 Prov 23:7 For as he reckons in his life, so is he. "Eat and drink!" he says to you, But his heart is not with you.
 Prov 23:8 You vomit the piece you have eaten, And lose your sweet words.
 Prov 23:9 Do not speak in the ears of a fool, For he treads on the wisdom of your words.
 Prov 23:10 Do not move the ancient boundary, And do not enter the fields of the fatherless;
 Prov 23:11 For their Redeemer is strong; He shall plead their cause against you.
 Prov 23:12 Bring your heart to discipline, And your ears to words of knowledge.
 Prov 23:13 Do not withhold discipline from a child; If you beat him with a rod, he does not die.
 Prov 23:14 Beat him with a rod And deliver his being from the grave.
 Prov 23:15 My son, if your heart shall be wise, My heart rejoices, even I,
 Prov 23:16 And my kidneys exult When your lips speak what is straight.
 Prov 23:17 Do not let your heart envy sinners, But be in the fear of **YēHôVâH (יהוה)** all day long;
 Prov 23:18 For certain, there is a hereafter, And let your expectancy not be cut off.
 Prov 23:19 Hear, my son, and be wise, And guide your heart in the way.
 Prov 23:20 Be not among heavy drinkers of wine Or with gluttonous eaters of meat;
 Prov 23:21 For the drunkard and the glutton become poor, And slumber puts rags on a man.

Prov 23:22 Listen to your father who brought you forth, And do not despise your mother when she is old.

Prov 23:23 Buy the truth and do not sell it – Wisdom and discipline and understanding.

Prov 23:24 The father of the righteous greatly rejoices, And he who brings forth a wise one delights in him.

Prov 23:25 Let your father and your mother rejoice, And let her who bore you exult.

Prov 23:26 My son, give me your heart, And let your eyes watch my ways.

Prov 23:27 For a whore is a deep pit, And a strange woman is a narrow well.

Prov 23:28 She too lies in wait as for a prey, And increases the treacherous among men.

Prov 23:29 Who has woe? Who has sorrow? Who has contentions? Who has complaints? Who feels hurt without cause? Who has redness of eyes?

Prov 23:30 Those staying long at the wine, Those going in to search out mixed wine.

Prov 23:31 Do not look on the wine when it is red, When it gives its colour in the cup, As it flows smoothly;

Prov 23:32 In the end it bites like a snake, And stings like an adder –

Prov 23:33 Your eyes look on strange women, And your heart speaks perversities.

Prov 23:34 And you shall be as one Lying down in the midst of the sea, And as one lying at the top of the mast, saying,

Prov 23:35 “They smote me, I was not sick! They beat me, I did not know! When shall I wake up? Let me seek it again!”

Prov 24:1 Do not envy evil men, Nor desire to be with them;

Prov 24:2 For their heart plots to ravage, And their lips talk of trouble.

Prov 24:3 By wisdom a house is built, And by understanding it is established;

Prov 24:4 And by knowledge the rooms are filled With all precious and pleasant riches.

Prov 24:5 Mighty is the wise in strength, And a man of knowledge strengthens power;

Prov 24:6 For by wise guidance you wage your own battle, And delivery is by a great counsellor.

Prov 24:7 Wisdom is high for a fool; He does not open his mouth in the gate.

Prov 24:8 He who plots to do evil Is called a master of evil plots.

Prov 24:9 The purpose of folly is sin, And the scoffer is an abomination to men.

Prov 24:10 If you falter in the day of distress, Your strength is small!

Prov 24:11 Deliver those taken to death, And hold back those stumbling to the slaughter,

Prov 24:12 If you say, “See, we did not know this,” Would not He who weighs the hearts discern it? He who watches over your life, Would He not know it? And shall He not repay man according to his work?

Prov 24:13 My son, eat honey, for it is good, And the honeycomb, sweet to your taste;

Prov 24:14 Know that wisdom is thus to your being; If you have found it, there is a future, And your expectancy is not cut off.

Prov 24:15 Do not lie in wait, O wrong one, Against the dwelling of the righteous; Do not ravage his resting place;

Prov 24:16 For seven times a righteous man falls and rises, But the wrong one stumbles into evil.

Prov 24:17 Do not exult when your enemy falls, And let not your heart rejoice when he stumbles;

Prov 24:18 Lest **YĕHôVâH (יהוה)** see and it be evil in His eyes, And He turn away His wrath from him.

Prov 24:19 Do not fret because of evil-doers, And do not envy the wrong;

Prov 24:20 For there is no future for the evil-doer; The lamp of the wrongdoers is put out.

Prov 24:21 My son, fear **YĕHôVâH (יהוה)** and the sovereign; Do not mingle with those who change;

Prov 24:22 For their calamity arises suddenly, And who knows the ruin of both of them?

Prov 24:23 These also are for the wise: It is not good to show partiality in right-ruling.

Prov 24:24 He who says to the wrong, "You are righteous" – peoples curse him, Nations despise him.

Prov 24:25 But those who rebuke the wrong, It is pleasant, and a good blessing comes on them.

Prov 24:26 He who gives a right answer kisses the lips.

Prov 24:27 Prepare your outside work, And make it fit for yourself in the field; Then you shall build your house.

Prov 24:28 Do not witness against your neighbour without cause, And do not deceive with your lips.

Prov 24:29 Do not say, "Let me do to him as he did to me; I repay each according to his work."

Prov 24:30 I passed by the field of the lazy, And by the vineyard of the man lacking heart;

Prov 24:31 And see, it was all overgrown with thorns; Its surface was covered with nettles; And its stone wall was broken down.

Prov 24:32 When I saw it, I set my heart on it; I looked and received discipline:

Prov 24:33 A little sleep, a little slumber, A little folding of the hands to rest;

Prov 24:34 And your poverty shall come, a prowler, And your need like an armed man.

Prov 25:1 These too are proverbs of Shelomoh which the men of Hizqiyah King of Yehudah copied:

Prov 25:2 It is the esteem of Elohîm (אלהים) to hide a matter, And the esteem of sovereigns to search out a matter.

Prov 25:3 The heavens for height and the earth for depth, But the heart of sovereigns is unsearchable.

Prov 25:4 Take away the dross from silver, And a vessel comes forth for the refiner.

Prov 25:5 Take away the wrong from before the sovereign, And his throne is established in righteousness.

Prov 25:6 Do not exalt yourself before a sovereign, And do not stand in the place of great men;

Prov 25:7 For it is better for him to say to you, "Come up here," Than that you should be put lower Before a noble whom your eyes have seen.

Prov 25:8 Do not go forth to strive in haste, For what would you do in the end, When your neighbour has put you to shame?

Prov 25:9 Plead your case with your neighbour himself, And do not disclose the secret of another;

Prov 25:10 Lest he who hears it put you to shame, And your evil report turn not back.

Prov 25:11 A word spoken at the right time Is like apples of gold in settings of silver.

Prov 25:12 A ring of gold, and an ornament of fine gold, Is a wise one's reproof to an ear that hears.

Prov 25:13 Like the cold of snow in time of harvest Is a trustworthy messenger to those who send him, For he refreshes the life of his masters.

Prov 25:14 He who boasts of his gifts falsely Is like clouds and wind without rain.

Prov 25:15 Through patience a ruler is persuaded, And a soft tongue shatters a bone.

Prov 25:16 Have you found honey? Eat only as much as you need, Lest you be satisfied with it and vomit.

Prov 25:17 Make your foot rare in your neighbour's house, Lest he gets enough of you and hate you.

Prov 25:18 A man bearing false witness against his neighbour Is like a club and a sword and a sharp arrow.

Prov 25:19 Trust in a treacherous man in time of distress Is like a broken tooth or a foot out of joint.

Prov 25:20 One who takes away a garment in cold weather, Is like vinegar on soda, And a singer of songs on an evil heart.

Prov 25:21 If your enemy is hungry give him bread to eat, And if he is thirsty give him water to drink,

Prov 25:22 For you are heaping coals of fire on his head, And YēHôVâH (יהוה) rewards you.

Prov 25:23 The north wind brings rain, And a secret tongue an enraged face.

Prov 25:24 It is better to dwell in a corner of a roof, Than in a house shared with a contentious woman.

Prov 25:25 Like cold water to a parched throat, Is good news from a distant land.

Prov 25:26 A righteous man who gives way before the wrong, Is like a muddied spring and a ruined fountain.

Prov 25:27 It is not good to eat much honey. Is it esteem to seek one's own esteem?

Prov 25:28 A man who has no control over his Spirit [Ruach רוח] Is like a broken-down city without a wall.

Prov 26:1 Like snow in summer, and rain in harvest, So esteem is not fitting for a fool.

Prov 26:2 As a bird wanders, as a swallow flies about, So a curse without cause does not come.

Prov 26:3 A whip for a horse, a bridle for a donkey, And a rod for the fool's back.

Prov 26:4 Do not answer a fool according to his folly, Lest you also become like him.

Prov 26:5 Answer a fool according to his folly, Lest he become wise in his own eyes.

Prov 26:6 He who sends a message by the hand of a fool Cuts off feet, drinks damage.

Prov 26:7 The legs of the lame hang limp So is a proverb in the mouth of fools.

Prov 26:8 Like one binding a stone in a sling, So is he who gives esteem to a fool.

Prov 26:9 A thorn goes into the hand of a drunkard So is a proverb in the mouth of fools.

Prov 26:10 An archer who wounds anyone, Is he who hires a fool or any passer-by.

Prov 26:11 As a dog returns to his own vomit, So a fool repeats his folly.

Prov 26:12 Have you seen a man wise in his own eyes? There is more expectancy for a fool than for him.

Prov 26:13 The lazy one says, "There is a lion in the way! A fierce lion is in the streets!"

Prov 26:14 As a door turns on its hinges, So does the lazy one turn on his bed.

Prov 26:15 The lazy one buries his hand in a dish; It tires him to bring it back to his mouth.

Prov 26:16 The lazy one is wiser in his own eyes Than seven rendering advice.

Prov 26:17 A passer-by meddling in a strife not his own Is like one who takes a dog by the ears.

Prov 26:18 Like a madman who throws sparks, arrows, and death,

Prov 26:19 So is a man who deceived his neighbour, And says, "I was only joking!"

Prov 26:20 For lack of wood, the fire goes out. And without a slanderer, strife ceases.

Prov 26:21 As charcoal is to burning coals, and wood to fire, So is a contentious man to kindle strife.

Prov 26:22 The words of a slanderer are as dainty morsels, Which go down into the inner parts of the heart.

Prov 26:23 Burning lips with an evil heart Are like earthenware covered with silver dross.

Prov 26:24 He who hates, pretends with his lips, And lays up deceit within him;

Prov 26:25 Though he speaks kindly, do not believe him, For there are seven abominations in his heart.

Prov 26:26 Hatred is covered by deceit. His evil is disclosed in the assembly.

Prov 26:27 Whoever digs a pit falls into it, And whoever rolls a stone, it turns back on him.

Prov 26:28 A lying tongue hates its bruised ones, And a flattering mouth works ruin.

Prov 27:1 Do not boast of tomorrow, For you do not know what a day brings forth.

Prov 27:2 Let another man praise you, And not your own mouth – A stranger, and not your own lips.

Prov 27:3 A stone is heavy and sand is weighty, But a fool's wrath is heavier than both.

Prov 27:4 Wrath is cruel and displeasure overwhelming, But who is able to stand before jealousy?

Prov 27:5 Open reproof is better than hidden love.

Prov 27:6 The wounds of a friend are true, But the kisses of an enemy are profuse.

Prov 27:7 One satisfied loathes the honeycomb, But to a hungry one any bitter food is sweet.

Prov 27:8 Like a bird that wanders from its nest, So is a man who wanders from his place.

Prov 27:9 Ointment and perfume gladden the heart, So one's counsel is sweet to his friend.

Prov 27:10 Do not forsake your own friend or your father's friend, And do not go into your brother's house In the day of your calamity – Better is a neighbour nearby than a brother far away.

Prov 27:11 My son, be wise, and gladden my heart, That I might have a word for him who reproaches me.

Prov 27:12 A clever man foresees calamity, hides himself; The simple shall go on, they are punished.

Prov 27:13 Take the garment of him who is guarantor for a stranger, And for a strange woman pledge it.

Prov 27:14 He who greets his friend loudly early in the morning, Shall have it reckoned to him as a curse.

Prov 27:15 Drops that never cease on a very rainy day And a contentious woman are alike;

Prov 27:16 Whoever represses her represses the wind, And his right hand encounters oil.

Prov 27:17 Iron is sharpened by iron, And a man sharpens the face of his friend.

Prov 27:18 He who tends the fig tree eats its fruit; And he who guards his master shall be honoured.

Prov 27:19 As in water face reflects face, So a man's heart reflects a man.

Prov 27:20 The grave and destruction are not satisfied; So the eyes of man are not satisfied.

Prov 27:21 A refining pot is for silver and a furnace for gold, So a man is tried by his praise.

Prov 27:22 Even if you pound a fool in a mortar with a pestle Along with crushed grain, His folly shall not leave him.

Prov 27:23 Know well the state of your flocks; Set your heart to your herds;

Prov 27:24 For riches are not forever, Nor a diadem to all generations.

Prov 27:25 Grass vanishes, and new grass appears, And the vegetation of the mountains are gathered in.

Prov 27:26 The lambs are for your garments, And the goats for the price of a field;

Prov 27:27 And goats' milk enough for your food, For the food of your household, And sustenance for your girls.

Prov 28:1 The wrong shall flee though no one pursues, But the righteous are as bold as a lion.

Prov 28:2 Because of transgression of a land, Many are its rulers; But by a man of understanding and knowledge, Right is maintained.

Prov 28:3 A poor man who oppresses the poor Is like a sweeping rain that leaves no food.

Prov 28:4 Those who forsake the Law praise the wrong, Those who guard the Law strive with them.

Prov 28:5 Evil men do not understand right-ruling, But those who seek **YĕHôVâH (יהוה)** understand all.

Prov 28:6 Better is the poor who walks in his integrity Than one perverse in his ways, who is rich.

Prov 28:7 He who watches over the Law is a discerning son, But a companion of gluttons shames his father.

Prov 28:8 He who increases his possessions by interest and profit Gathers it for him who shows favour to the poor.

Prov 28:9 He who turns away his ear from hearing the Law, Even his prayer is an abomination.

Prov 28:10 He who causes the straight to go astray in an evil way, Falls into his own pit; But the perfect inherit the good.

Prov 28:11 A rich man is wise in his own eyes, But the poor who has understanding searches him out.

Prov 28:12 When the righteous exult, there is great comeliness; But when the wrong arise, a man is searched for.

Prov 28:13 He who hides his transgressions does not prosper, But he who confesses and forsakes them finds compassion.

Prov 28:14 Blessed is the man who always fears Elohim (אֱלֹהִים), But he who hardens his heart falls into evil.

Prov 28:15 A roaring lion and a charging bear Is a wrongdoing ruler over poor people.

Prov 28:16 A leader who lacks understanding is a great oppressor, But the hater of greed prolongs his days.

Prov 28:17 A man oppressed by blood-guilt flees into a pit; Let no one help him.

Prov 28:18 He who walks blamelessly is saved, But the perverted of ways falls at once.

Prov 28:19 He who tills his land is satisfied with bread, But he who pursues vanities is filled with poverty.

Prov 28:20 A man of truth has many blessings, But one in a hurry to be rich does not go unpunished.

Prov 28:21 To show partiality is not good, Because for a piece of bread a man would transgress.

Prov 28:22 A man with an evil eye runs after wealth, And does not know that poverty awaits him.

Prov 28:23 He who reproves a man finds more favour afterward Than he who flatters with the tongue.

Prov 28:24 He who robs his father or his mother, And says, "It is no transgression," He is a companion to a destroyer.

Prov 28:25 He who is greedy stirs up strife, But he who trusts in YēHôVâH (יְהוָה) prospers.

Prov 28:26 He who trusts in his own heart is a fool, But he who walks wisely is delivered.

Prov 28:27 He who gives to the poor does not lack, But he who hides his eyes does have many curses.

Prov 28:28 When the wrong rise up, men hide themselves; But when they perish, the righteous increase.

Prov 29:1 One often reproved, hardening his neck, Is suddenly broken, and there is no healing.

Prov 29:2 When the righteous increase, the people rejoice; But when a wrong one rules, the people sigh.

Prov 29:3 He who loves wisdom gladdens his father, But a companion of whores destroys wealth.

Prov 29:4 A sovereign establishes a land by right-ruling, But one who receives bribes throws it down.

Prov 29:5 A man who flatters his neighbour Spreads a net for his own feet.

Prov 29:6 An evil man is ensnared by transgression, But the righteous sings and rejoices.

Prov 29:7 The righteous knows the plea of the poor, The wrong does not understand such knowledge.

Prov 29:8 Scoffers ensnare a city, But the wise turn away wrath.

Prov 29:9 When a wise man disputes with a foolish man, Whether he rages or laughs, there is no peace.

Prov 29:10 Bloodthirsty men hate the perfect, And seek the life of the straight.

Prov 29:11 A fool lets out all his breath, But the wise calms it down.

Prov 29:12 If a ruler listens to lying words, All his servants become wrong.

Prov 29:13 The poor man and the oppressor have this in common: YēHôVâH (יְהוָה) gives light to the eyes of both.

Prov 29:14 The sovereign who rightly rules the poor with truth, His throne is established forever.

Prov 29:15 A rod and reproof give wisdom, But a child unrestrained brings shame to his mother.

Prov 29:16 When the wrong become many, transgression increases; But the righteous look on their fall.

Prov 29:17 Discipline your son, And he brings you rest and delight to your life.

Prov 29:18 Where there is no vision, the people are let loose, But blessed is he who guards the Law.

Prov 29:19 A servant is not disciplined by words; Though he understands, he does not respond.

Prov 29:20 Have you seen a man hasty in his words? There is more expectancy for a fool than for him.

Prov 29:21 He who deals tenderly With his servant from youth, Has him as a son in the end.

Prov 29:22 A man of displeasure stirs up strife, And a master of rage has many a transgression.

Prov 29:23 The pride of man brings him low, But the humble in **Spirit [Ruach רוח]** obtains esteem.

Prov 29:24 He who shares with a thief hates his own life; He hears an oath, but does not report.

Prov 29:25 The fear of man brings a snare, But whoever trusts in **YēHôVâH (יהוה)** is set on high.

Prov 29:26 Many seek the face of a ruler, But right-ruling for man comes from **YēHôVâH (יהוה)**.

Prov 29:27 An unrighteous man Is an abomination to the righteous, And he who is straight in the way Is an abomination to the wrong.

Prov 30:1 The words of Aḡur son of Yaqeh, a message. This man declared to lthi'ël, to lthi'ël and Uḳal:

Prov 30:2 For I am more stupid than anyone, And do not have the understanding of a man.

Prov 30:3 And I have not learned wisdom That I should know the knowledge of the Holy One.

Prov 30:4 Who has gone up to the heavens and come down? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who established all the ends of the earth? What is His Name, And what is His Son's Name, If you know it?

Prov 30:5 Every Word of Eloah is tried; He is a shield to those taking refuge in Him.

Prov 30:6 Do not add to His Words, Lest He reprove you,

Prov 30:7 Two matters I have asked of You – Deny them not to me before I die:

Prov 30:8 Remove falsehood and a lying word far from me; Give me neither poverty nor riches; Feed me my portion of bread;

Prov 30:9 Lest I become satisfied and deny You, And say, "Who is **YēHôVâH (יהוה)**?" And lest I be poor, and steal, And seize the Name of my **Elohim (אלהים)**.

Prov 30:10 Do not slander a servant to his master, Lest he curse you, And you be found guilty.

Prov 30:11 There is a generation that curses its father, And does not bless its mother –

Prov 30:12 There is a generation, clean in its own eyes, But not washed from its own filth.

Prov 30:13 There is a generation; Oh, how haughty are their eyes! And their eyelids are lifted up.

Prov 30:14 There is a generation whose teeth are swords, And whose jaw- teeth are knives, To devour the poor from off the earth, And the needy from among men.

Prov 30:15 The leech has two daughters: "Give! Give!" Three are not satisfied, Four that never say, "Enough":

Prov 30:16 The grave, and the barren womb, Soil not satisfied with water, And fire which never says, "Enough."

Prov 30:17 An eye that mocks his father, And scorns to obey his mother – Ravens of the wadi dig it out, And young eagles eat it!

Prov 30:18 Three matters are too marvellous for me, And four which I do not understand:

Prov 30:19 The way of an eagle in the heavens, The way of a snake on a rock, The way of a ship in the heart of the sea, And the way of a man with a girl.

Prov 30:20 This is the way of an adulterous woman: She shall eat and wipe her mouth, and say, "I have not done wickedness."

Prov 30:21 Under three matters the earth trembles, And under four, it is unable to bear:

Prov 30:22 Under a servant when he reigns, And a fool when he is satisfied with food,

Prov 30:23 Under a hated woman who marries, And a female servant who supplants her mistress.

Prov 30:24 There are four matters Which are little on the earth, But they are exceedingly wise:

Prov 30:25 The ants are a people not strong, Yet they prepare their food in the summer;

Prov 30:26 The rock badgers are a weak folk, Yet they make their homes in the crags;

Prov 30:27 The locusts have no sovereign, Yet they all go out in formation;
 Prov 30:28 A spider takes hold with two hands, And is in sovereigns' palaces.
 Prov 30:29 There are three matters That are going well, And four are good in walking:
 Prov 30:30 A lion, which is mighty among beasts And does not turn away from facing all;
 Prov 30:31 A greyhound, and a male goat, And a sovereign whose army is with him.
 Prov 30:32 If you have been foolish in lifting up yourself, Or if you have plotted evil, Put your hand on your mouth.
 Prov 30:33 For as milk under pressure brings forth curds, And as a nose under pressure brings forth blood, So wrath under pressure brings forth strife.
 Prov 31:1 The words of King Lemu'el, a message which his mother taught him:
 Prov 31:2 What, my son? And what, son of my womb? And what, son of my vows?
 Prov 31:3 Do not give your strength to women, Nor your ways to wiping away sovereigns.
 Prov 31:4 Not for sovereigns, O Lemu'el, Not for sovereigns to drink wine, Nor for princes to desire strong drink;
 Prov 31:5 Lest they drink and forget the law, And pervert the right of all the afflicted.
 Prov 31:6 Give strong drink to him who is perishing, And wine to those embittered in being.
 Prov 31:7 Let him drink and forget his poverty, And remember his trouble no more.
 Prov 31:8 Open your mouth for the dumb, In the cause of all the sons of the departed.
 Prov 31:9 Open your mouth, judge righteously, And plead the cause of the poor and needy.
 Prov 31:10 Who does find a capable wife? For she is worth far more than rubies.
 Prov 31:11 The heart of her husband shall trust her, And he has no lack of gain.
 Prov 31:12 She shall do him good, and not evil, All the days of her life.

Prov 31:13 She shall seek wool and flax, And with delight she works with her hands.
 Prov 31:14 She shall be as the ships of Tarshish, She brings in her food from afar.
 Prov 31:15 She also rises while it is still night, And provides food for her household, And a portion for her girls.
 Prov 31:16 She shall consider a field and buy it; From her profits she shall plant a vineyard.
 Prov 31:17 She shall gird herself with strength, And strengthen her arms.
 Prov 31:18 She shall taste when her gain is good; Her lamp does not go out by night.
 Prov 31:19 She shall stretch out her hands to the distaff, And her hand shall hold the spindle.
 Prov 31:20 She shall extend her hand to the poor, And she shall reach out her hands to the needy.
 Prov 31:21 She is not afraid of snow for her household, For all her household is dressed in scarlet.
 Prov 31:22 She shall make tapestry for herself; She is dressed in fine linen and purple.
 Prov 31:23 Her husband is known in the gates, When he sits among the elders of the land.
 Prov 31:24 She shall make fine linen and sell them, And shall give girdles for the merchants.
 Prov 31:25 Strength and splendour are her garments, And she rejoices in time to come.
 Prov 31:26 She shall open her mouth with wisdom, And on her tongue is the Law of kindness.
 Prov 31:27 She watches over the ways of her household, And does not eat the bread of idleness.
 Prov 31:28 Her children shall rise up and call her blessed; Her husband too, and he praises her:
 Prov 31:29 "Many daughters have done nobly, But you have risen over them all."
 Prov 31:30 Loveliness is deceptive And prettiness is vain, A woman who fears YĕHôVâH (יהוה) is to be praised.
 Prov 31:31 Give her of the fruit of her hands, And let her works praise her in the gates.

Ecclesiastes Outline

1. Introduction (1:1 - 11)
 - a. Introduction to The Teacher (1:1)
 - b. Everything is Futile (1:2 - 11)
2. The Teacher's Investigation (1:12 - 6:12)
 - a. With Wisdom Comes Sorrow (1:12 - 18)
 - b. The Futility of Pleasure (2:1 - 11)
 - c. The Wise and the Foolish (2:12 - 17)
 - d. The Futility of Labor and Reward (2:18 - 6:12)
 - i. The Futility of Work (2:18 - 26)
 - ii. To Everything There Is a Season (3:1 - 8)
 - iii. God's Works Remain Forever (3:9 - 15)
 - iv. From Dust to Dust (3:16 - 22)
 - v. The Evil of Oppression (4:1 - 12)
 - vi. The Futility of Power (4:13 - 16)
 - vii. Approaching God with Awe (5:1 - 7)
 - viii. The Futility of Wealth (5:8 - 20)
 - ix. The Futility of Life (6:1 - 12)
3. The Teacher's Conclusions (7:1 - 12:14)
 - a. The Value of Wisdom (7:1 - 14)
 - b. The Limits of Human Wisdom (7:15 - 29)
 - c. The Wise Man and the King (8:1 - 17)
 - i. Obey the King (8:1 - 9)
 - ii. Fear God (8:10 - 13)
 - iii. God's Ways Are Mysterious (8:14 - 17)
 - d. Life Is Fleeting (9:1 - 11:10)
 - i. Death Comes to Good and Bad (9:1 - 6)
 - ii. Enjoy Your Portion in This Life (9:7 - 12)
 - iii. Wisdom Is Better than Strength (9:13 - 18)
 - iv. Wisdom and Folly (10:1 - 20)
 - v. Cast Your Bread upon the Waters (11:1 - 6)
 - vi. Enjoy Your years (11:7 - 10)
 - e. Final Conclusions (12:1 - 14)
 - i. Remember Your Creator (12:1 - 8)
 - ii. The Whole Duty of Man (12:9 - 14)

Qoheleth/Ecclesiastes

Eccl 1:1 The words of Qoheleth, son of Dawid, sovereign in Yerushalayim.

Eccl 1:2 "Futility! Futility!" says Qoheleth. "Futility, futility, all is futile!"

Eccl 1:3 What does man gain from all his labour in which he toils under the sun?

Eccl 1:4 A generation passes away, and a generation comes, but the earth stands forever.

Eccl 1:5 The sun also rises, and the sun sets, and hurries back to the place where it arose.

Eccl 1:6 Going to the south, and turning round to the north, turning, turning, and on its rounds the wind returns.

Eccl 1:7 All the rivers run into the sea, yet the sea never overflows. To the place from which the rivers come, there they return again.

Eccl 1:8 All matters are wearisome, no one is able to speak of it. The eye is not satisfied with seeing, nor the ear filled with hearing.

Eccl 1:9 What has been is what shall be, what has been done is what shall be done, and there is no new matter under the sun.

Eccl 1:10 Is there a matter of which it is said, "See, this is new"? It was here already, long ago.

Eccl 1:11 There is no remembrance of former ones, nor is there any remembrance of those that are to come by those who come later on.

Eccl 1:12 I, Qoheleth, was sovereign over Yisra'el in Yerushalayim.

Eccl 1:13 And I set my heart to seek and search out by wisdom concerning all that has been done under the heavens; this evil task **Elohim (אלהים)** has given to the sons of man, to be humbled by it.

Eccl 1:14 I have seen all the works that are done under the sun. And see, all was futile and feeding on wind.

Eccl 1:15 The crooked could not be straightened, and what is lacking could not be counted.

Eccl 1:16 So I spoke to my heart, saying, “See, I have attained greatness, and have gained more wisdom than all who were before me in Yerushalayim. And my heart has seen much wisdom and knowledge.”

Eccl 1:17 And I set my heart to know wisdom – and to know madness and folly. I know that this too is feeding on wind.

Eccl 1:18 For in much wisdom is much grief, and he who increases knowledge increases suffering.

Eccl 2:1 I said in my heart, “Come now, let me try you with rejoicing and find out what is good.” But see, that too was futile.

Eccl 2:2 I said of laughter, “It is madness,” and of rejoicing, “What does it do?”

Eccl 2:3 I searched in my heart how to stimulate my body with wine, while guiding my heart with wisdom, and how to lay hold on folly, until I could see what was good for the sons of men to do under the heavens all the days of their lives.

Eccl 2:4 I made my works great, I built myself houses, I planted vineyards for myself.

Eccl 2:5 I made gardens and parks for myself, and I planted all kinds of fruit trees in them.

Eccl 2:6 I made pools of water for myself, to water from them a plantation of growing trees.

Eccl 2:7 I bought male and female servants, and I came to have sons of the household. Also, I had greater possessions of herds and flocks than all who were before me in Yerushalayim.

Eccl 2:8 I also gathered for myself silver and gold and the treasures of sovereigns and of the provinces. I provided male and female singers for myself, and the pleasures of men – a woman and women.

Eccl 2:9 Thus I became great and increased more than all who were before me in Yerushalayim. Also my wisdom remained with me.

Eccl 2:10 And all that my eyes desired I did not keep from them. I did not withhold my heart from any pleasure, for my heart rejoiced in all my labour. And this was my portion from all my labour.

Eccl 2:11 But when I looked on all the works that my hands had done and on the labour in which I had toiled, see, all was futile and feeding on wind, and there was no gain under the sun.

Eccl 2:12 And I turned myself to look at wisdom, and madness, and folly. For what would the man do who comes after the sovereign except what already has been done?

Eccl 2:13 Then I saw that wisdom is better than folly, as light is better than darkness.

Eccl 2:14 The wise one's eyes are in his head, but the fool walks in darkness. And I also knew that one event befalls them all.

Eccl 2:15 And I said in my heart, “As the event of the fool, even so it befalls me, and why was I then more wise?” Then I said in my heart, “This also is futile.”

Eccl 2:16 For there is no more lasting remembrance of the wise than of the fool, since in the days to come all is forgotten. And how does a wise man die? With the fool!

Eccl 2:17 And I hated life because the work that was done under the sun was evil on me, for all is futile and feeding on wind.

Eccl 2:18 And I hated all my labour in which I had toiled under the sun, because I leave it to a man who would come after me.

Eccl 2:19 And who knows whether he is wise or foolish? Yet he shall rule over all my labour in which I toiled and in which I have shown myself wise under the sun. That too is futile.

Eccl 2:20 So I turned my heart and despaired of all the labour in which I had toiled under the sun.

Eccl 2:21 For a man might labour with wisdom, knowledge, and skill; yet he leaves his heritage to a man who has not laboured for it. That too is futile and a great evil.

Eccl 2:22 For what does a man get for all his labour and strain of his heart with which he has toiled under the sun?

Eccl 2:23 For all his days are sufferings, and his work grievous; even in the night his heart takes no rest. That too is futile.

Eccl 2:24 A man could do no better but to eat and drink, and enjoy himself in his labour! That too, I saw, was from the hand of Elohim (אֱלֹהִים).

Eccl 2:25 For who eats or who finds enjoyment without Him?

Eccl 2:26 For He gives wisdom and knowledge and joy to a man who is good in His eyes. But to the sinner He gives the task of gathering and collecting, to give to him who is good before Elohim (אֱלֹהִים). That too is futile and feeding on wind.

Eccl 3:1 For every matter there is an appointed time, even a time for every pursuit under the heavens:

Eccl 3:2 A time to be born, and a time to die; a time to plant, and a time to uproot;

Eccl 3:3 a time to slay, and a time to heal; a time to break down, and a time to build up;

Eccl 3:4 a time to weep, and a time to laugh; a time to mourn, and a time to dance;

Eccl 3:5 a time to throw away stones, and a time to gather stones; a time to embrace, and a time to refrain from embracing;

Eccl 3:6 a time to seek, and a time to lose; a time to keep, and a time to throw away;

Eccl 3:7 a time to tear, and a time to sew; a time to be silent, and a time to speak;

Eccl 3:8 a time to love, and a time to hate; a time for battle, and a time for peace.

Eccl 3:9 What does the worker gain from his toil?

Eccl 3:10 I have seen the task Elohim (אֱלֹהִים) has given to the sons of men to be humbled by it.

Eccl 3:11 He has made it all, pretty in its time. Even the ages He has put in their hearts, except that no one finds out the work that Elohim (אֱלֹהִים) does from beginning to end.

Eccl 3:12 I know that there is no good for them but to rejoice, and to do good in their lives,

Eccl 3:13 and also that every man should eat and drink and enjoy the good of all his labour, it is a gift of Elohim (אֱלֹהִים).

Eccl 3:14 I know that whatever Elohim (אֱלֹהִים) does is forever. There is no adding to it, and there is no taking from it. Elohim (אֱלֹהִים) does it, that men should fear before Him.

Eccl 3:15 Whatever is has already been, and what shall be has been before. But Elohim (אֱלֹהִים) seeks out what has been pursued.

Eccl 3:16 Then again I saw under the sun: In the place of right-ruling, wrongness was there. And in the place of righteousness, wrongness was there.

Eccl 3:17 I said in my heart, "Elohim (אֱלֹהִים) judges the righteous and the wrong, for there is a time for every matter and for every work."

Eccl 3:18 I said in my heart, "Concerning the matter of the sons of men, Elohim (אֱלֹהִים) selects them, so as to see that they themselves are beasts."

Eccl 3:19 For the event of the sons of men is also the event of beasts – one event befalls them: as one dies, so dies the other. Indeed, they all have one breath – man has no advantage over beasts. For all is futile.

Eccl 3:20 All are going to one place – all came from the dust, and all return to dust.

Eccl 3:21 Who knows the Spirit [Ruach רֹּחַ] of the sons of men, which goes upward, and the Spirit [Ruach רֹּחַ] of the beast, which goes down to the earth?

Eccl 3:22 So I saw that man could do no better but to rejoice in his own works, for that is his portion. For who would bring him to see what shall be after him?

Eccl 4:1 Then I looked again at all the oppression that is done under the sun: And see! The tears of the oppressed, but they have no comforter; and power on the side of their oppressors, but they have no comforter.

Eccl 4:2 Therefore I commended the dead who were already dead, more than the living who are still alive.

Eccl 4:3 And better than both is he who has never existed, who has not seen the evil work that is done under the sun.

Eccl 4:4 And I saw that all the toil and skill of the work bring envy between man and his neighbour. That too is futile and feeding on wind.

Eccl 4:5 The fool folds his hands and consumes his own flesh.

Eccl 4:6 Better is a hand filled with rest than both hands filled with toil and feeding on wind.

Eccl 4:7 Then I looked again at futility under the sun:

Eccl 4:8 There is one, without a second, who has neither son nor brother. And there is no end to all his labours. His eye also is not satisfied with riches. "And for whom am I toiling and depriving myself of good?" That too is futility, and an evil task.

Eccl 4:9 Two are better than one, because they have a good reward for their labour.

Eccl 4:10 For if they fall, one lifts his companion up. But woe to him who is alone when he falls, for he has no one to help him up.

Eccl 4:11 Also, if two lie down together, they keep warm; but how does one keep warm by himself?

Eccl 4:12 Although one might be overpowered, two withstand him. And a threefold cord is not readily broken.

Eccl 4:13 A poor and wise youth is better than an old and foolish sovereign who no longer knows how to take warning.

Eccl 4:14 For he comes out of prison to be sovereign, although in his reign he was born poor.

Eccl 4:15 I have seen all the living who walk under the sun; they were with the second youth who stands in his place.

Eccl 4:16 There was no end of all the people; all of whom he headed. But the ones who come afterward do not rejoice in him. For that too is futile and feeding on wind.

Eccl 5:1 Guard your steps when you go to the House of **Elohim (אלהים)**. And draw near to listen

rather than to give the slaughtering of fools, for they do not know that they do evil.

Eccl 5:2 Do not be hasty with your mouth, and let not your heart hurry to bring forth a word before **Elohim (אלהים)**. For **Elohim (אלהים)** is in the heavens, and you on earth, therefore let your words be few.

Eccl 5:3 For a dream comes through the greatness of the task, and a fool's voice is known by his many words.

Eccl 5:4 When you make a vow to **Elohim (אלהים)**, do not delay to pay it, for He takes no pleasure in fools. Pay that which you have vowed.

Eccl 5:5 It is better not to vow than to vow and not pay.

Eccl 5:6 Do not allow your mouth to cause your flesh to sin, nor say before the messenger of **Elohim (אלהים)** that it was a mistake. Why should **Elohim (אלהים)** be wroth at your voice and destroy the work of your hands?

Eccl 5:7 For in much dreaming and many words there is futility. But fear **Elohim (אלהים)**.

Eccl 5:8 If you see the oppression of the poor, and denial of right-ruling and righteousness in a province, do not be astonished at the matter. For a higher than the high is guarding, and there are higher ones over them.

Eccl 5:9 And the increase of the land is for all. The sovereign himself is served from the field.

Eccl 5:10 He who loves silver is not satisfied with silver; nor he who loves wealth, and increase. That too is futile.

Eccl 5:11 With the increase of goods, there is an increase of those consuming them. What advantage then is there to their owners, but to look on?

Eccl 5:12 Sweet is the sleep of a labourer whether he eats little or much, but the plenty of the rich does not let him sleep.

Eccl 5:13 There is a sickly evil I have seen under the sun: riches kept for their owner, for his evil.

Eccl 5:14 But those riches perish through evil use. And he brings forth a son, and there is naught in his hand.

Eccl 5:15 As he came naked from his mother's womb, so he returns, to go as he came. And from his labour which goes into his hand he takes none whatsoever.

Eccl 5:16 And this too is a grievous evil – exactly as he came, so he goes. And what gain has he since he toiled for the wind?

Eccl 5:17 All his days he also eats in darkness, and with much sorrow and sickness and wrath.

Eccl 5:18 See what I have seen: It is good and pleasant for one to eat and drink, and to enjoy the good of all his labour in which he toils under the sun all the days of his life which **Elohim (אלהים)** gives him, for it is his portion.

Eccl 5:19 Further, when **Elohim (אלהים)** has given any man riches and wealth, and permitted him to enjoy them, and to receive his portion and rejoice in his labour, this is a gift of **Elohim (אלהים)**.

Eccl 5:20 Though it not be much, let him remember the days of his life, because **Elohim (אלהים)** bears witness by the gladness of his heart.

Eccl 6:1 There is an evil which I have seen under the sun, and it is great among men:

Eccl 6:2 A man to whom **Elohim (אלהים)** has given riches and wealth and esteem, so that his being lacks none at all of what he desires, but **Elohim (אלהים)** does not permit him to eat of it, and a foreigner consumes it. This is futile, and it is an evil disease.

Eccl 6:3 If a man brings forth a hundred children and lives many years, so that the days of his years are many, but his being is not satisfied with goodness, or indeed he has no burial, I say that a premature birth is better than he,

Eccl 6:4 for it comes in futility and goes away in darkness, and in darkness its name is covered;

Eccl 6:5 even the sun it has not seen – it has more rest than that man.

Eccl 6:6 And though he lives a thousand years twice over, yet he shall not see goodness. Do not all go to one place?

Eccl 6:7 All the labour of man is for his mouth, and yet the appetite is not satisfied.

Eccl 6:8 For what advantage has the wise over the fool? What advantage does the poor have who knows how to walk before the living?

Eccl 6:9 What the eyes see is better than what the desire goes after. That too is futile and feeding on wind.

Eccl 6:10 Whatever shall be, has already been named, and it is known that he is son of Hā'ā-dām (הָאָדָם). And he is unable to contend with Him who is mightier than he.

Eccl 6:11 The more words, the more futility – what is to man the advantage?

Eccl 6:12 For who knows what is good for man in life, all the days of his futile life, which he passes like a shadow? For who declares to man what shall be after him, under the sun?

Eccl 7:1 A good name is better than precious oil, and the day of death than the day of one's birth.

Eccl 7:2 It is better to go to the house of mourning than to go to the house of feasting, for that is the end of all men. And the living take it to heart.

Eccl 7:3 Sorrow is better than laughter, for by the sadness of the face the heart becomes better.

Eccl 7:4 The heart of the wise is in the house of mourning, but the heart of fools is in the house of rejoicing.

Eccl 7:5 It is better to hear the rebuke of the wise than for man to hear the song of fools.

Eccl 7:6 For as the crackling of thorns under a pot, so is the laughter of a fool. That too is futile.

Eccl 7:7 For oppression makes a wise one mad, and a bribe destroys the heart.

Eccl 7:8 The end of a matter is better than its beginning. The patient in **Spirit [Ruach רוח]** is better than the proud in **Spirit [Ruach רוח]**.

Eccl 7:9 Do not be hasty in your Spirit [Ruach רוח] to be vexed, for vexation rests in the bosom of fools.

Eccl 7:10 Do not say, "Why were the former days better than these?" For it is not wise of you to have asked about this.

Eccl 7:11 Wisdom is good with an inheritance, and an advantage to those who see the sun.

Eccl 7:12 For wisdom protects as silver protects, but the advantage of knowledge is that wisdom gives life to those who have it.

Eccl 7:13 See the work of Elohim (אלהים): For who is able to make straight what He has made crooked?

Eccl 7:14 Be glad in the day of prosperity, but in the evil day take note that Elohim (אלהים) has also appointed the one as well as the other, so that man should not uncover whatever shall be after him.

Eccl 7:15 I have seen it all in my days of futility: There is a righteous one perishing in his righteousness, and there is a wrong one living long in his evil.

Eccl 7:16 Do not be overrighteous, neither be overwise – why destroy yourself?

Eccl 7:17 Do not be wrong overmuch, and do not be a fool – why die before your time?

Eccl 7:18 It is good that you should take hold of this, and also not withhold your hand from the other. For he who fears Elohim (אלהים) comes forth with all of them.

Eccl 7:19 Wisdom makes the wise strong, more than ten rulers that are in the city.

Eccl 7:20 For there is not a righteous man on earth who does good and does not sin.

Eccl 7:21 Also do not take to heart all the words they speak, lest you hear your servant cursing you.

Eccl 7:22 For you know in your heart that many times you have cursed others.

Eccl 7:23 All this I have proved by wisdom. I said, "I am wise," but it was far from me.

Eccl 7:24 That which is, is far off and exceedingly deep – who does find it?

Eccl 7:25 I have turned round, even my heart, to know and to search, and to seek out wisdom and a conclusion, to know the wrongness of folly, even of foolishness and madness.

Eccl 7:26 And I found more bitter than death, the woman whose heart is snares and nets, whose hands are shackles. He who pleases Elohim (אלהים) escapes from her, but the sinner is captured by her.

Eccl 7:27 "See, this I have found," says Qoheleth, "Counting one by one, to find a conclusion,

Eccl 7:28 which my being still seeks but have not found: I have found one man among a thousand, but a woman among all these I have not found.

Eccl 7:29 Truly, this only I have found: that Elohim (אלהים) made man straight, but they have sought out many devices."

Eccl 8:1 Who is like a wise one? And who knows the meaning of a matter? A man's wisdom makes his face shine, and the hardness of his face is changed.

Eccl 8:2 I say, "Guard the sovereign's command because of the oath before Elohim (אלהים).

Eccl 8:3 Do not be in a hurry to go from his presence. Do not take a stand in an evil matter, for he does whatever he pleases."

Eccl 8:4 Where the word of a sovereign is, there is power. And who says to him, "What are you doing?"

Eccl 8:5 He who guards the command knows no evil matter. And the heart of the wise discerns both time and right-ruling,

Eccl 8:6 Because for every matter there is a time and right-ruling, though the trouble of man is heavy upon him.

Eccl 8:7 For he does not know what shall be; so who declares to him when it shall be?

Eccl 8:8 No one has power over the Spirit [Ruach רוח] to retain the Spirit [Ruach רוח], and no one has power in the day of death. There is no discharge in battle, and wrongness does not release those who are given to it.

Eccl 8:9 All this I have seen; I applied my heart to every work that is done under the sun: There is a time in which a man rules over a man for his evil.
Eccl 8:10 And so I saw the wrong ones buried, and they came and went from the place of Holyness, and they were forgotten in the city where they had so done. That too is futile.
Eccl 8:11 Because the sentence against an evil deed is not executed speedily, therefore the heart of the sons of men is filled in them to do evil.
Eccl 8:12 Although a sinner is doing evil a hundred times, and his life is prolonged, yet I know that there is good to those who fear **Elohim (אלהים)**, who fear before Him.
Eccl 8:13 But it shall not be well with the wrong one, nor would he prolong his days as a shadow, because he does not fear before **Elohim (אלהים)**.
Eccl 8:14 There is a futility which has been done on earth, that there are righteous ones who get according to the deeds of the wrong. And there are wrong ones who get according to the deeds of the righteous. I said that this too is futile.
Eccl 8:15 Therefore I praised enjoyment, because there is no good to man except to eat, and to drink, and to rejoice – and it remains with him in his labour for the days of his life which **Elohim (אלהים)** has given him under the sun.
Eccl 8:16 When I gave my heart to know wisdom and to see the task which has been done on earth, even though one sees no sleep day or night,
Eccl 8:17 then I saw all the work of **Elohim (אלהים)**, that man is unable to find out the work that has been done under the sun. For though a man labours to seek, yet he does not find it. And even though a wise one claims to know, he is unable to find it.
Eccl 9:1 For all this I took to heart, even to search out all this: that the righteous and the wise and their deeds are in the hand of **Elohim (אלהים)**. No man knows whether love or hatred awaits him.
Eccl 9:2 It is the same for all: One event to the righteous and to the wrong; to the good, and to the

clean, and to the unclean; and to the one slaughtering and to the one not slaughtering. As is the good one, so is the sinner; the one swearing as the one fearing an oath.
Eccl 9:3 This is an evil in all that is done under the sun: there is one event to all. Truly the hearts of the sons of men are filled with evil, and madness is in their hearts while they live, and then – to the dead!
Eccl 9:4 But for him who is joined to all the living there is trust, for a living dog is better than a dead lion.
Eccl 9:5 For the living know that they shall die, but the dead know naught, nor do they have any more reward, for their remembrance is forgotten.
Eccl 9:6 Also their love, and their hatred, and their envy have now perished; and they no longer have a share in all that is done under the sun.
Eccl 9:7 Go, eat your bread with joy, and drink your wine with a glad heart; for **Elohim (אלהים)** has already approved your works.
Eccl 9:8 Let your garments be white at all times, and let your head lack no oil.
Eccl 9:9 See life with the wife whom you love all the days of your futile life which He has given you under the sun, all your days of futility. For that is your share in life, and in your toil which you have laboured under the sun.
Eccl 9:10 All that your hand finds to do, do it with your might; for there is no work or planning or knowledge or wisdom in the grave where you are going.
Eccl 9:11 I again saw under the sun that the race is not to the swift, nor the battle to the mighty, nor even bread to the wise, nor even riches to men of understanding, nor even favour to men of knowledge – for time and chance meets with them all.
Eccl 9:12 For even man does not know his time. Like fish taken in an evil net, and like birds caught in a snare, so the sons of men are snared in an evil time, when it come down on them suddenly.

Eccl 9:13 Also this I saw as wisdom under the sun, and it is great to me:

Eccl 9:14 A little city, and few men in it, and a great sovereign came against it, and besieged it, and built huge siege-works against it.

Eccl 9:15 And there was found in it a poor wise man, and by his wisdom he delivered the city, yet no one remembered that poor man.

Eccl 9:16 And I said, "Wisdom is better than might. But the wisdom of the poor man is despised, and his words are not heard."

Eccl 9:17 The words of the wise, spoken calmly, should be heard rather than the shout of a ruler of fools.

Eccl 9:18 Wisdom is better than weapons of conflict, but one sinner destroys much good.

Eccl 10:1 Dead flies make the perfumer's ointment stink, ferment; a little folly outweighs wisdom, esteem.

Eccl 10:2 A wise man's heart is at his right hand, but a fool's heart at his left.

Eccl 10:3 And also, when a fool walks along the way, his heart fails, and he shows everyone that he is a fool.

Eccl 10:4 If the Spirit [Ruach רוח] of the ruler rises against you, do not leave your post, for calmness lays to rest great faults.

Eccl 10:5 There is an evil I have seen under the sun, as a mistake coming from the ruler:

Eccl 10:6 Folly is set in many high positions, while the rich sit in a humble place.

Eccl 10:7 I have seen servants on horses – and rulers walking on the ground like servants.

Eccl 10:8 He who digs a pit falls into it, and whoever breaks through a wall is bitten by a snake.

Eccl 10:9 He who quarries stones is hurt by them. He who splits wood is endangered by it.

Eccl 10:10 If an iron tool is blunt, and one does not sharpen the edge, then he needs more strength, and wisdom is advantageous to make right.

Eccl 10:11 If the snake bites without enchantment, then 'the master of the tongue' is no better!

Eccl 10:12 Words of a wise man's mouth show favour, but the lips of a fool swallow him up; Eccl 10:13 the beginning of the words of his mouth is foolishness, and the end of his talk is wicked madness.

Eccl 10:14 And a fool increases words; a man knows not what shall come to be; and who declares to him what shall be after him?

Eccl 10:15 The labour of fools wearies them, because not one knows how to go to the city!

Eccl 10:16 Woe to you, O land, when your sovereign is a youth, and your rulers feast in the morning!

Eccl 10:17 Blessed are you, O land, when your sovereign is the son of nobles, and your rulers feast in due season – for strength and not for drunkenness!

Eccl 10:18 Because of laziness the framework tumbles, and through idleness of hands the house leaks.

Eccl 10:19 A feast is made for laughter, and wine gladdens life; and the silver answers all.

Eccl 10:20 Do not curse the sovereign, even in your thought; do not curse the rich, even in your bedroom; for a bird of the heavens conveys the voice, and a bird in flight makes the matter known.

Eccl 11:1 Send out your bread on the face of the waters, for after many days you shall find it.

Eccl 11:2 Give a portion to seven, and also to eight, for you do not know what evil might be on the earth.

Eccl 11:3 If the clouds are filled with rain, they empty themselves upon the earth. And if a tree falls to the south or the north, in the place where the tree falls, there it is.

Eccl 11:4 He who watches the wind does not sow, and he who looks at the clouds does not reap.

Eccl 11:5 As you do not know what is the way of the wind, or how the bones grow in the womb of her who is with child, so you do not know the works of Elohîm (אֱלֹהִים) who makes all.

Eccl 11:6 Sow your seed in the morning, and until evening do not let your hand rest; since you do not know which prosper, this or that, or whether both alike are good.

Eccl 11:7 Sweet also is the light, and good for the eyes to see the sun;

Eccl 11:8 But if a man lives many years, let him rejoice in them all. But let him remember the days of darkness, for they are many. All that is coming is futility.

Eccl 11:9 Rejoice, O young man, in your youth, and let your heart gladden you in the days of your youth. And walk in the ways of your heart, and in the sight of your eyes, but know that for all these Elohîm (אֱלֹהִים) brings you into right- ruling.

Eccl 11:10 Therefore remove vexation from your heart, and put away evil from your flesh, for youth and dawn of life are futility.

Eccl 12:1 Remember also your Creator in the days of your youth, before the evil days come, and the years draw near when you say, "I have no pleasure in them":

Eccl 12:2 Before the sun and the light, the moon and the stars, are darkened, and the clouds return after the rain;

Eccl 12:3 in the day when the guards of the house tremble, and the strong men shall bow down; when the grinders shall cease because they are few, and those that look through the windows shall become dim;

Eccl 12:4 and the doors shall be shut in the streets, and the sound of grinding is low; and one rises up at the sound of a bird, and all the daughters of song are bowed down;

Eccl 12:5 furthermore, they are afraid of what is high, and of low places in the way; and the almond tree blossoms, and the grasshopper becomes a burden, and desire perishes. For man is going to his everlasting home, and the mourners shall go about the streets.

Eccl 12:6 Remember Him before the silver cord is loosed, or the golden bowl is broken, or the jar

shattered at the fountain, or the wheel broken at the well,

Eccl 12:7 and the dust returns to the earth as it was, and the Spirit [Ruach רוח] returns to Elohîm (אֱלֹהִים) who gave it.

Eccl 12:8 "Futility! Futility!" said the Qoheleth, "All is futile."

Eccl 12:9 And besides being wise, Qoheleth also taught the people knowledge, and he listened and sought out – set in order many proverbs.

Eccl 12:10 Qoheleth sought to find out words of delight, and words of truth, rightly written.

Eccl 12:11 The words of the wise are like goads, and as nails driven by the masters of collections – they were given by one Shepherd.

Eccl 12:12 And besides these, my son, be warned – the making of many books has no end, and much study is a wearying of the flesh.

Eccl 12:13 Let us hear the conclusion of the entire matter: Fear Elohîm (אֱלֹהִים) and guard His commands, for this applies to all mankind!

Eccl 12:14 For Elohîm (אֱלֹהִים) shall bring every work into right-ruling, including all that is hidden, whether good or whether evil.

Song of Solomon Outline

1. The Courtship (1:1 - 3:5)

a. The Bride Confesses Her Love (1:1 - 17)

b. The Bride's Admiration (2:1 - 17)

c. The Bride's Dream (3:1 - 5)

2. The Wedding (3:6 - 4:16)

a. Solomon Arrives on His Wedding Day (3:6 - 11)

b. Solomon Admires His Bride (4:1 - 16)

3. The Marriage (5:1 - 8:14)

a. The Bride and Her Beloved (5:1 - 16)

b. Together in the Garden (6:1 - 13)

c. Admiration by the Bridegroom (7:1 - 13)

d. Longing for Her Beloved (8:1 - 14)

Shir haShirim/Song of Songs

Song 1:1 The song of songs, which is Shelomoh's.
Song 1:2 Let him kiss me with the kisses of his mouth, For your loves are better than wine.
Song 1:3 For fragrance your oils are good. Your name is oil poured forth,
Song 1:4 Draw me! We run after you. The sovereign has brought me into his inner rooms. We exult and rejoice in you. We praise your loves more than wine. Rightly do they love you.
Song 1:5 I am dark, but lovely, O daughters of Yerushalayim, Like the tents of Qēḏar, Like the curtains of Shelomoh.
Song 1:6 Do not look upon me, because I am dark, Because the sun has tanned me. My mother's sons were displeased with me. They made me the keeper of the vineyards, My own vineyard I have not kept.
Song 1:7 Make known to me, O you whom my being loves, Where you feed your flock, Where you make it rest at noon. For why should I be as one who is veiled Beside the flocks of your companions?
Song 1:8 If you do not know, O fairest among women, Go in the footsteps of the flock, And feed your little goats beside the shepherds' dwellings.
Song 1:9 I have compared you, my love, To my filly among Pharaoh's chariots.
Song 1:10 Your cheeks are pretty with ornaments, Your neck with strings of beads.
Song 1:11 Let us make you ornaments of gold with studs of silver.
Song 1:12 While the sovereign is at his table, My nard shall give its fragrance.
Song 1:13 My beloved is a bundle of myrrh to me, Lying between my breasts.
Song 1:14 My beloved is to me a cluster of henna blooms In the vineyards of Ēn Geḏi.

Song 1:15 See, you are fair, my love! See, you are fair! Your eyes are as doves.
Song 1:16 See, you are handsome, my beloved! Yea, pleasant! Also our bed is green.
Song 1:17 The beams of our houses are cedar, our rafters are of fir.
Song 2:1 I am the rose of Sharon, The lily of the valleys.
Song 2:2 Like a lily among thorns, So is my love among the daughters.
Song 2:3 Like an apple tree among the trees of the forest, So is my beloved among the sons. I delighted in his shade and sat down, And his fruit was sweet to my taste.
Song 2:4 He brought me to the house of wine, And his banner over me was love.
Song 2:5 "Strengthen me with raisin cakes, Refresh me with apples, for I am faint with love."
Song 2:6 His left hand is under my head, And his right hand embraces me.
Song 2:7 I have put you under oath, O daughters of Yerushalayim, By the gazelles or by the does of the field, Do not stir up nor awaken love until it pleases.
Song 2:8 The voice of my beloved! See, he is coming, Leaping on the mountains, skipping on the hills.
Song 2:9 My beloved is like a gazelle or like a young stag. See, he is standing behind our wall, Looking through the windows, Peering through the lattice.
Song 2:10 My beloved responded and said to me, "Rise up, my love, my fair one, and come away.
Song 2:11 "For look, the winter is past, the rain is over, gone.
Song 2:12 "The flowers have appeared in the earth; The time of singing has come, And the voice of the turtledove has been heard in our land.
Song 2:13 "The fig tree has ripened her figs, And the vines with the tender grapes have given a good fragrance. Rise up, my love, my fair one, and come away!

Song 2:14 "O my dove, in the clefts of the rock, In the covering of the cliff, Let me see your appearance, Let me hear your voice; For your voice is sweet, And your appearance is lovely."

Song 2:15 Catch the foxes for us, The little foxes that spoil the vines, And our vines are all blossom.

Song 2:16 My beloved is mine, and I am his. He feeds his flock among the lilies.

Song 2:17 Until the day breaks and the shadows have fled, Turn, my beloved, And be like a gazelle or a young stag On the mountains of Bether.

Song 3:1 On my bed at night I sought the beloved of my being; I sought him, but I did not find him.

Song 3:2 "Come, let me arise, and go about the city, In the streets and in the broad places I seek the beloved of my being." I sought him, but I did not find him.

Song 3:3 The watchmen who go about the city found me, to whom I said, "Have you seen the beloved of my being?"

Song 3:4 Scarcely had I passed by them, When I found the beloved of my being. I held him and would not let him go, Until I had brought him to the house of my mother, And into the room of her who conceived me.

Song 3:5 I have put you under oath, O daughters of Yerushalayim, By the gazelles or by the does of the field, Do not stir up nor awaken love until it pleases.

Song 3:6 Who is this coming out of the wilderness Like columns of smoke, Perfumed with myrrh and frankincense, From all the merchant's fragrant powders?

Song 3:7 See, it is Shelomoh's couch – Sixty mighty men are around it, Of the mighty men of Yisra'el,

Song 3:8 All of them holding swords, Skilled in battle, Each one has his sword on his thigh Because of fear in the night.

Song 3:9 King Shelomoh made himself A litter of the wood of Leḇanon;

Song 3:10 He made its posts of silver, Its support of gold, its seat of purple, Within it was decked with love By the daughters of Yerushalayim.

Song 3:11 Go forth, O daughters of Tsiyon, And see King Shelomoh with the crown With which his mother crowned him on the day of his wedding, And on the day of his gladness of heart.

Song 4:1 See, you are fair, my love! See, you are fair! Your eyes are as doves behind your veil. Your hair is like a flock of goats, Going down from Mount Gil'ad.

Song 4:2 Your teeth are like a flock of shorn sheep Which have come up from the washing, All of them bear twins, and not one loses her young.

Song 4:3 Your lips are like a cord of scarlet, And your speech is lovely. Your cheeks behind your veil are like a piece of pomegranate.

Song 4:4 Your neck is like the tower of Dawid, Built for an armoury, On which hang a thousand shields, All the armour of mighty men.

Song 4:5 Your two breasts are like two fawns, Twins of a gazelle, pasturing among the lilies.

Song 4:6 Until the day breaks and the shadows have fled, I shall go my way to the mountain of myrrh, And to the hill of frankincense.

Song 4:7 You are all fair, my love, and not a blemish is on you.

Song 4:8 Come with me from Leḇanon, My bride, with me from Leḇanon. Look from the top of Amana, From the top of Shenir and Ḥermon, From the dens of lions, From the mountains of the leopards.

Song 4:9 You have put heart into me, My sister, my bride; You have put heart into me With one glance of your eyes, With one bead of your necklace.

Song 4:10 How sweet have been your loves, My sister, my bride! How much better than wine are your loves, And the fragrance of your perfumes than all spices!

Song 4:11 Your lips, O my bride, drip as the honeycomb; Honey and milk are under your

tongue. And the fragrance of your garments Is like the fragrance of Leḅanon.

Song 4:12 A garden locked is my sister, my bride, A fountain locked, a spring sealed up.

Song 4:13 Your plants are an orchard of pomegranates with pleasant fruits, With henna, nard,

Song 4:14 Nard and saffron, Calamus and cinnamon, With all trees of frankincense, Myrrh and aloes, With all the chief spices;

Song 4:15 A garden spring, A well of living waters, And streams from Leḅanon.

Song 4:16 Awake, O north wind, and come, O south! Blow upon my garden, let its spices flow out. Let my beloved come to his garden And eat its pleasant fruits.

Song 5:1 I have come to my garden, My sister, my bride; I have plucked my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends! Drink, and drink deeply, O beloved ones!

Song 5:2 I was sleeping, But my heart was awake – the voice of my beloved! He knocks, “Open for me, my sister, My love, my dove, my perfect one; For my head is drenched with dew, My locks with the drops of the night.”

Song 5:3 I have taken off my robe, should I put it on? I have washed my feet, should I dirty them?

Song 5:4 My beloved put his hand by the latch, And my feelings were deeply moved for him.

Song 5:5 I rose to open for my beloved, And my hands dripped with myrrh, My fingers with flowing myrrh, On the handles of the lock.

Song 5:6 I opened for my beloved, But my beloved had turned away, had gone. My being went out when he spoke. I sought him, but I could not find him; I called him, but he gave me no answer.

Song 5:7 The watchmen who went about the city found me. They struck me, they bruised me; The keepers of the walls lifted my veil from me.

Song 5:8 I have put you under oath, O daughters of Yerushalayim, If you find my beloved, That you inform him that I am faint with love!

Song 5:9 What kind of a beloved is your beloved, O fairest among women? What kind of a beloved is your beloved, That you have put us under oath?

Song 5:10 My beloved is dazzling and ruddy, Chief among ten thousand.

Song 5:11 His head is refined gold; His locks are wavy, black as a raven.

Song 5:12 His eyes are like doves by streams of waters, Washed with milk, and fitly set.

Song 5:13 His cheeks are like a bed of spices, Raised bed of scented plants. His lips are lilies, dripping flowing myrrh.

Song 5:14 His hands are rods of gold set with beryl. His body is carved ivory, covered with sapphires.

Song 5:15 His legs are columns of marble Founded on sockets of fine gold. His appearance is like Leḅanon, Choice as the cedars.

Song 5:16 His mouth is most sweet, And he is altogether lovely. This is my beloved, and this is my friend, O daughters of Yerushalayim!

Song 6:1 “Where has your beloved gone, O fairest among women? Where has your beloved turned aside? Let us seek him with you.”

Song 6:2 My beloved went down to his garden, To the beds of spices, To feed his flock in the gardens, And to gather lilies.

Song 6:3 I am my beloved's, and my beloved is mine. He feeds his flock among the lilies.

Song 6:4 O my love, you are as fair as Tirtsah, Lovely as Yerushalayim, Awesome as an army with banners!

Song 6:5 Turn your eyes away from me, Because they overcome me. Your hair is like a flock of goats That have hopped down from Gil'ad.

Song 6:6 Your teeth are like a flock of sheep That have come up from the washing; All of them bear twins, And not one among them has lost her young. Song 6:7 Your cheeks behind your veil are like a piece of pomegranate.

Song 6:8 There are sixty sovereignesses and eighty concubines, And innumerable maidens.

Song 6:9 My dove, my perfect one, Is the only one, the only one of her mother, The choice of the one who bore her. The daughters saw, and called her blessed, Queens and concubines, And they praised her.

Song 6:10 Who is she who shines forth as the morning, Fair as the moon, clear as the sun, Awesome as an army with banners?

Song 6:11 I went down to the garden of nuts To see the budding of the wadi, To see whether the vine had budded and the pomegranates had bloomed.

Song 6:12 I did not know, my desire made me as the chariots of my noble people.

Song 6:13 Return, return, O Shulammith; Return, return, and let us look upon you! Why should you look upon the Shulammith, As it were the dance of two armies?

Song 7:1 How fair are your feet in sandals, O daughter of a noble! The curves of your thighs are like ornaments, The work of a craftsman's hands.

Song 7:2 Your navel is a rounded bowl Let it not lack mixed wine. Your body is a heap of wheat, Hedged about with lilies.

Song 7:3 Your two breasts are like two fawns, twins of a gazelle.

Song 7:4 Your neck is like an ivory tower, Your eyes pools in Ḥeshbon By the gate of Bath Rabbim. Your nose is like the tower of Leḥanon looking to Damascus.

Song 7:5 Your head upon you is like Mount Karmel, And the hair of your head like purple; The sovereign is held captive by the ringlets.

Song 7:6 How fair and how pleasant you are, O love, in delights!

Song 7:7 This stature of yours compares to a palm tree, And your breasts to clusters.

Song 7:8 I said, "Let me go up to the palm tree, Let me take hold of its tips." And please, let your breasts be like clusters of the vine, And the fragrance of your breath like apples,

Song 7:9 And your palate like the best wine, Going down smoothly for my beloved, Flowing gently, slumbering lips.

Song 7:10 I am my beloved's, and his desire is toward me.

Song 7:11 Come, my beloved, let us go forth to the field; Let us stay in the villages.

Song 7:12 Let us get up early to the vineyards; Let us see whether the vine has budded, The grape blossoms have opened, The pomegranates have bloomed. There I give you my loves.

Song 7:13 The love-apples have given fragrance, And at our gates are all pleasant fruit, New and old, which I have laid up for you, my beloved.

Song 8:1 Who would make you a brother to me, Who nursed at my mother's breasts! Should I find you outside, I would kiss you; I would not be despised.

Song 8:2 I would lead you, I would bring you into the house of my mother, She who has taught me. I would give you spiced wine to drink, Of the juice of my pomegranate.

Song 8:3 His left hand is under my head, And his right hand embraces me.

Song 8:4 I have put you under oath, O daughters of Yerushalayim, Do not stir up or awake love until it pleases.

Song 8:5 Who is this coming up from the wilderness, Leaning upon her beloved? Under the apple tree I awakened you. There your mother was in labour with you; There she was in labour, gave birth to you.

Song 8:6 Set me as a seal upon your heart, As a seal upon your arm; For love is as strong as death, Jealousy as cruel as the grave; Its flames are flames of fire, a flame of Yah!

Song 8:7 Many waters are unable to extinguish love, And floods do not wash it away. If one would give all the wealth of his house for love, It would be utterly scorned.

Song 8:8 We have a little sister, and she has no breasts. What do we do for our sister in the day when she is spoken for?

Song 8:9 If she is a wall, we build upon her a battlement of silver. And if she is a door, we would enclose her with boards of cedar.

Song 8:10 I am a wall, and my breasts like towers; So I became in his eyes as one who found peace.

Song 8:11 Shelomoh had a vineyard in Ba'al Hamon; He let out the vineyard to keepers; Each one was to bring for its fruit a thousand pieces of silver.

Song 8:12 My own vineyard is before me. O Shelomoh, a thousand belongs to you, And two hundred to those who keep its fruit.

Song 8:13 You who sit in the gardens, The companions listen for your voice; Let me hear it!

Song 8:14 Hurry, my beloved, And be like a gazelle or a young stag On the mountains of spices.

Yeshayahu Outline

1. The Judgments (1:1 - 35:10)
 - a. Judgment and Hope for Judah (1:1 - 12:6)
 - i. Judgement for Sin (1:1 - 6:13)
 1. Judah's Rebellion (1:1 - 31)
 2. Hope for the Future (2:1 - 4:6)
 - a. The Mountain of the House of Yêhovah (2:1 - 5)
 - b. Judgement on Jerusalem and Judah (2:6 - 3:26)
 - c. A Remnant in Zion (4:1 - 6)
 3. The Song of the Vineyard (5:1 - 30)
 4. Yeshayahu's Commission (6:1 - 13)
 - ii. Prophecies Concerning Political Threats against Judah (7:1 - 12:6)
 1. Message to Ahaz King of Judah (7:1 - 25)
 - a. Aram and Israel Advance (7:1 - 9)
 - b. The Sign of Immanuel (7:10 - 16)
 - c. Judgement to Come (7:17 - 25)

2. Assyrian Invasion Prophesied (8:1 - 22)
3. Unto Us a Child Is Born (9:1 - 7)
4. Judgement against Israel (9:8 - 21)
 - a. For Pride (9:8 - 12)
 - b. For Hypocrisy (9:13 - 17)
 - c. For Unrepentance (9:18 - 21)
5. The Destruction of the Assyrian Empire (10:1 - 34)
6. Messiah's Kingdom through the Root of Jesse (11:1 - 16)
7. Joyful Thanksgiving (12:1 - 6)
 - b. Judgment and Hope for the Nations (13:1 - 27:13)
 - i. Judgements (13:1 - 23:18)
 1. Against Babylon (13:1 - 14:23)
 2. Against Assyria (14:24 - 27)
 3. Against Philistia (14:28 - 32)
 4. Against Moab (15:1 - 16:13)
 5. Against Damascus (17:1 - 14)
 6. Against Cush (18:1 - 7)
 7. Against Egypt (19:1 - 20:6)
 8. Against Babylon Again (21:1 - 10)
 9. Against Edom (21:11 - 12)
 10. Against Arabia (21:13 - 17)
 11. Against the Valley of Vision (22:1 - 25)
 12. Against Tyre (23:1 - 18)
 - ii. Judgment and Promise for the Future (24:1 - 27:13)
 1. God's Judgement on the Earth (24:1 - 23)
 2. Praise to the Victorious God (25:1 - 12)
 3. A Song of Salvation (26:1 - 21)
 4. Yêhovah's Vineyard (27:1 - 13)
 - c. The Woes (28:1 - 33:24)
 - i. Woe to Ephraim (28:1 - 29)
 - ii. Woe to David's City (29:1 - 14)
 - iii. Woe to Those Who Rely on Foreign Alliances (29:15 - 24)
 - iv. Woe to the Rebellious Children (30:1 - 33)

- v. Woe to Those Who Rely on Egypt (31:1 - 32:20)
- vi. Woe to Assyria (33:1 - 24)
- d. Conclusion of Judgments and Hope (34:1 - 35:10)
- i. Judgement on the Nations (34:1 - 17)
- ii. The Glory of Zion (35:1 - 10)
- 2. The Nation of Judah from Assyria to Babylon (36:1 - 39:8)
- a. Judah Saved from the Assyrians (36:1 - 37:38)
- i. Sennacherib Threatens Jerusalem (36:1 - 22)
- ii. Y'hôvâh Delivers Jerusalem (37:1 - 38)
- b. Hezekiah's Illness and Recovery (38:1 - 22)
- c. Hezekiah's Error (39:1 - 8)
- i. Hezekiah Shows His Treasures to Babylon (39:1 - 2)
- ii. Yeshayahu Prophesies the Babylonian Exile (39:3 - 8)
- 3. The Salvation (40:1 - 66:24)
- a. The Deliverance from Exile (40:1 - 48:22)
- i. Prepare the Way for Y'hôvâh (40:1 - 31)
- ii. God's Help to Israel (41:1 - 29)
- iii. God's Servant (42:1 - 9)
- iv. A New Song of Praise (42:10 - 25)
- v. Israel's Only Savior (43:1 - 28)
- 1. The Holy One of Israel, your Savior (43:1 - 13)
- 2. A Way in the Wilderness (43:14 - 21)
- 3. Israel's Unfaithfulness (43:22 - 28)
- vi. Y'hôvâh Has Chosen Israel (44:1 - 20)
- vii. Jerusalem to Be Restored (44:21 - 28)
- viii. God Calls Cyrus (45:1 - 25)
- ix. The Judgement of Babylon (46:1 - 47:15)
- 1. Babylon's Idols (46:1 - 13)
- 2. The Humiliation of Babylon (47:1 - 15)
- x. Deliverance Promised to Israel (48:1 - 22)
- b. The Servant's Ministry (49:1 - 55:8)
- i. The Servant and Light to the Gentiles (49:1 - 26)
- ii. Israel's Sin (50:1 - 3)
- iii. The Servant's Obedience (50:4 - 11)

- iv. Salvation for Zion (51:1 - 16)
- v. God's Fury Removed (51:17 - 23)
- vi. Deliverance for Jerusalem (52:1 - 12)
- vii. The Servant Exalted (52:13 - 15)
- viii. The Suffering Servant (53:1 - 12)
- ix. The Future Blessing for Zion (54:1 - 17)
- x. Invitation to the Needy (55:1 - 8)
- c. The Servants Inherit God's Kingdom (56:1 - 66:24)
- i. Salvation for the Nations (56:1 - 8)
- ii. The Wicked and the Servants (56:9 - 58:14)
- 1. Israel's Sinful Leaders (56:9 - 12)
- 2. The Blessed Death of the Righteous (57:1 - 2)
- 3. God Condemns Idolatry (57:3 - 13)
- 4. Healing for the Repentant (57:14 - 21)
- 5. True Fasts and Sabbaths (58:1 - 14)
- iii. Prayer of Repentance (59:1 - 21)
- 1. Sin Separates Us from God (59:1 - 15)
- 2. Salvation is Only of God (59:16 - 19)
- 3. The Covenant of the Redeemer (59:20 - 21)
- iv. God's Kingdom (60:1 - 62:12)
- 1. Future Glory for Zion (60:1 - 22)
- 2. The Year of Y'hôvâh's Favor (61:1 - 11)
- 3. Zion's Salvation and New Name (62:1 - 12)
- v. Prayer for Mercy (63:1 - 64:12)
- 1. God's Vengeance on the Nations (63:1 - 6)
- 2. God's Mercies Recalled (63:7 - 14)
- 3. The People Pray (63:15 - 64:12)
- vi. The Righteous and the Wicked (65:1 - 66:17)
- 1. Judgement and Promises (65:1 - 16)
- 2. A New Heaven and a New Earth (65:17 - 25)
- 3. Heaven Is My Throne (66:1 - 6)
- 4. Rejoice with Jerusalem (66:7 - 14)
- 5. Final Judgments against the Wicked (66:15 - 17)
- vii. Call to the Nations (66:18 - 24)

Yeshayahu/Isaiah

Yeshayahu 1:1 The vision of Yeshayahu son of Amots, which he saw concerning Yehudàh and Yerushalayim in the days of Uzziyahu, Yotham, Aḥaz, Hizqiyahu – sovereigns of Yehudàh.

Yeshayahu 1:2 Hear, O heavens, and listen, O earth! For YĕHôVâH (יהוה) has spoken, “I have reared and brought up children, but they have transgressed against Me.

Yeshayahu 1:3 An ox knows its owner and a donkey its master’s crib – Yisra’el does not know, My people have not understood.”

Yeshayahu 1:4 Alas, sinning nation, a people loaded with crookedness, a seed of evil-doers, sons acting corruptly! They have forsaken YĕHôVâH (יהוה), they have provoked the Holy One of Yisra’el, they went backward.

Yeshayahu 1:5 Why should you be beaten any more? You continue in apostasy! All the head is sick, and all the heart faints.

Yeshayahu 1:6 From the sole of the foot, to the head, there is no soundness in it – wounds and bruises and open sores; they have not been closed or bound up, or soothed with ointment.

Yeshayahu 1:7 Your land is laid waste, your cities are burned with fire, strangers devour your land in your presence. And it is laid waste, as overthrown by strangers.

Yeshayahu 1:8 And the daughter of Tsiyon is left as a booth in a vineyard, as a hut in a garden of cucumbers, as a besieged city.

Yeshayahu 1:9 Unless YĕHôVâH (יהוה) of hosts had left to us a small remnant, we would have become like Seḏom, we would have been made like Amorah.

Yeshayahu 1:10 Hear the word of YĕHôVâH (יהוה), you rulers of Seḏom; give ear to the Law of our Elohîm (אלהים), you people of Amorah!

Yeshayahu 1:11 “Of what use to Me are your many slaughterings?” declares YĕHôVâH (יהוה). “I have had enough of burnt offerings of rams and the fat of fed beasts. I do not delight in the blood of bulls, or of lambs or goats.

Yeshayahu 1:12 “When you come to appear before Me, who has required this from your hand, to trample My courtyards?

Yeshayahu 1:13 “Stop bringing futile offerings, incense, it is an abomination to Me. New Moons, Sabbaths, the calling of meetings – I am unable to bear unrighteousness and assembly.

Yeshayahu 1:14 “My being hates your New Moons and your appointed times, they are a trouble to Me, I am weary of bearing them.

Yeshayahu 1:15 “And when you spread out your hands, I hide My eyes from you; even though you make many prayers, I do not hear. Your hands have become filled with blood.

Yeshayahu 1:16 “Wash yourselves, make yourselves clean; put away the evil of your doings from before My eyes. Stop doing evil!

Yeshayahu 1:17 “Learn to do good! Seek right-ruling, reprove the oppressor, defend the fatherless, plead for the widow.

Yeshayahu 1:18 “Come now, and let us reason together,” says YĕHôVâH (יהוה). “Though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool.

Yeshayahu 1:19 “If you submit and obey, you shall eat the good of the land;

Yeshayahu 1:20 but if you refuse and rebel, you shall be devoured by the sword,” for the mouth of YĕHôVâH (יהוה) has spoken.

Yeshayahu 1:21 How the steadfast city has become a whore! I have filled it with right-ruling; righteousness lodged in it, but now murderers.

Yeshayahu 1:22 Your silver has become dross, your wine is mixed with water.

Yeshayahu 1:23 Your rulers are stubborn, and companions of thieves. Everyone loves bribes, and runs after rewards. They do not defend the fatherless, nor does the cause of the widow reach them.

Yeshayahu 1:24 Therefore the Master declares, YĕHôVâH (יהוה) of hosts, the Elohîm (אלהים) of

Yisra'el, "Ah, I shall be eased of My adversaries, and I shall be avenged of My enemies.

Yeshayahu 1:25 "And I shall turn My hand against you, and shall refine your dross as with lye, and shall remove all your alloy.

Yeshayahu 1:26 "And I shall give back your judges as at the first, and your counsellors as at the beginning. After this you shall be called the city of righteousness, a steadfast city."

Yeshayahu 1:27 Tsiyon shall be redeemed with right-ruling, and her returning ones with righteousness.

Yeshayahu 1:28 And the destruction of transgressors and of sinners is together, and those who forsake **YēHôVâH (יהוה)** shall be consumed.

Yeshayahu 1:29 For they shall be ashamed of the terebinth trees which you have desired. And you shall be embarrassed because of the gardens which you have chosen.

Yeshayahu 1:30 For you shall be as a terebinth whose leaf fades, and as a garden that has no water.

Yeshayahu 1:31 The strong shall be for tow, and his work for a spark. And both shall burn together, with no one to extinguish.

Yeshayahu 2:1 The word that Yeshayahu the son of Amots saw concerning Yehuḏah and Yerushalayim:

Yeshayahu 2:2 And it shall be in the latter days that the mountain of the House of **YēHôVâH (יהוה)** is established on the top of the mountains, and shall be exalted above the hills. And all nations shall flow to it.

Yeshayahu 2:3 And many peoples shall come and say, "Come, and let us go up to the mountain of **YēHôVâH (יהוה)**, to the House of the **Elohim (אלהים)** of Ya'aqob, and let Him teach us His ways, and let us walk in His paths, for out of Tsiyon comes forth the Law, and the Word of **YēHôVâH (יהוה)** from Yerushalayim."

Yeshayahu 2:4 And He shall judge between the nations, and shall reprove many peoples. And they shall beat their swords into ploughshares, and their

spears into pruning hooks. Nation shall not lift up sword against nation, neither teach battle any more.

Yeshayahu 2:5 O house of Ya'aqob, come and let us walk in the light of **YēHôVâH (יהוה)**.

Yeshayahu 2:6 For You have forsaken Your people, the house of Ya'aqob, because they have been filled from the East, and practise magic like the Philistines, and they are pleased with the children of foreigners.

Yeshayahu 2:7 And their land is filled with silver and gold, and there is no end to their treasures. And their land is filled with horses, and there is no end to their chariots.

Yeshayahu 2:8 And their land is filled with idols; they bow themselves to the work of their own hands, to what their own fingers have made.

Yeshayahu 2:9 And the lowly bows down, and the high is humbled; therefore You do not forgive them.

Yeshayahu 2:10 Enter into the rock, and hide in the dust, because of the fear of **YēHôVâH (יהוה)** and the splendour of His excellency.

Yeshayahu 2:11 The lofty looks of man shall be humbled, the pride of men shall be bowed down, and **YēHôVâH (יהוה)** alone shall be exalted in that day.

Yeshayahu 2:12 For **YēHôVâH (יהוה)** of hosts has a day against all that is proud and lofty, against all that is lifted up, so that it is brought low;

Yeshayahu 2:13 and against all the cedars of Lebanon that are high and lifted up, and against all the oaks of Bashan;

Yeshayahu 2:14 and against all the high mountains, and against all the hills that are lifted up;

Yeshayahu 2:15 and against every lofty tower, and against every strong wall;

Yeshayahu 2:16 and against all the ships of Tarshish, and against all the desirable craft.

Yeshayahu 2:17 And the loftiness of man shall be bowed down, and the pride of men shall be

brought low. And YĕHôVâH (יהוה) alone shall be exalted in that day,

Yeshayahu 2:18 and the idols completely pass away.

Yeshayahu 2:19 And they shall go into the holes of the rocks, and into the caves of the earth, from dread of YĕHôVâH (יהוה) and the splendour of His excellency, when He arises to shake the earth mightily.

Yeshayahu 2:20 In that day man shall throw away his idols of silver and his idols of gold, which they made, each for himself to worship, to the moles and bats,

Yeshayahu 2:21 to go into the clefts of the rocks, and into the crags of the rugged rocks, because of the fear of YĕHôVâH (יהוה) and the splendour of His excellency, when He arises to shake the earth mightily.

Yeshayahu 2:22 Cease from man, whose breath is in his nostrils, for in what is he to be reckoned upon?

Yeshayahu 3:1 For look, the Master, YĕHôVâH (יהוה) of hosts, is turning aside from Yerushalayim and from Yehudah the stock and the store, all the supply of bread and all the supply of water; Yeshayahu 3:2 the mighty man and the man of battle, the judge and the prophet, and the diviner and the elder;

Yeshayahu 3:3 the commander of fifty and the highly respected man, and the counsellor and the skilled craftsman, and the clever enchanter.

Yeshayahu 3:4 "And I shall make youths their heads, and children shall rule over them.

Yeshayahu 3:5 And the people shall exert pressure, man on man, man on his neighbour; the young rise up against the older, and the lightly esteemed against the highly esteemed."

Yeshayahu 3:6 When a man takes hold of his brother in the house of his father, by the garment, and say, "Come, be a chief over us, and let this ruin be under your hand,"

Yeshayahu 3:7 he shall swear in that day, saying, "I am not a healer, for in my house is neither bread nor garment; do not make me a chief of the people."

Yeshayahu 3:8 For Yerushalayim has stumbled, and Yehudah has fallen, because their tongue and their doings are against YĕHôVâH (יהוה), to provoke the eyes of His esteem.

Yeshayahu 3:9 The look on their faces witnesses against them, and they declare their sin as Sedom; they do not hide it. Woe to their being! For they have brought evil upon themselves.

Yeshayahu 3:10 "Say to the righteous it is well, for they eat the fruit of their doings.

Yeshayahu 3:11 "Woe to the wrong – evil! For the reward of his hand is done to him.

Yeshayahu 3:12 "My people! Youths exert pressure on them, and women rule over them. O My people! Your leaders lead you astray, and swallow the way of your paths."

Yeshayahu 3:13 YĕHôVâH (יהוה) shall stand up to plead, and is standing to judge the peoples.

Yeshayahu 3:14 YĕHôVâH (יהוה) enters into judgment with the elders of His people and its heads, "It is you who have eaten up the vineyard, the plunder of the poor is in your houses.

Yeshayahu 3:15 "What do you mean by crushing My people and grinding the faces of the poor?" declares the Master, YĕHôVâH (יהוה) of hosts.

Yeshayahu 3:16 And YĕHôVâH (יהוה) says, "Because the daughters of Tsiyon are haughty, and walk with outstretched necks and seductive eyes, walking and mincing as they go, making a jingling with their feet,

Yeshayahu 3:17 therefore YĕHôVâH (יהוה) shall smite with a scab the crown of the head of the daughters of Tsiyon, and YĕHôVâH (יהוה) expose their nakedness."

Yeshayahu 3:18 In that day YĕHôVâH (יהוה) takes away the finery of the anklets, and the headbands, and the crescents,

Yeshayahu 3:19 the pendants, the bracelets and the veils,
Yeshayahu 3:20 the headdresses, and the leg ornaments, and the sashes, and the perfume bottles, and the amulets,
Yeshayahu 3:21 the rings, and the nose jewels,
Yeshayahu 3:22 the costly robes, and the cloaks, and the shawls, and the purses,
Yeshayahu 3:23 the mirrors, and the fine linen, and the turbans, and the large veils.
Yeshayahu 3:24 And it shall be: Instead of a sweet fragrance, a smell of decay; and instead of a belt, a rope; and instead of well-set hair, baldness; and instead of a festal robe, a girding of sackcloth; and branding instead of loveliness.
Yeshayahu 3:25 Your men shall fall by the sword, and your strength in battle.
Yeshayahu 3:26 And her gates shall lament and mourn, and she, deserted, shall sit on the ground.
Yeshayahu 4:1 And in that day seven women shall take hold of one man, saying, "We shall eat our own food and wear our own clothes; only let us be called by your name, to take away our reproach."
Yeshayahu 4:2 In that day the Branch of YĕHôVâH (יְהוָה) shall be splendid and glorious. And the fruit of the earth shall be excellent and comely for the escaped ones of Yisra'ël.
Yeshayahu 4:3 And it shall be that he who is left in Tsiyon and he who remains in Yerushalayim is called Holy, everyone who is written among the living in Yerushalayim.
Yeshayahu 4:4 When YĕHôVâH (יְהוָה) has washed away the filth of the daughters of Tsiyon, and rinsed away the blood of Yerushalayim from her midst, by the Spirit [Ruach רוח] of judgment and by the Spirit [Ruach רוח] of burning,
Yeshayahu 4:5 then YĕHôVâH (יְהוָה) shall create above every dwelling place of Mount Tsiyon, and above her assemblies, a cloud and smoke by day and the shining of a flaming fire by night, for over all the esteem shall be a covering,

Yeshayahu 4:6 and a booth for shade in the daytime from the heat, for a place of refuge, and for a shelter from storm and rain.
Yeshayahu 5:1 Please let me sing to the One I love, a song for my loved One regarding His vineyard: my loved One has a vineyard on a fertile hill.
Yeshayahu 5:2 And He dug it up and cleared it of stones, and planted it with the choicest vine, and built a watchtower in its midst, and also made a winepress in it. And He waited for the yielding of grapes, but it yielded rotten ones.
Yeshayahu 5:3 "And now, O inhabitant of Yerushalayim and man of Yehuḏah, please judge between Me and My vineyard.
Yeshayahu 5:4 "What more could have been done to My vineyard that I have not done in it? Why, when I waited for the yielding of grapes, did it yield rotten ones?
Yeshayahu 5:5 "And now, please let Me inform you what I am doing to My vineyard: To take away its hedge and it shall be burned; to break down its wall and it shall be trampled down;
Yeshayahu 5:6 and I lay it waste; it is not pruned or dug and thornbushes and weeds shall come up; and I command the clouds not to rain on it."
Yeshayahu 5:7 For the vineyard of YĕHôVâH (יְהוָה) of hosts is the house of Yisra'ël, and the man of Yehuḏah is His pleasant plant. He looked for right-ruling, but see, oppression; for righteousness, but see, weeping.
Yeshayahu 5:8 Woe to those who join house to house, who add field to field, until there is no room, and you are made to dwell alone in the midst of the land!
Yeshayahu 5:9 In my hearing YĕHôVâH (יְהוָה) of hosts said, "Truly, many houses shall be a waste – big and fine ones, without inhabitant.
Yeshayahu 5:10 "For ten acres of vineyard yield one bath, and a homer of seed yields one ëphah."
Yeshayahu 5:11 Woe to those who rise early in the morning pursuing strong drink, who stay up late at night – wine inflames them!

Yeshayahu 5:12 And the lyre and the harp, the tambourine and flute, and wine are in their feasts; but they do not regard the deeds of YĕHôVâH (יהוה), nor see the work of His hands.

Yeshayahu 5:13 Therefore my people have gone into exile, because they have no knowledge. And their honourable men are starved, and their crowd dried up with thirst.

Yeshayahu 5:14 Therefore the grave has made itself wide and opened its mouth beyond measure. Their splendour and their crowd and their uproar, and he who is exulting within her, shall go down into it.

Yeshayahu 5:15 And man is bowed down, and mortal man humbled, and the eyes of the proud are humbled.

Yeshayahu 5:16 But YĕHôVâH (יהוה) of hosts is exalted in judgment, and the Holy Ēl is Holy in righteousness.

Yeshayahu 5:17 And the lambs shall feed in their pasture, and strangers shall eat in the waste places of the fat ones.

Yeshayahu 5:18 Woe to those who draw crookedness with cords of falsehood, and sin as with wagon ropes,

Yeshayahu 5:19 who are saying, "Let Him hurry! Let Him hasten His work, so that we see it! And let the counsel of the Holy One of Yisra'el draw near and come, so that we know."

Yeshayahu 5:20 Woe to those who call evil good, and good evil; who put darkness for light, and light for darkness; who put bitter for sweet, and sweet for bitter!

Yeshayahu 5:21 Woe to those who are wise in their own eyes, and clever in their own sight!

Yeshayahu 5:22 Woe to the mighty to drink wine, and brave men to mix strong drink,

Yeshayahu 5:23 who declare right the wrong for a bribe, and the righteousness of the righteous they turn aside from him!

Yeshayahu 5:24 Therefore, as a tongue of fire devours the stubble, and the flame consumes the

chaff, their root is as rottenness, and their blossom goes up like dust – because they have rejected the Law of YĕHôVâH (יהוה) of hosts, and despised the Word of the Holy One of Yisra'el.

Yeshayahu 5:25 Therefore the displeasure of YĕHôVâH (יהוה) has burned against His people, and He stretches out His hand against them and smites them, and the mountains tremble. And their carcass is as filth in the middle of the streets. With all this His displeasure has not turned back, and His hand is still stretched out!

Yeshayahu 5:26 And He shall lift up a banner to the nations from afar, and shall whistle to them from the end of the earth. And see, they come with speed, swiftly!

Yeshayahu 5:27 Not one of them is weary or stumbling, not one slumbers or sleeps. Not a belt shall be loosened on their loins, nor the thong of their sandals be broken.

Yeshayahu 5:28 Their arrows are sharp, and all their bows bent; their horses' hooves shall seem like flint, and their wheels like a whirlwind.

Yeshayahu 5:29 Their roar is like that of a lion, they roar like young lions. And they growl and seize prey, and slip away, with no one to rescue.

Yeshayahu 5:30 And in that day they shall growl over it as with the growling of the sea. And one shall look at the earth, and see, darkness and distress! And light shall be darkened by the clouds.

Yeshayahu 6:1 In the year that King Uzziyahu died, I saw YĕHôVâH (יהוה) sitting on a throne, high and lifted up, and the train of His robe filled the Hēkal.

Yeshayahu 6:2 Above it stood seraphim. Each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew.

Yeshayahu 6:3 And one cried to another and said, "Holy, Holy, Holy is YĕHôVâH (יהוה) of hosts; all the earth is filled with His esteem!"

Yeshayahu 6:4 And the posts of the door were shaken by the voice of him who cried out, and the house was filled with smoke.

Yeshayahu 6:5 And I said, “Woe to me, for I am undone! Because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips – for my eyes have seen His Majesty, YĕHôVâH (יהוה) of hosts.”

Yeshayahu 6:6 And one of the seraphim flew to me, having in his hand a live coal which he had taken with the tongs from the altar.

Yeshayahu 6:7 And he touched my mouth with it, and said, “See, this has touched your lips; your crookedness is taken away, and your sin is covered.”

Yeshayahu 6:8 And I heard the voice of YĕHôVâH (יהוה), saying, “Whom do I send, and who would go for Us?” And I said, “Here am I! Send me.”

Yeshayahu 6:9 And He said, “Go, and you shall say to this people, ‘Hearing, you hear, but do not understand; and seeing, you see, but do not know.’

Yeshayahu 6:10 “Make the heart of this people fat, and their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and shall turn and be healed.”

Yeshayahu 6:11 Then I said, “ YĕHôVâH (יהוה), until when?” And He answered, “Until the cities are laid waste and without inhabitant, and the houses are without a man, and the land is laid waste, a ruin, Yeshayahu 6:12 and YĕHôVâH (יהוה) has removed men far away, and the forsaken places be many in the midst of the land.

Yeshayahu 6:13 “But still, there is a tenth part in it, and it shall again be for a burning, like a terebinth tree and like an oak, whose stump remains when it is cut down. The Holy seed is its stump!”

Yeshayahu 7:1 And it came to be in the days of Aḥaz son of Yotham, son of Uzziyahu, King of Yehuḏah, that Retsin King of Aram and Peqaḥ son of Remalyahu, King of Yisra'el, went up to Yerushalayim to fight against it, but could not prevail against it.

Yeshayahu 7:2 And it was reported to the house of Dawiḏ, saying, “Aram has set up camp in

Ephrayim.” And his heart and the heart of his people were moved as the trees of the forest are moved with the wind.

Yeshayahu 7:3 And YĕHôVâH (יהוה) said to Yeshayahu, “Go out now to meet Aḥaz, you and She'ar-Yashub your son, at the end of the channel of the upper pool, on the highway of the Launderer's Field,

Yeshayahu 7:4 and say to him, ‘Take heed, and be calm; do not fear or be faint-hearted for these two stubs of smoking firebrands, for the fierce displeasure of Retsin and Aram, and the son of Remalyahu.

Yeshayahu 7:5 ‘Because Aram, Ephrayim, and the son of Remalyahu have plotted evil against you, saying,

Yeshayahu 7:6 “Let us go up against Yehuḏah and tear it apart, and break it open for ourselves, and set a sovereign over them, the son of Taḇe'el.”

Yeshayahu 7:7 ‘Thus said the Master YĕHôVâH (יהוה), “It is not going to stand, nor shall it take place.

Yeshayahu 7:8 “For the head of Aram is Damascus, and the head of Damascus is Retsin. And within sixty-five years Ephrayim is to be broken as a people.

Yeshayahu 7:9 “And the head of Ephrayim is Shomeron, and the head of Shomeron is the son of Remalyahu. If you do not believe, you are not steadfast.” ’ ’ ’

Yeshayahu 7:10 And YĕHôVâH (יהוה) spoke again to Aḥaz, saying,

Yeshayahu 7:11 “Ask a sign for yourself from YĕHôVâH (יהוה) your Elohîm (אלהים); make deep the request or make it high.”

Yeshayahu 7:12 But Aḥaz said, “I do not ask nor try YĕHôVâH (יהוה) !”

Yeshayahu 7:13 And he said, “Hear now, O house of Dawiḏ! Is it not enough that you weary men, that you weary my Elohîm (אלהים) also?

Yeshayahu 7:14 “Therefore YĕHôVâH (יהוה) Himself gives you a sign: Look, the maiden conceives and

gives birth to a Son, and shall call His Name Immanu'el.

Yeshayahu 7:15 "He eats curds and honey when He knows to refuse evil and choose the good.

Yeshayahu 7:16 "For before the Child knows to refuse evil and choose the good, the land that you dread is to be forsaken by both her sovereigns.

Yeshayahu 7:17 " **YēHôVâH (יהוה)** brings on you and your people and your father's house days that have not come since the day that Ephrayim turned away from Yehuḏah – the King of Ashshur."

Yeshayahu 7:18 And it shall be in that day that **YēHôVâH (יהוה)** whistles for the fly that is in the farthest part of the rivers of Mitsrayim, and for the bee that is in the land of Ashshur.

Yeshayahu 7:19 And they shall come, and all of them shall rest in the steep ravines and in the clefts of the rocks, and on all weeds and in all pastures.

Yeshayahu 7:20 In that day **YēHôVâH (יהוה)** shall shave with a razor hired beyond the River – with the King of Ashshur – the head and the hair of the legs, and also remove the beard.

Yeshayahu 7:21 And it shall be in that day that a man keeps alive a young cow and two sheep.

Yeshayahu 7:22 And it shall be, that he shall eat curds because of the plenty milk he gets, for everyone left in the land shall eat curds.

Yeshayahu 7:23 And it shall be in that day, every place where there were a thousand vines worth a thousand sheqels of silver, let it be for thornbushes and weeds.

Yeshayahu 7:24 With arrows and bows one shall go there, because all the land shall be thornbushes and weeds.

Yeshayahu 7:25 And to all the hills which were tilled with the hoe, you do not go for fear of thornbushes and weeds; but it shall be for sending oxen to, and a place for sheep to roam.

Yeshayahu 8:1 And **YēHôVâH (יהוה)** said to me, "Take a large tablet, and write on it with a man's pen concerning Mahër-Shalal-Ḥash-Baz.

Yeshayahu 8:2 "And let Me take reliable witnesses to record, Uriyah the priest and Zeḳaryahu son of Yeḇereḳyahu."

Yeshayahu 8:3 And I went to the prophetess, and she conceived and bore a son. And **YēHôVâH (יהוה)** said to me, "Call his name Mahër-Shalal-Ḥash-Baz; Yeshayahu 8:4 for before the child knows to cry 'My father' and 'My mother,' the riches of Damascus and the spoil of Shomeron is taken away before the King of Ashshur."

Yeshayahu 8:5 And **YēHôVâH (יהוה)** spoke to me again, saying,

Yeshayahu 8:6 "Inasmuch as these people refused the waters of Shiloah that flow softly, and rejoice in Retsin and in Remalyahu's son;

Yeshayahu 8:7 now therefore, see, **YēHôVâH (יהוה)** brings up over them the waters of the River, strong and mighty – the King of Ashshur and all his esteem. And he shall come up over all his channels and go over all his banks.

Yeshayahu 8:8 "And he shall pass through Yehuḏah, he shall overflow and pass over, reaching up to the neck. And the stretching out of his wings shall fill the breadth of Your land, O Immanu'el.

Yeshayahu 8:9 "Be shattered, O you peoples, and be broken in pieces! Give ear, all you from the far places of the earth. Gird yourselves, but be broken in pieces; gird yourselves, but be broken in pieces.

Yeshayahu 8:10 "Take counsel, and it comes to naught; speak a word, and it does not stand, for El is with us."

Yeshayahu 8:11 For **YēHôVâH (יהוה)** spoke thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying,

Yeshayahu 8:12 "Do not say, 'A conspiracy,' concerning all that this people call a conspiracy, nor be afraid of their threats, nor be troubled.

Yeshayahu 8:13 " **YēHôVâH (יהוה)** of hosts, Him you shall set apart. Let Him be your fear, and let Him be your dread.

Yeshayahu 8:14 "And He shall be for a Holy place, but a stone of stumbling and a rock that makes for

falling to both the houses of Yisra'el, as a trap and a snare to the inhabitants of Yerushalayim.

Yeshayahu 8:15 "And many among them shall stumble and fall, and be broken and snared and taken."

Yeshayahu 8:16 Bind up the witness, seal the Law among my learned.

Yeshayahu 8:17 And I shall wait on YĕHôVâH (יהוה), who hides His face from the house of Ya'aqob. And I shall look for Him.

Yeshayahu 8:18 Look, I and the children whom YĕHôVâH (יהוה) has given me – for signs and wonders in Yisra'el from YĕHôVâH (יהוה) of hosts, who dwells in Mount Tsiyon.

Yeshayahu 8:19 And when they say to you, "Seek those who are mediums and wizards, who whisper and mutter," should not a people seek their Elohim (אלהים)? Should they seek the dead on behalf of the living?

Yeshayahu 8:20 To the Law and to the witness! If they do not speak according to this Word, it is because they have no daybreak.

Yeshayahu 8:21 And they shall pass through it hard pressed and hungry. And it shall be, when they are hungry, that they shall be wroth and curse their sovereign and their Elohim (אלהים), looking upward.

Yeshayahu 8:22 And they shall look to the earth and see distress and darkness, gloom of hard times, and be driven into thick darkness.

Yeshayahu 9:1 But there is no gloom upon her who is distressed, as when at first He humbled the land of Zeḇulun and the land of Naphtali, and afterward more heavily oppressed her, by the way of the sea, beyond the Yardēn, in Galil of the nations.

Yeshayahu 9:2 The people who were walking in darkness have seen a great light; upon those who dwelt in the land of the shadow of death a light has shone.

Yeshayahu 9:3 You shall increase the nation; You shall make its joy great. They shall rejoice before

You, as in the joy of harvest, as men rejoice when they divide the spoil.

Yeshayahu 9:4 For You shall break the yoke of his burden and the staff of his shoulder, the rod of his oppressor, as in the day of Midyan.

Yeshayahu 9:5 For every boot of one trampling in tumult, and coat rolled in blood, shall be used for burning and fuel of fire.

Yeshayahu 9:6 For a Child shall be born unto us, a Son shall be given unto us, and the rule is on His shoulder. And His Name is called Wonder, Counsellor, Strong Ėl, Father [Abba אבא] of Continuity, Prince of Peace.

Yeshayahu 9:7 Of the increase of His rule and peace there is no end, upon the throne of Dawid and over His reign, to establish it and sustain it with right- ruling and with righteousness from now on, even forever. The ardour of YĕHôVâH (יהוה) of hosts does this.

Yeshayahu 9:8 YĕHôVâH (יהוה) sent a word against Ya'aqob, and it has fallen on Yisra'el.

Yeshayahu 9:9 And the people shall know, all of them, Ephrayim and the inhabitant of Shomeron, who say in pride and greatness of heart:

Yeshayahu 9:10 "The bricks have fallen down, but we rebuild with hewn stones; the sycamores are cut down, but we replace them with cedars."

Yeshayahu 9:11 And YĕHôVâH (יהוה) set up the adversaries of Retsin against him, and stirred up his enemies,

Yeshayahu 9:12 the Arameans before and the Philistines behind. And they devour Yisra'el with an open mouth. With all this His displeasure has not turned back, and His hand is still stretched out.

Yeshayahu 9:13 And the people have not turned back to Him who smites them, nor have they sought YĕHôVâH (יהוה) of hosts.

Yeshayahu 9:14 And YĕHôVâH (יהוה) cuts off head and tail from Yisra'el, palm branch and reed in one day.

Yeshayahu 9:15 Elder and highly respected, he is the head; the prophet who teaches falsehood, he is the tail.

Yeshayahu 9:16 For the leaders of this people lead them astray, and those who are guided by them are swallowed up.

Yeshayahu 9:17 Therefore **YēHôVâH (יהוה)** does not rejoice over their young men, and has no compassion on their fatherless and widows; for everyone is defiled and evil, and every mouth speaks foolishness. With all this His displeasure has not turned back, and His hand is still stretched out. Yeshayahu 9:18 For wrongness burns as the fire; it consumes thornbushes and weeds, and sets the bushes of the forest ablaze, and they roll up like rising smoke.

Yeshayahu 9:19 The land shall be burned up by the wrath of **YēHôVâH (יהוה)** of hosts, and the people be as fuel for the fire. A man shall not spare his brother,

Yeshayahu 9:20 and cut down on the right hand, but shall be hungry; and he devours on the left hand, but shall not be satisfied; each one devouring the flesh of his own arm:

Yeshayahu 9:21 Menashsheh Ephrayim, and Ephrayim Menashsheh; together they are against Yehudah. With all this His displeasure has not turned back, and His hand is still stretched out.

Yeshayahu 10:1 "Woe to those making unrighteous laws, and writers who have prescribed toil,

Yeshayahu 10:2 to keep the needy back from right-ruling, and to take what is right from the poor of My people, that widows become their prey, and orphans their plunder.

Yeshayahu 10:3 "What shall you do in the day of visitation, and in the ruin which comes from afar? To whom would you run for help? And where would you leave your wealth?

Yeshayahu 10:4 "Without Me they shall bow down among the prisoners, and fall among the slain."

With all this His displeasure has not turned back, and His hand is still stretched out.

Yeshayahu 10:5 "Woe to Ashshur, the rod of My displeasure and the staff in whose hand is My displeasure.

Yeshayahu 10:6 "Against a defiled nation I send him, and against the people of My wrath I command him to seize the spoil, to take the prey, and to tread them down like the mud of the streets.

Yeshayahu 10:7 "But he does not intend so, nor does his heart think so, for it is in his heart to destroy, and cut off not a few nations.

Yeshayahu 10:8 "For he says, 'Are not my princes sovereigns?

Yeshayahu 10:9 'Is not Kalno like Karkemish? Is not Hamath like Arpad? Is not Shomeron like Damascus?

Yeshayahu 10:10 'As my hand has found the reigns of the idols, whose carved images excelled those of Yerushalayim and Shomeron,

Yeshayahu 10:11 as I have done to Shomeron and her idols, do I not do also to Yerushalayim and her idols?'

Yeshayahu 10:12 "And it shall be, when **YēHôVâH (יהוה)** has performed all His work on Mount Tsiyon and on Yerushalayim, that I shall punish the fruit of the greatness of the heart of the King of Ashshur, and the boasting of his haughty looks.

Yeshayahu 10:13 "For he has said, 'By the power of my hand I have done it, and by my wisdom, for I have been clever. And I remove the boundaries of the people, and have robbed their treasuries. And I put down the inhabitants like a strong one.

Yeshayahu 10:14 'And my hand finds the riches of the people like a nest. And I have gathered all the earth like forsaken eggs are gathered. And there was no one who moved his wing, nor opened his mouth with even a peep.' "

Yeshayahu 10:15 Would the axe boast itself over him who chops with it, or the saw exalt itself over him who saws with it? As a rod waving those who lift it up! As a staff lifting up that which is not wood!

Yeshayahu 10:16 Therefore the Master, **YĕHôVâH** (יהוה) of hosts, sends leanness among his fat ones.

And under his esteem he kindles a burning like the burning of a fire.

Yeshayahu 10:17 And the Light of Yisra'el shall be for a fire, and his Holy One for a flame. And it shall burn and devour his weeds and his thornbushes in one day,

Yeshayahu 10:18 and consume the esteem of his forest and of his fertile field, both life and flesh.

And they shall be as when a sick man wastes away,

Yeshayahu 10:19 and the remaining trees of his forest shall be so few in number that a child records them.

Yeshayahu 10:20 And in that day it shall be that the remnant of Yisra'el, and those who have escaped of the house of Ya'aqob, never again lean upon him who defeated them, but shall lean upon **YĕHôVâH** (יהוה), the Holy One of Yisra'el, in truth.

Yeshayahu 10:21 A remnant shall return, the remnant of Ya'aqob, to the Mighty Ėl.

Yeshayahu 10:22 For though your people, O Yisra'el, be as the sand of the sea, yet a remnant of them shall return – a decisive end, overflowing with righteousness.

Yeshayahu 10:23 For the Master **YĕHôVâH** (יהוה) of hosts is making a complete end, as decided, in the midst of all the earth.

Yeshayahu 10:24 Therefore thus said the Master **YĕHôVâH** (יהוה) of hosts, "My people, who dwell in Tsiyon, be not afraid of Ashshur, who beats you with a rod and lifts up his staff against you, in the way of Mitsrayim.

Yeshayahu 10:25 "For yet a little while and the displeasure shall be completed, and My displeasure be to their destruction."

Yeshayahu 10:26 And **YĕHôVâH** (יהוה) of hosts stirs up a lash for him as the smiting of Miḏyan at the rock of Orëb. And as His rod was on the sea, so shall He lift it up in the way of Mitsrayim.

Yeshayahu 10:27 And in that day it shall be that his burden is removed from your shoulder, and his

yoke from your neck, and the yoke shall be destroyed because of the anointing oil.

Yeshayahu 10:28 He has come upon Ayath, he has passed Miḡron. At Miḳmash he stored his supplies.

Yeshayahu 10:29 They have gone through the pass, they have taken up lodging at Geḇa. Ramah is afraid, Giḇ'ah of Sha'ul has fled.

Yeshayahu 10:30 Lift up your voice, O daughter of Galliym! Listen, Layishah – O poor Anathoth!

Yeshayahu 10:31 Maḏmënah has fled, the inhabitants of Gëḇim sought refuge.

Yeshayahu 10:32 Yet he remains at Nob that day; he shakes his fist at the mountain of the daughter of Tsiyon, the hill of Yerushalayim.

Yeshayahu 10:33 Look, the Master, **YĕHôVâH** (יהוה) of hosts, is lopping off a branch with an awesome crash, and the tall ones are cut down, and the lofty ones are laid low.

Yeshayahu 10:34 And He shall cut down the thickets of the forest with iron, and Leḇanon shall fall as a mighty one!

Yeshayahu 11:1 And a Rod shall come forth from the stump of Yishai, and a Sprout from his roots shall bear fruit.

Yeshayahu 11:2 The **Spirit [Ruach רוח]** of **YĕHôVâH** (יהוה) shall rest upon Him – the **Spirit [Ruach רוח]** of wisdom and understanding, the **Spirit [Ruach רוח]** of counsel and might, the **Spirit [Ruach רוח]** of knowledge and of the fear of **YĕHôVâH** (יהוה),

Yeshayahu 11:3 and shall make Him breathe in the fear of **YĕHôVâH** (יהוה). And He shall not judge by the sight of His eyes, nor decide by the hearing of His ears.

Yeshayahu 11:4 But with righteousness He shall judge the poor, and shall decide with straightness for the meek ones of the earth, and shall smite the earth with the rod of His mouth, and slay the wrong with the breath of His lips.

Yeshayahu 11:5 And righteousness shall be the girdle of His loins, and trustworthiness the girdle of His waist.

Yeshayahu 11:6 And a wolf shall dwell with the lamb, and a leopard lie down with the young goat, and the calf and the young lion and the fatling together, and a little child leads them.

Yeshayahu 11:7 And cow and bear shall feed, their young ones lie down together, and a lion eat straw like an ox.

Yeshayahu 11:8 And the nursing child shall play by the cobra's hole, and the weaned child shall put his hand in the adder's den.

Yeshayahu 11:9 They do no evil nor destroy in all My Holy mountain, for the earth shall be filled with the knowledge of YĕHôVâH (יהוה) as the waters cover the sea.

Yeshayahu 11:10 And in that day there shall be a Root of Yishai, standing as a banner to the people. Unto Him the gentiles shall seek, and His rest shall be esteem.

Yeshayahu 11:11 And it shall be in that day that YĕHôVâH (יהוה) sets His hand again a second time to recover the remnant of His people who are left, from Ashshur and from Mitsrayim, from Pathros and from Kush, from Ėylam and from Shin'ar, from Hamath and from the islands of the sea.

Yeshayahu 11:12 And He shall raise a banner for the nations, and gather the outcasts of Yisra'el, and assemble the dispersed of Yehudah from the four corners of the earth.

Yeshayahu 11:13 And the envy of Ephrayim shall turn aside, and the adversaries of Yehudah be cut off. Ephrayim shall not envy Yehudah, and Yehudah not trouble Ephrayim.

Yeshayahu 11:14 But they shall fly down upon the shoulder of the Philistines toward the west; together they plunder the people of the east, their hand stretching forth on Edom and Mo'ab, and the children of Ammon shall be subject to them.

Yeshayahu 11:15 And YĕHôVâH (יהוה) shall put under the ban the tongue of the Sea of Mitsrayim, and He shall wave His hand over the River with the might of His Spirit [Ruach רוח], and shall smite it in

the seven streams, and shall cause men to tread it in sandals.

Yeshayahu 11:16 And there shall be a highway for the remnant of His people, those left from Ashshur, as it was for Yisra'el in the day when he came up from the land of Mitsrayim.

Yeshayahu 12:1 And in that day you shall say, "I thank You YĕHôVâH (יהוה), though You were enraged with me, Your displeasure has turned back, and You have comforted me.

Yeshayahu 12:2 "See, El is my deliverance, I trust and am not afraid. For Yah, YĕHôVâH (יהוה), is my strength and my song; and He has become my deliverance."

Yeshayahu 12:3 And you shall draw water with joy from the fountains of deliverance.

Yeshayahu 12:4 And in that day you shall say, "Praise YĕHôVâH (יהוה), call upon His Name; make known His deeds among the peoples, make mention that His Name is exalted.

Yeshayahu 12:5 "Sing to YĕHôVâH (יהוה), For He has done excellently; this is known in all the earth.

Yeshayahu 12:6 "Cry aloud and shout, O inhabitant of Tsiyon, for great is the Set- apart One of Yisra'el in your midst!"

Yeshayahu 13:1 The message concerning Babel which Yeshayahu son of Amots saw.

Yeshayahu 13:2 "Lift up a banner on the high mountain, raise your voice to them; wave your hand, let them enter the gates of the nobles.

Yeshayahu 13:3 "I have commanded My Holy ones; I have also called My mighty men for My displeasure, My proudly exulting ones."

Yeshayahu 13:4 The noise of an uproar in the mountains, like that of many people! A noise of uproar of the reigns of gentiles gathered together! YĕHôVâH (יהוה) of hosts is gathering an army for battle.

Yeshayahu 13:5 They are coming from a distant land, from the end of the heavens, even YĕHôVâH (יהוה) and His weapons of displeasure, to destroy all the earth.

Yeshayahu 13:6 Howl, for the day of **YēHôVâH (יהוה)** is near! It comes as a destruction from the Almighty.

Yeshayahu 13:7 Therefore all hands go limp, every man's heart melts,

Yeshayahu 13:8 and they shall be afraid. Pangs and sorrows take hold of them, they are in pain as a woman in labour; they are amazed at one another, their faces aflame!

Yeshayahu 13:9 See, the day of **YēHôVâH (יהוה)** is coming, fierce, with wrath and heat of displeasure, to lay the earth waste, and destroy its sinners from it.

Yeshayahu 13:10 For the stars of the heavens and their constellations do not give off their light. The sun shall be dark at its rising, and the moon not send out its light.

Yeshayahu 13:11 "And I shall punish the world for its evil, and the wrong for their crookedness, and shall put an end to the arrogance of the proud, and lay low the pride of the ruthless.

Yeshayahu 13:12 "I shall make mortal man scarcer than fine gold, and mankind scarcer than the gold of Ophir.

Yeshayahu 13:13 "So I shall make the heavens tremble, and the earth shall shake from her place, in the wrath of **YēHôVâH (יהוה)** of hosts and in the day of the heat of His displeasure.

Yeshayahu 13:14 "And it shall be as the hunted gazelle, and as a sheep that no man takes up – every man turns to his own people, and everyone flees to his own land.

Yeshayahu 13:15 "Whoever is found is thrust through, and everyone taken falls by the sword.

Yeshayahu 13:16 "And their children are dashed to pieces before their eyes, their houses plundered and their wives ravished.

Yeshayahu 13:17 "See, I am stirring up the Medes against them, who do not regard silver, and as for gold, they do not delight in it.

Yeshayahu 13:18 "And bows dash the young to pieces, and they have no compassion on the fruit of the womb, their eye spare no children.

Yeshayahu 13:19 "And Babel, the splendour of reigns, the comeliness of the Chaldeans' pride, shall be as when **Elohim (אלהים)** overthrew Sedom and Amarah.

Yeshayahu 13:20 "She shall never be inhabited, nor be settled from generation to generation; nor shall the Arabian pitch tents there, nor shepherds rest their flocks there.

Yeshayahu 13:21 "But wild beasts of the desert shall lie there, and their houses shall be filled with owls. And ostriches shall dwell there, and wild goats frolic there.

Yeshayahu 13:22 "And hyenas shall cry in their citadels, and jackals in their pleasant palaces. And her time is near to come, and her days are not drawn out."

Yeshayahu 14:1 Because **YēHôVâH (יהוה)** has compassion on Ya'aqob, and shall again choose Yisra'el, and give them rest in their own land. And the strangers shall join them, and they shall cling to the house of Ya'aqob.

Yeshayahu 14:2 And peoples shall take them and bring them to their own place. And the house of Yisra'el shall possess them for servants and female servants in the land of **YēHôVâH (יהוה)**. And they shall make captives of their captors, and rule over their oppressors.

Yeshayahu 14:3 And it shall be, in the day **YēHôVâH (יהוה)** gives you rest from your sorrow, and from your trouble and the hard service in which you were made to serve,

Yeshayahu 14:4 that you shall take up this proverb against the King of Babel, and say, "How the oppressor has ceased, the gold-gatherer ceased!

Yeshayahu 14:5 " **YēHôVâH (יהוה)** has broken the staff of the wrong, the sceptre of the rulers,

Yeshayahu 14:6 he who smote the people in wrath with ceaseless blows, he who ruled the gentiles in displeasure, is persecuted and no one restrains.

Yeshayahu 14:7 "All the earth is at rest and at peace, they shall break forth into singing.

Yeshayahu 14:8 "Even the cypress trees rejoice over you, and the cedars of Lebanon, saying, 'Since you were cut down, no woodcutter has come up against us.'

Yeshayahu 14:9 "The grave from beneath is excited about you, to meet you at your coming; it stirs up the dead for you, all the chief ones of the earth; it has raised up from their thrones all the sovereigns of the gentiles.

Yeshayahu 14:10 "All of them respond and say to you, 'Have you also become as weak as we? Have you become like us?'

Yeshayahu 14:11 'Your arrogance has been brought down to the grave, and the sound of your stringed instruments; the maggot is spread under you, and worms cover you.'

Yeshayahu 14:12 "How you have fallen from the heavens, O Hëlël, son of the morning! You have been cut down to the ground, you who laid low the gentiles!

Yeshayahu 14:13 "For you have said in your heart, 'Let me go up to the heavens, let me raise my throne above the stars of El, and let me sit in the mount of meeting on the sides of the north;

Yeshayahu 14:14 let me go up above the heights of the clouds, let me be like the Most High.'

Yeshayahu 14:15 "But you are brought down to the grave, to the sides of the Pit.

Yeshayahu 14:16 "Those who see you stare at you, and ponder over you, saying, 'Is this the man who made the earth tremble, who shook reigns,

Yeshayahu 14:17 who made the world as a wilderness and destroyed its cities, who would not open the house of his prisoners?'

Yeshayahu 14:18 "All the sovereigns of the gentiles, all of them, were laid in esteem, everyone in his own house;

Yeshayahu 14:19 but you have been thrown from your grave like an abominable branch, like the garment of those who are slain, thrust through

with a sword, who go down to the stones of the pit, like a trampled corpse.

Yeshayahu 14:20 "You are not joined with them in burial, for you have destroyed your land and slain your people. Let the seed of evil-doers never be mentioned.

Yeshayahu 14:21 "Prepare his children for slaughter, because of the crookedness of their fathers, lest they rise up and possess the land, and fill the face of the world with cities."

Yeshayahu 14:22 "And I shall rise up against them," declares YĕHôVâH (יהוה) of hosts, "and shall cut off from Babel the name and remnant, and offspring and descendant," declares YĕHôVâH (יהוה).

Yeshayahu 14:23 "And I shall make it a possession for the porcupine, and marshes of muddy water; and shall sweep it with the broom of destruction," declares YĕHôVâH (יהוה) of hosts.

Yeshayahu 14:24 YĕHôVâH (יהוה) of hosts has sworn, saying, "Truly, as I have planned, so shall it be; and as I have purposed, so it stands:

Yeshayahu 14:25 "To break Ashshur in My land, and tread him down on My mountains. And his yoke shall be removed from them, and his burden removed from their shoulders.

Yeshayahu 14:26 "This is the counsel that is counselled for all the earth, and this is the hand that is stretched out over all the nations.

Yeshayahu 14:27 "For YĕHôVâH (יהוה) of hosts has counselled, and who annuls it? And His hand that is stretched out, who turns it back?"

Yeshayahu 14:28 This is the message which came in the year that King Aħaz died:

Yeshayahu 14:29 "Do not rejoice, all you of Philistia, that the rod that smote you is broken; for out of the serpent's roots comes forth an adder, and its offspring is a fiery flying serpent.

Yeshayahu 14:30 "And the first-born of the poor shall feed, and the needy lie down in safety. And I shall kill your roots with scarcity of food, and it shall slay your remnant.

Yesayahu 14:31 “Howl, O gate! Cry, O city! Melt away, all you of Philistia! For smoke shall come from the north, and there is no stranger in his ranks.”

Yesayahu 14:32 And what does one answer the messengers of a nation? “That YĒHÔVÂH (יהוה) has founded Tsiyon, and the poor of His people take refuge in it.”

Yesayahu 15:1 The message concerning Mo'ab. Because in the night Ar of Mo'ab was laid waste, was silenced! Because in the night Qir of Mo'ab was laid waste, was silenced!

Yesayahu 15:2 He has gone up to the house and Diḅon, to the high places to weep. Mo'ab is wailing over Neḅo and over Mëydeḅa; on all their heads is baldness, and every beard is cut off.

Yesayahu 15:3 In their streets they shall put on sackcloth; on the tops of their houses and in their streets everyone wails, weeping bitterly.

Yesayahu 15:4 And Ḥeshbon and El'alëh cry out, their voice shall be heard as far as Yahats.

Therefore the armed ones of Mo'ab shout; his being shall tremble within him.

Yesayahu 15:5 My own heart is toward Mo'ab; her fugitives cry unto Tso'ar, like a three-year-old heifer. For by the ascent of Luḥith they go up with weeping; for in the way of Ḥoronayim they raise a cry of destruction.

Yesayahu 15:6 For the waters of Nimrim are wastes, for the green grass has withered away; the grass fails, there is no greenness.

Yesayahu 15:7 Therefore the wealth, acquired and stored up, they take away to the wadi of the Willows.

Yesayahu 15:8 For the cry has gone all around the borders of Mo'ab, its wailing to Eḡlayim and its wailing to Be'ër Ēlim.

Yesayahu 15:9 “For the waters of Dimon shall be filled with blood; for I shall bring more upon Dimon, lions upon him who escapes from Mo'ab, and on the remnant of the land.”

Yesayahu 16:1 Send a lamb to the ruler of the land, from Sela to the wilderness, to the mountain of the daughter of Tsiyon.

Yesayahu 16:2 And it shall be, like a wandering bird, a nest thrown out, so are the daughters of Mo'ab at the fords of Arnon.

Yesayahu 16:3 “Bring counsel, execute judgment; make your shadow like the night in the middle of the day; hide the outcasts, do not betray him who escapes.

Yesayahu 16:4 “Let My outcasts dwell with you, O Mo'ab; be a shelter to them from the face of the ravager. For the oppressor has met his end, destruction has ceased, those trampling down have perished from the land.

Yesayahu 16:5 “And in kindness the throne shall be established. And One shall sit on it in truth, in the Tent of Dawid, judging and seeking right-ruling, and speeding righteousness.”

Yesayahu 16:6 We have heard of the pride of Mo'ab – very proud – of his pride, his arrogance and his rage. His boastings are not true.

Yesayahu 16:7 So Mo'ab wails for Mo'ab, everyone wails. For the raisin-cakes of Qir Ḥareseth they moan. They are utterly smitten.

Yesayahu 16:8 For the fields of Ḥeshbon languish – the vine of Siḅmah. The masters of the gentiles have broken down its choice plants, which have reached to Ya'zër and wandered through the wilderness. Her branches are stretched out, they are gone over the sea.

Yesayahu 16:9 Therefore I bewail the vine of Siḅmah, with the weeping of Ya'zër. I water you with my tears, O Ḥeshbon and El'alëh, for acclamation have fallen over your summer fruit and your harvest.

Yesayahu 16:10 Gladness is taken away, and joy from the orchard; in the vineyards there is no singing, nor shouting; No treaders tread out wine in their presses; I have made their acclamation cease.

Yeshayahu 16:11 Therefore my inward parts sound like a lyre for Mo'ab, and my inner being for Qir Hères.

Yeshayahu 16:12 And it shall be, when it is seen that Mo'ab has wearied herself on the high place, that she shall come to her Holy place to pray, but not be able.

Yeshayahu 16:13 This is the word which YĕHôVâH (יְהוָה) has spoken concerning Mo'ab since that time.

Yeshayahu 16:14 But now YĕHôVâH (יְהוָה) has spoken, saying, "Within three years, as the years of a hired man, the esteem of Mo'ab is to be despised with all its great throng, and the remnant be few, small and weak."

Yeshayahu 17:1 The message concerning Damascus. "See, Damascus ceases to be a city, and shall become a heap of ruins.

Yeshayahu 17:2 "The cities of Aro'ër are forsaken, they are for flocks which shall lie down, with no one to frighten.

Yeshayahu 17:3 "And the stronghold shall cease from Ephrayim, and the reign from Damascus, and the remnant of Aram be as the esteem of the sons of Yisra'el," declares YĕHôVâH (יְהוָה) of hosts.

Yeshayahu 17:4 "And in that day it shall be that the esteem of Ya'aqob wanes, and the fatness of his flesh grows lean.

Yeshayahu 17:5 "And it shall be as when the harvester gathers the grain, and reaps the heads with his arm. And it shall be as he who gathers heads of grain in the Valley of Repha'im.

Yeshayahu 17:6 "And gleaning grapes shall be left in it, like the shaking of an olive tree, two or three olives at the top of the uppermost branch, four or five in its most fruit-bearing branches," declares YĕHôVâH (יְהוָה) Elohim (אֱלֹהִים) of Yisra'el.

Yeshayahu 17:7 In that day man shall look to his Maker, and his eyes turn to the Holy One of Yisra'el.

Yeshayahu 17:8 And he shall not look to the altars, the work of his hands; and he shall not see that

which his own fingers made, nor the Ashërim nor the sun- pillars.

Yeshayahu 17:9 In that day his strong cities become like a forsaken forest and an uppermost branch, which they left because of the children of Yisra'el. And it shall become a ruin.

Yeshayahu 17:10 Because you have forgotten the Elohim (אֱלֹהִים) of your deliverance, and have not remembered the Rock of your stronghold, therefore you shall plant pleasant plants and set out foreign seedlings,

Yeshayahu 17:11 by day make your plant to grow, and in the morning make your seed to flourish – but the harvest is a heap in the day of grief and incurable pain.

Yeshayahu 17:12 Woe to the uproar of many people who make a noise like the roar of the seas, and to the rushing of nations that make a rushing like the rushing of mighty waters –

Yeshayahu 17:13 nations rushing like the rushing of many waters. But He shall rebuke them and they shall flee far away, and be chased like the chaff of the mountains before the wind, like whirling dust before the whirlwind.

Yeshayahu 17:14 At eventide, look! Alarm! Before morning, it is no more. This is the portion of those who plunder us, and the lot of those who rob us.

Yeshayahu 18:1 Woe to the land shadowed with whirring wings, which is beyond the rivers of Kush, Yeshayahu 18:2 which sends envoys by sea, even in vessels of reed on the waters, saying, "Go, swift messengers, to a nation tall and smooth-skinned, to a people dreaded from their beginning onward, a nation mighty and trampling, whose land the rivers divide."

Yeshayahu 18:3 All inhabitants of the world, and you that dwell on the earth: When a banner is lifted up on the mountains, look! And when a ram's horn is blown, hear!

Yeshayahu 18:4 For thus YĕHôVâH (יְהוָה) said to me, "I am still, and I watch in My dwelling place like

dazzling heat in sunshine, like a cloud of dew in the heat of harvest.”

Yeshayahu 18:5 For before harvest, when the bud is perfect and the sour grape is ripening in the flower, then He shall cut off the twigs with pruning hooks, and shall cut down and take away the spreading branches.

Yeshayahu 18:6 They are left together for the mountain birds of prey and for the beasts of the earth. And the birds of prey shall summer on them, and all the beasts of the earth winter on them.

Yeshayahu 18:7 In that time a present shall be brought to YĒHÔVÂH (יהוה) of hosts from a people tall and smooth-skinned, and from a people awesome from their beginning onward – a nation mighty and trampling, whose land the rivers have divided – to the place of the Name of YĒHÔVÂH (יהוה) of hosts, to Mount Tsiyon.

Yeshayahu 19:1 The message concerning Mitsrayim. See, YĒHÔVÂH (יהוה) is riding on a swift cloud, and He shall come into Mitsrayim. And the idols of Mitsrayim shall tremble at His presence, and the heart of Mitsrayim melt in its midst.

Yeshayahu 19:2 “And I shall stir up Mitsrites against Mitsrites, and they shall fight, each one against his brother, and each one against his neighbour, city against city, reign against reign.

Yeshayahu 19:3 “And the Spirit [Ruach רוח] of Mitsrayim shall vanish within them, and I destroy their counsel. And they shall seek the idols and the mutterers, the mediums and the sorcerers.

Yeshayahu 19:4 “And I shall deliver the Mitsrites into the hand of a cruel master, and a fierce sovereign to rule over them,” declares the Master, YĒHÔVÂH (יהוה) of hosts.

Yeshayahu 19:5 And waters shall fail from the sea, and the river wasted and dried up.

Yeshayahu 19:6 And the rivers shall stink, and the streams shall be weak and dried up. Reeds and rushes shall wither.

Yeshayahu 19:7 Bare places by the River, by the mouth of the River, and every sown field by the

River shall wither. It shall be driven away, and be no more.

Yeshayahu 19:8 And the fishermen shall lament, and all those who cast hooks into the River shall mourn, and they who spread nets on the waters shall pine away.

Yeshayahu 19:9 And those who work in fine flax, and those who weave fine fabric shall become ashamed.

Yeshayahu 19:10 And its foundations shall be crushed, all the wage workers grieved in being.

Yeshayahu 19:11 The princes of Tso'an are only fools; the counsel of Pharaoh's wise ones have become senseless. How do you say to Pharaoh, “I am the son of the wise, the son of ancient sovereigns?”

Yeshayahu 19:12 Where are they? Where are your wise men? Let them show you, and let them know what YĒHÔVÂH (יהוה) of hosts has counselled against Mitsrayim.

Yeshayahu 19:13 The princes of Tso'an have become fools, the princes of Noph are deceived. They, the corner-stone of her tribes, have led Mitsrayim astray.

Yeshayahu 19:14 YĒHÔVÂH (יהוה) has mixed a perverse Spirit [Ruach רוח] in her midst. And they have led Mitsrayim astray in all her work, as a drunkard strays in his vomit.

Yeshayahu 19:15 And there is no work for Mitsrayim, by either head or tail, palm branch or bulrush.

Yeshayahu 19:16 In that day Mitsrayim shall become like women, and tremble and fear because of the waving of the hand of YĒHÔVÂH (יהוה) of hosts, which He waves over it.

Yeshayahu 19:17 And the land of Yehudah shall be a fear to Mitsrayim, everyone who mentions it fears for himself, because of the counsel of YĒHÔVÂH (יהוה) of hosts which He has counselled against it.

Yeshayahu 19:18 In that day five cities in the land of Mitsrayim shall speak the language of Kena'an

and swear by YĕHôVâH (יהוה) of hosts, one is called the City of Destruction.

Yeshayahu 19:19 In that day an altar to YĕHôVâH (יהוה) shall be in the midst of the land of Mitsrayim, and a standing column to YĕHôVâH (יהוה) at its border.

Yeshayahu 19:20 And it shall be for a sign and for a witness to YĕHôVâH (יהוה) of hosts in the land of Mitsrayim. When they cry to YĕHôVâH (יהוה) because of the oppressors, He sends them a Saviour and an Elohim (אלהים), and shall deliver them.

Yeshayahu 19:21 And YĕHôVâH (יהוה) shall be known to Mitsrayim, and the Mitsrites shall know YĕHôVâH (יהוה) in that day, and make slaughtering and meal offering, and shall make a vow to YĕHôVâH (יהוה) and pay it.

Yeshayahu 19:22 And YĕHôVâH (יהוה) shall smite Mitsrayim, smite it and heal it. And they shall turn to YĕHôVâH (יהוה), and He shall hear them and heal them.

Yeshayahu 19:23 In that day there shall be a highway from Mitsrayim to Ashshur, and Ashshur shall come into Mitsrayim and Mitsrayim into Ashshur, and Mitsrayim shall serve with Ashshur.

Yeshayahu 19:24 In that day Yisra'el shall be one of three with Mitsrayim and Ashshur, even a blessing in the midst of the earth,

Yeshayahu 19:25 whom YĕHôVâH (יהוה) of hosts shall bless, saying, "Blessed is Mitsrayim My people, and Ashshur the work of My hands, and Yisra'el My inheritance."

Yeshayahu 20:1 In the year that Tartan came to Ashdod, when Sargon the King of Ashshur sent him, and he fought against Ashdod and took it,

Yeshayahu 20:2 at that same time YĕHôVâH (יהוה) spoke by means of Yeshayahu son of Amots, saying, "Go, and remove the sackcloth from your body, and take your sandals off your feet." And he did so, walking naked and barefoot.

Yeshayahu 20:3 And YĕHôVâH (יהוה) said, "As My servant Yeshayahu has walked naked and barefoot

three years for a sign and a wonder against Mitsrayim and Kush,

Yeshayahu 20:4 so does the King of Ashshur lead away the captives of Mitsrayim and the exiles of Kush, young and old, naked and barefoot, with their buttocks uncovered – the shame of Mitsrayim.

Yeshayahu 20:5 "And they shall be afraid and ashamed of Kush, their expectation, and of Mitsrayim, their boast.

Yeshayahu 20:6 "And the inhabitant of this coastland shall say in that day, 'See, such is our expectation, wherever we flee for help to be delivered from the King of Ashshur. And how do we escape?' "

Yeshayahu 21:1 The message concerning the Wilderness of the Sea. As whirlwinds in the South sweep on, so it comes from the wilderness, from an awesome land.

Yeshayahu 21:2 A distressing vision is revealed to me: the treacherous betrays, and the ravager ravages. Go up, O Ėylam! Besiege, O Media! All the groaning I bring to an end.

Yeshayahu 21:3 Therefore my loins are filled with anguish; pangs have seized me, like the pangs of a woman in labour. I was distressed when I heard it; I was troubled when I saw it.

Yeshayahu 21:4 My heart reeled, horror overwhelmed me; the night for which I longed He turned into fear for me.

Yeshayahu 21:5 Prepare the table, spread the mat, eat and drink. Arise, you princes, anoint the shield!

Yeshayahu 21:6 For YĕHôVâH (יהוה) has said this to me, "Go, set a watchman, let him declare what he sees."

Yeshayahu 21:7 And he saw a chariot with a pair of horsemen, a chariot of donkeys, and a chariot of camels, and he listened attentively, very attentively.

Yeshayahu 21:8 Then he cried, "A lion, O YĕHôVâH (יהוה)! I stand continually on the watchtower in the daytime, and I have sat at my post every night.

Yeshayahu 21:9 “And see this, a chariot of men coming with a pair of horsemen!” And he spoke up and said, “Bāḇel is fallen, is fallen! And all the carved images of her mighty ones He has broken to the ground.”

Yeshayahu 21:10 Oh, my threshing and the grain of my floor! That which I have heard from YĕHôVâH (יהוה) of hosts, the Elohim (אלהים) of Yisra'el, I have declared to you.

Yeshayahu 21:11 The message concerning Dumah. He calls to me out of Sē'ir, “Watchman, how much of the night is passed? Watchman, how much of the night has passed?”

Yeshayahu 21:12 The watchman said, “Morning came, and also the night. If you inquire, inquire. Come again!”

Yeshayahu 21:13 The message concerning Arabā. In the forest in Arabā you stay, O you travelling companies of Deḡanites.

Yeshayahu 21:14 You who dwell in the land of Tēma, bring water to him who is thirsty, meet the fugitive with bread.

Yeshayahu 21:15 For they fled from the swords, from the drawn sword, from the bent bow, and from the stress of battle.

Yeshayahu 21:16 For thus YĕHôVâH (יהוה) has said to me, “Within a year, according to the year of a hired man, all the esteem of Qēḡar shall come to an end,

Yeshayahu 21:17 and the rest of the number of archers, the mighty men of the people of Qēḡar, shall be few. For YĕHôVâH (יהוה) Elohim (אלהים) of Yisra'el has spoken.”

Yeshayahu 22:1 The message concerning the Valley of Vision. What troubles you now, that you have all gone up to the house-tops,

Yeshayahu 22:2 you who are filled with turmoils, a noisy city, a city of revelry? Your slain are not slain with the sword, nor the dead in battle.

Yeshayahu 22:3 All your rulers have fled together; without a bow they were taken captive. All who are

found in you are bound together, who have fled from afar.

Yeshayahu 22:4 Therefore I said, “Look away from me, let me weep bitterly. Do not try to comfort me because of the ravaging of the daughter of my people.”

Yeshayahu 22:5 For it is a day of uproar and treading down and perplexity by the Master YĕHôVâH (יהוה) of hosts in the Valley of Vision – breaking down of a wall and of crying to the mountain.

Yeshayahu 22:6 And Ēylam bore the quiver with chariots of men and horsemen, and Qir bared the shield.

Yeshayahu 22:7 And it shall be that your choicest valleys shall be filled with chariots, and the horsemen shall take up positions at the gate.

Yeshayahu 22:8 Then He removed the covering of Yehuḡah. And you looked in that day to the weapons of the House of the Forest.

Yeshayahu 22:9 And you saw the breaches of the city of Dawiḡ, that it was great. And you gathered together the waters of the lower pool.

Yeshayahu 22:10 And you counted the houses of Yerushalayim, and the houses you broke down to strengthen the wall.

Yeshayahu 22:11 And you dug a ditch between the two walls for the water of the old pool. But you have not looked to its Maker, nor have you seen Him who fashioned it long ago.

Yeshayahu 22:12 And in that day the Master YĕHôVâH (יהוה) of hosts called for weeping and for mourning, for baldness and for girding with sackcloth.

Yeshayahu 22:13 Then see! Joy and gladness, slaying oxen and killing sheep, eating meat and drinking wine, “Let us eat and drink, for tomorrow we die!”

Yeshayahu 22:14 And it was revealed in my hearing by YĕHôVâH (יהוה) of hosts, “For this crookedness shall certainly not be pardoned until you die,” said the Master YĕHôVâH (יהוה) of hosts.

Yeshayahu 22:15 Thus said the Master **YĕHôVâH (יהוה)** of hosts, "Go, come to this steward, to Shebñah, who is over the house, and say,
 Yeshayahu 22:16 'What have you here, and whom have you here, that you have hewn a tomb here, as he who hews himself a tomb on high, cutting out a resting place for himself in a rock?
 Yeshayahu 22:17 'See, **YĕHôVâH (יהוה)** is hurling you away, O man, and is firmly grasping you,
 Yeshayahu 22:18 rolling you up tightly like a ball, into a wide land. There you are to die, and there your esteemed chariots are to be the shame of your master's house.
 Yeshayahu 22:19 'And I shall drive you from your office, and you shall be ousted from your position.
 Yeshayahu 22:20 'And it shall be in that day, that I shall call My servant Elyaqim son of Hîlqiyahu.
 Yeshayahu 22:21 'And I shall put your robe on him, and strengthen him with your girdle, and give your authority into his hand. And he shall be a father to the inhabitants of Yerushalayim and to the house of Yehudah.
 Yeshayahu 22:22 'And I shall place the key of the house of Dawid on his shoulder. And he shall open, and no one shuts; and shall shut, and no one opens.
 Yeshayahu 22:23 'And I shall fasten him like a peg in a steadfast place, and he shall become a throne of esteem to his father's house.
 Yeshayahu 22:24 'And they shall hang on him all the weight of his father's house, the offspring and the offshoots, all vessels of small quantity, from the cups to all the jars.
 Yeshayahu 22:25 'In that day,' declares **YĕHôVâH (יהוה)** of hosts, 'the peg that is fastened in the steadfast place shall be removed and be cut down and fall, and the burden that was on it shall be cut off. For **YĕHôVâH (יהוה)** has spoken.' "
 Yeshayahu 23:1 The message concerning Tsor. Howl, you ships of Tarshish! For it has been destroyed, without house, without harbour. From the land of Kittim it has been revealed to them.

Yeshayahu 23:2 Be silent, you inhabitants of the coastland, you merchants of Tsidon, who passed over the sea, they filled you.
 Yeshayahu 23:3 And on great waters the grain of Shiḥor, the harvest of the River, was her increase. And she was a market-place for the nations.
 Yeshayahu 23:4 Be ashamed, O Tsidon, for the sea has spoken, the stronghold of the sea, saying, "I have not laboured, nor brought forth children; neither have I reared young men, brought up maidens."
 Yeshayahu 23:5 Like the report of Mitsrayim, they too are grieved at the report of Tsor.
 Yeshayahu 23:6 Pass over to Tarshish; wail, you inhabitants of the coastland!
 Yeshayahu 23:7 Is this your city of revelry, whose antiquity is from days of old, whose feet carried her far off to sojourn?
 Yeshayahu 23:8 Who has counselled this against Tsor, the crowning city, whose merchants are chiefs, whose traders are the esteemed of the earth?
 Yeshayahu 23:9 **YĕHôVâH (יהוה)** of hosts has counselled it, to defile the pride of all splendour, and to shame all the esteemed of the earth.
 Yeshayahu 23:10 Overflow through your land like the River, O daughter of Tarshish; there is no more strength.
 Yeshayahu 23:11 He has stretched out His hand over the sea, He shook the reigns; **YĕHôVâH (יהוה)** has given a command against Kena'an to destroy its strongholds.
 Yeshayahu 23:12 And He said, "Never again shall you exult, O you oppressed maiden daughter of Tsidon. Arise, pass over to Kittim, even there you shall find no rest."
 Yeshayahu 23:13 See the land of the Chaldeans – this people did not exist. Ashshur founded it for wild beasts of the desert. They set up their siege-towers, they demolished her palaces, and made her a ruin.

Yeshayahu 23:14 Howl, you ships of Tarshish, for your stronghold is laid waste!
 Yeshayahu 23:15 And in that day it shall be that Tsor is forgotten seventy years, according to the days of one sovereign. At the end of seventy years it shall be to Tsor as in the song of the whore:
 Yeshayahu 23:16 "Take a lyre, go about the city, you forgotten whore; make sweet playing, sing many songs, so that you might be remembered."
 Yeshayahu 23:17 And at the end of seventy years it shall be that **YēHôVâH (יהוה)** visits Tsor. And she shall return to her hire and commit whoring with all the reigns of the earth on the face of the soil.
 Yeshayahu 23:18 And her goods and her hire shall be set apart for **YēHôVâH (יהוה)**, not treasured nor laid up, for her gain is for those who dwell before **YēHôVâH (יהוה)**, to eat sufficiently, and for a choice covering.
 Yeshayahu 24:1 See, **YēHôVâH (יהוה)** is making the earth empty and making it waste, and shall overturn its surface, and shall scatter abroad its inhabitants.
 Yeshayahu 24:2 And it shall be – as with the people so with the priest, as with the servant so with his master, as with the female servant so with her mistress, as with the buyer so with the seller, as with the lender so with the borrower, as with the creditor so with the debtor;
 Yeshayahu 24:3 the earth is completely emptied and utterly plundered, for **YēHôVâH (יהוה)** has spoken this word.
 Yeshayahu 24:4 The earth shall mourn and wither, the world shall languish and wither, the haughty people of the earth shall languish.
 Yeshayahu 24:5 For the earth has been defiled under its inhabitants, because they have transgressed the Torot, changed the law, broken the everlasting covenant.
 Yeshayahu 24:6 Therefore a curse shall consume the earth, and those who dwell in it be punished. Therefore the inhabitants of the earth shall be burned, and few men shall be left.

Yeshayahu 24:7 The new wine shall fail, the vine shall languish, all those glad at heart shall sigh.
 Yeshayahu 24:8 The joy of the tambourine shall cease, the noise of those who rejoice shall end, the joy of the lyre shall cease.
 Yeshayahu 24:9 No more do they drink wine with a song, strong drink is bitter to those who drink it.
 Yeshayahu 24:10 The deserted city shall be broken down, every house shall be shut, no one enters.
 Yeshayahu 24:11 There is a crying for wine in the streets; all joy shall be darkened, the gladness of the earth shall be gone.
 Yeshayahu 24:12 The city is left in ruins, and the gate is stricken with destruction.
 Yeshayahu 24:13 For thus it is to be in the midst of the earth among the peoples, like the shaking of an olive tree, like the gleaning of grapes when the grape harvest is done.
 Yeshayahu 24:14 They lift up their voice, they sing of the excellency of **YēHôVâH (יהוה)**, they shall cry aloud from the sea.
 Yeshayahu 24:15 Therefore praise **YēHôVâH (יהוה)** in the east, the Name of **YēHôVâH (יהוה)** **Elohim (אלהים)** of Yisra'el in the coastlands of the sea.
 Yeshayahu 24:16 From the ends of the earth we shall hear songs, "Splendour to the Righteous One!" But I say, "I waste away, I waste away! Woe to me! The treacherous betray, with treachery the treacherous betray."
 Yeshayahu 24:17 Fear and the pit and the snare are upon you, O inhabitant of the earth.
 Yeshayahu 24:18 And it shall be that he who flees from the noise of the fear falls into the pit, and he who comes up from the midst of the pit is caught in the snare. For the windows from on high shall be opened, and the foundations of the earth be shaken.
 Yeshayahu 24:19 The earth shall be utterly broken, the earth shall be completely shattered, the earth shall be fiercely shaken.
 Yeshayahu 24:20 The earth shall stagger like a drunkard. And it shall totter like a hut, and its

transgression shall be heavy upon it, and it shall fall, and not rise again.

Yeshayahu 24:21 And in that day it shall be that YĕHôVâH (יהוה) punishes on high the host of exalted ones, and on the earth the sovereigns of the earth.

Yeshayahu 24:22 And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and be punished after many days.

Yeshayahu 24:23 And the moon shall blush, and the sun shall be ashamed, for YĕHôVâH (יהוה) of hosts shall reign on Mount Tsiyon, and in Yerushalayim, and before His elders, in esteem!

Yeshayahu 25:1 O YĕHôVâH (יהוה), You are my Elohim (אלהים). I exalt You, I praise Your Name, for You shall do a wonder – counsels of long ago, trustworthiness, truth.

Yeshayahu 25:2 For You shall make a city a heap, a walled city a ruin, a palace of foreigners to be a city no more – never to be rebuilt.

Yeshayahu 25:3 Therefore a strong people praise You, the city of the ruthless nations fear You.

Yeshayahu 25:4 For You shall be a refuge to the poor, a refuge to the needy in his distress, a shelter from the storm, a shade from the heat. For the Spirit [Ruach רוח] of the ruthless is like a storm against a wall.

Yeshayahu 25:5 You subdue the noise of foreigners, as heat in a dry place; as heat in the shadow of a cloud, the singing of the ruthless is subdued.

Yeshayahu 25:6 And in this mountain YĕHôVâH (יהוה) of hosts shall make for all people a feast of choice pieces, a feast of old wines, of choice pieces with marrow, of old wines, well-refined.

Yeshayahu 25:7 And He shall swallow up on this mountain the surface of the covering which covers all people, and the veil which is spread over all nations.

Yeshayahu 25:8 He shall swallow up death forever, and the Master YĕHôVâH (יהוה) shall wipe away

tears from all faces, and take away the reproach of His people from all the earth. For YĕHôVâH (יהוה) has spoken.

Yeshayahu 25:9 And it shall be said in that day, “See, this is our Elohim (אלהים). We have waited for Him, and He saves us. This is YĕHôVâH (יהוה), we have waited for Him, let us be glad and rejoice in His deliverance.”

Yeshayahu 25:10 For the hand of YĕHôVâH (יהוה) rests on this mountain, and Mo'ab is trodden down under Him, as straw is trodden down in the water of a dunghill.

Yeshayahu 25:11 And He shall spread out His hands in their midst as he who swims spreads out his hands to swim, and He shall bring down their pride together, with the skill of His hands.

Yeshayahu 25:12 And the high stronghold of your walls He shall bring down, lay it low, levelled to the ground, down to the dust.

Yeshayahu 26:1 In that day this song is sung in the land of Yehudah, “We have a strong city – He sets up deliverance, walls and ramparts.

Yeshayahu 26:2 “Open the gates, let the righteous nation which guards the truth enter in.

Yeshayahu 26:3 “The one steadfast of mind You guard in perfect peace, for he trusts in You.

Yeshayahu 26:4 “Trust in YĕHôVâH (יהוה) forever, for in Yah, YĕHôVâH (יהוה), is a rock of ages.

Yeshayahu 26:5 “For He shall bring down those who dwell on high. He lays the exalted city low, He lays it low to the earth, He brings it down to the dust.

Yeshayahu 26:6 “A foot tramples it down – feet of the poor, footsteps of the needy.”

Yeshayahu 26:7 The path of the righteous is uprightness; O upright One, You weigh the course of the righteous.

Yeshayahu 26:8 Also, in the path of Your right-rulings, O YĕHôVâH (יהוה), we have waited for You; the longing of our being is for Your Name and for the remembrance of You.

Yeshayahu 26:9 My being longs for You in the night, also, my Spirit [Ruach רוח] within me seeks You earnestly. For when Your right-rulings are in the earth, the inhabitants of the world shall learn righteousness.

Yeshayahu 26:10 The wrong finds favour, yet he shall not learn righteousness; in the land of straightforwardness he acts perversely, and does not see the excellency of YĕHôVâH (יהוה).

Yeshayahu 26:11 O YĕHôVâH (יהוה), Your hand is high, they do not see. They see the ardour of the people and are ashamed; also, let the fire for Your adversaries consume them.

Yeshayahu 26:12 O YĕHôVâH (יהוה), You establish peace for us, for You have also done all our works in us.

Yeshayahu 26:13 O YĕHôVâH (יהוה) our Elohim (אלהים), other masters besides You have had rule over us; only in You do we make mention of Your Name.

Yeshayahu 26:14 The dead do not live; the departed Spirit [Ruach רוח]s do not rise. Therefore You have visited and destroyed them, and made all their remembrance to perish.

Yeshayahu 26:15 You shall increase the nation, O YĕHôVâH (יהוה), You shall increase the nation; You are glorified; You shall expand all the borders of the land.

Yeshayahu 26:16 O YĕHôVâH (יהוה), in distress they shall visit You, they shall pour out a prayer when Your disciplining is upon them.

Yeshayahu 26:17 As a woman with child and about to give birth writhes and cries out in her pain, so shall we be before Your face, O YĕHôVâH (יהוה).

Yeshayahu 26:18 We have conceived, we writhed in pain; we have given birth to wind. We have not accomplished deliverance in the earth, nor have the inhabitants of the world fallen.

Yeshayahu 26:19 Let Your dead live, together with my dead body, let them arise. Awake and sing, you who dwell in dust; for Your dew is a dew of light,

and let the earth give birth to the departed Spirit [Ruach רוח]s.

Yeshayahu 26:20 Go, my people, enter your rooms, and shut your doors behind you; hide yourself, as it were, for a little while, until the displeasure is past.

Yeshayahu 26:21 For look, YĕHôVâH (יהוה) is coming out of His place to punish the inhabitants of the earth for their crookedness. And the earth shall disclose her blood, and no longer cover her slain.

Yeshayahu 27:1 In that day YĕHôVâH (יהוה) with His severe sword, great and strong, punishes Liwiathan the fleeing serpent, Liwiathan that twisted serpent. And He shall slay the monster that is in the sea.

Yeshayahu 27:2 In that day sing to her, "A vineyard of red wine!

Yeshayahu 27:3 "I, YĕHôVâH (יהוה), do guard it, I water it every moment; lest any hurt it, I guard it night and day.

Yeshayahu 27:4 "Wrath is not in Me. Who would set thornbushes and weeds against Me in battle? I would go through them, I would burn them together.

Yeshayahu 27:5 "Or let him take hold of My strength and make peace with Me. Let him make peace with Me!"

Yeshayahu 27:6 Those who come He causes to take root in Ya'aqob, Yisra'el shall blossom and bud. And they shall fill the face of the world with fruit.

Yeshayahu 27:7 Has He smitten him as He smote those who were smiting him? Or were they slain as those they had slaughtered?

Yeshayahu 27:8 In measure, by sending her away, You contended with her. He shall take away by His rough wind in the day of the east wind.

Yeshayahu 27:9 Therefore by this the crookedness of Ya'aqob is covered. And this is all the fruit of taking away his sin: when he makes all the stones of the altar like chalkstones that are beaten to dust – Ashërim and sun-pillars rise no more.

Yeshayahu 27:10 For the city of defence is lonely, a home forsaken and left like a wilderness – there

the calf feeds, and there it lies down, and shall consume its branches.

Yeshayahu 27:11 When its twigs are dry, they are broken off, women come and set them on fire. For it is a people of no understanding, therefore He who made them has no compassion on them, and He who formed them shows them no favour.

Yeshayahu 27:12 And in that day it shall be that **YĕHôVâH (יהוה)** threshes, from the channel of the River to the wadi of Mitsrayim. And you shall be gathered one by one, O children of Yisra'el.

Yeshayahu 27:13 And in that day it shall be that a great horn is blown, and those who were perishing in the land of Ashshur and the outcasts in the land of Mitsrayim shall come, and shall worship **YĕHôVâH (יהוה)** on the Holy mountain, in Yerushalayim.

Yeshayahu 28:1 Woe to the proud crown of the drunkards of Ephrayim, and to the fading flower of its splendid comeliness that is on the head of the fertile valley, to those who are overcome with wine!

Yeshayahu 28:2 See, **YĕHôVâH (יהוה)** has one who is mighty and strong, like a downpour of hail and a destroying storm, like a flood of mighty waters overflowing, who casts down to the earth with the hand.

Yeshayahu 28:3 The proud crown of the drunkards of Ephrayim, is trampled under foot;

Yeshayahu 28:4 and the fading flower of its splendid comeliness that is on the head of the fertile valley, like the first fruit before the summer, which, when one sees it, he eats it up while it is still in his hand.

Yeshayahu 28:5 In that day **YĕHôVâH (יהוה)** of hosts is for a crown of splendour and a head-dress of comeliness to the remnant of His people,

Yeshayahu 28:6 and a **Spirit [Ruach רוח]** of right-ruling to him who sits in right-ruling, and strength to those who turn back the battle at the gate.

Yeshayahu 28:7 And these too have gone astray through wine, and through strong drink wandered

about. Priest and prophet have gone astray through strong drink, they are swallowed up by wine, they wander about through strong drink, they go astray in vision, they stumble in right-ruling.

Yeshayahu 28:8 For all tables shall be covered with vomit, no place without filth.

Yeshayahu 28:9 Whom would He teach knowledge? And whom would He make to understand the message? Those weaned from milk, those taken from the breasts!

Yeshayahu 28:10 For it is: command upon command, command upon command, line upon line, line upon line, here a little, there a little.

Yeshayahu 28:11 For with a jabbering lip and a foreign tongue He speaks to this people, Yeshayahu 28:12 to whom He said, "This is the rest, give rest to the weary," and, "This is the refreshing." But they would not hear.

Yeshayahu 28:13 But the Word of **YĕHôVâH (יהוה)** was to them, "Command upon command, command upon command, line upon line, line upon line, here a little, there a little," so that they go and shall stumble backward, and be broken and snared and taken captive.

Yeshayahu 28:14 Therefore hear the Word of **YĕHôVâH (יהוה)**, you men of scorn, who rule this people who are in Yerushalayim,

Yeshayahu 28:15 because you have said, "We have made a covenant with death, and with the grave we have effected a vision. When the overflowing scourge passes through, it does not come to us, for we have made lying our refuge, and under falsehood we have hidden ourselves."

Yeshayahu 28:16 Therefore thus said the Master **YĕHôVâH (יהוה)**, "See, I am laying in Tsiyon a stone for a foundation, a tried stone, a precious corner-stone, a settled foundation. He who trusts shall not hasten away.

Yeshayahu 28:17 And I shall make right-ruling the measuring line, and righteousness the plummet.

And the hail shall sweep away the refuge of lying, and the waters overflow the hiding place.

Yeshayahu 28:18 And your covenant with death shall be annulled, and your vision with the grave not stand. When an overflowing scourge passes through, then you shall be trampled down by it.

Yeshayahu 28:19 As often as it passes through it shall take you, for it shall pass through every morning, and by day and by night. And it shall be only trembling to understand the message."

Yeshayahu 28:20 For the bed shall be too short for a man to stretch out on, and the covering shall be too narrow to wrap himself in it.

Yeshayahu 28:21 For **YēHôVâH (יהוה)** rises up as at Mount Peratsim, and He is wroth as at the Valley of Gib'on, to do His work, His strange work, and to do His deed, His strange deed.

Yeshayahu 28:22 And now, do not be scoffers, lest your bonds be made strong. For I have heard from the Master **YēHôVâH (יהוה)** of hosts, a destruction decreed upon all the earth.

Yeshayahu 28:23 Give ear and hear my voice, listen and hear my Word.

Yeshayahu 28:24 Does the ploughman keep ploughing all day to sow? Does he keep turning his soil and breaking the clods?

Yeshayahu 28:25 When he has levelled its surface, does he not sow the caraway and scatter the cummin, plant the wheat in rows, the barley in the appointed place, and the spelt in its place?

Yeshayahu 28:26 For He instructs him for right-ruling, his **Elohim (אלהים)** teaches him.

Yeshayahu 28:27 For caraway is not threshed with a threshing sledge, nor is a wagon wheel rolled over cummin, but caraway is beaten out with a stick, and cummin with a rod.

Yeshayahu 28:28 Grain is crushed, so one does not go on threshing it forever, nor break it with his wagon wheel, nor crush it with his horsemen.

Yeshayahu 28:29 Even this has come from **YēHôVâH (יהוה)** of hosts, who did wonders in counsel, who made wisdom great.

Yeshayahu 29:1 Woe to Ari'el, to Ari'el, the city where Dawid dwelt! Add year to year, let festivals come around.

Yeshayahu 29:2 "And I shall distress Ari'el, and there shall be mourning and sorrow, and it shall be to Me as Ari'el.

Yeshayahu 29:3 "And I shall encamp against you all around, I shall lay siege against you with a mound, and I shall raise siege-works against you.

Yeshayahu 29:4 "And you shall be brought low and speak out of the ground, and your speech shall be low, out of the dust. And your voice shall be like a medium's, out of the ground, and your speech whisper out of the dust.

Yeshayahu 29:5 "But the crowd of those strange to you shall be like fine dust, and the crowd of the ruthless ones as chaff blowing away. And it shall be in an instant, suddenly!"

Yeshayahu 29:6 You shall be visited by **YēHôVâH (יהוה)** of hosts with thunder and earthquake and great noise, with whirlwind and storm, and flame of devouring fire.

Yeshayahu 29:7 Then the crowd of all the gentiles who fight against Ari'el, even all who fight against her and her stronghold, and distress her, shall be as a dream of a night vision.

Yeshayahu 29:8 And it shall be as when a hungry man dreams, and see, he eats; but he awakes, and his being is empty; or as when a thirsty man dreams, and see, he drinks; but he awakes, and see, he is faint, and his being is longing. Thus shall the crowd of all the gentiles be who fight against Mount Tsiyon.

Yeshayahu 29:9 Pause and wonder! Blind yourselves and be blind! They are drunk, but not with wine; they stagger, but not with strong drink.

Yeshayahu 29:10 For **YēHôVâH (יהוה)** has poured out on you the **Spirit [Ruach רוח]** of deep sleep, and has closed your eyes, the prophets. And He has covered your heads, the seers.

Yeshayahu 29:11 And the entire vision is to you like the words of a book that is sealed, which men give

to one who knows books, saying, “Read this, please.” And he said, “I am unable, for it is sealed.”
Yeshayahu 29:12 And the book is given to one who does not know books, saying, “Read this, please.”
And he said, “I have not known books.”

Yeshayahu 29:13 And YĕHôVâH (יהוה) says,
“Because this people has drawn near with its mouth, and with its lips they have honoured Me, and it has kept its heart far from Me, and their fear of Me has become a command of men that is taught!

Yeshayahu 29:14 “Therefore, see, I am again doing a marvellous work among this people, a marvellous work and a wonder. And the wisdom of their wise men shall perish, and the understanding of their clever men shall be hidden.”

Yeshayahu 29:15 Woe to those who seek deep to hide their counsel far from YĕHôVâH (יהוה), and their works are in the dark; they say, “Who sees us?” and, “Who knows us?”

Yeshayahu 29:16 How perverse of you! Should the potter be reckoned as the clay? Should what is made say of its Maker, “He did not make me”? And what is formed say of Him who formed it, “He did not understand”?

Yeshayahu 29:17 Is it not yet a little while, and Leḅanon shall be turned into garden land, and garden land be reckoned as a forest?

Yeshayahu 29:18 And in that day the deaf shall hear the words of the book, and the eyes of the blind shall see out of gloom, and out of darkness.

Yeshayahu 29:19 And the meek ones shall increase their joy in YĕHôVâH (יהוה), and the poor among men rejoice in the Holy One of Yisra'el.

Yeshayahu 29:20 For the ruthless one is brought to naught, the scorner is consumed, and all who watch for evil shall be cut off,

Yeshayahu 29:21 those who make a man to sin in word, and lay a snare for him who reproves in the gate, and turn aside the righteous with empty reasoning.

Yeshayahu 29:22 Therefore thus said YĕHôVâH (יהוה), who ransomed 'Ab·râ·hām (אַבְרָהָם), concerning the house of Ya'aqob, “Ya'aqob is no longer put to shame, no longer does his face grow pale.

Yeshayahu 29:23 “For when he sees his children, the work of My hands, in his midst, they shall set apart My Name, and set apart the Holy One of Ya'aqob, and fear the Elohîm (אֱלֹהִים) of Yisra'el.

Yeshayahu 29:24 “And those who went astray in Spirit [Ruach רוח] shall come to understanding, and the grumblers accept instruction.”

Yeshayahu 30:1 “Woe to the stubborn children,” declares YĕHôVâH (יהוה), “to make counsel, but not from Me, and to devise plans, but not of My Spirit [Ruach רוח], in order to add sin to sin;

Yeshayahu 30:2 who are setting out to go down to Mitsrayim, and have not asked My mouth, to be strengthened in the strength of Pharaoh, and to seek refuge in the shadow of Mitsrayim!

Yeshayahu 30:3 “And the strength of Pharaoh shall become your shame, and the refuge in the shadow of Mitsrayim your confusion.

Yeshayahu 30:4 “For his princes were at Tso'an, and his messengers came to Ḥanes.

Yeshayahu 30:5 “They were all ashamed of a people who do not profit them, not for help or profit, but a shame and also a reproach.”

Yeshayahu 30:6 The message concerning the beasts of the South. Through a land of trouble and distress, from which came the lioness and lion, the adder and fiery flying serpent, they convey their riches on the backs of young donkeys, and their treasures on the humps of camels, to an unprofitable people,

Yeshayahu 30:7 even Mitsrayim, whose help is vain and empty. Therefore I have called her Rahaḅ-Hēm-Sheḅeth.

Yeshayahu 30:8 And go, write it before them on a tablet, and inscribe it on a scroll, that it is for a latter day, a witness forever:

Yeshayahu 30:9 that this is a rebellious people, lying children, children who refuse to hear the Law of YĕHôVâH (יהוה),

Yeshayahu 30:10 who say to the seers, "Do not see," and to the prophets, "Do not prophesy to us what is right. Speak to us what is smooth, prophesy deceits.

Yeshayahu 30:11 "Turn aside from the way, swerve from the path, cause the Set- apart One of Yisra'el to cease from before us."

Yeshayahu 30:12 Therefore thus said the Holy One of Yisra'el, "Because you despise this word, and trust in oppression and perverseness, and rely on them,

Yeshayahu 30:13 therefore this crookedness is to you like a breach ready to fall, a bulge in a high wall, whose breaking comes suddenly, swiftly."

Yeshayahu 30:14 And He shall break it like the breaking of the potter's vessel, which is broken in pieces, without sparing, so that there is not found among its fragments a sherd to take fire from the hearth, or to take water from the cistern.

Yeshayahu 30:15 For thus said the Master YĕHôVâH (יהוה), the Holy One of Yisra'el, "In returning and rest you are saved, in stillness and trust is your strength." But you would not,

Yeshayahu 30:16 and you said, "No, for we flee upon horses," therefore you flee! And, "We ride on swift horses," therefore those who pursue you are swift!

Yeshayahu 30:17 One thousand flee at the rebuke of one; at the rebuke of five you shall flee until you are left as a pole on top of a mountain and as a sign on a hill.

Yeshayahu 30:18 And therefore YĕHôVâH (יהוה) shall wait, to show you favour. And therefore He shall be exalted, to have compassion on you. For YĕHôVâH (יהוה) is an Elohîm (אלהים) of right-ruling. Blessed are all those who wait for Him.

Yeshayahu 30:19 For the people shall dwell in Tsiyon at Yerushalayim, you shall weep no more.

He shall show much favour to you at the sound of your cry; when He hears, He shall answer you.

Yeshayahu 30:20 Though YĕHôVâH (יהוה) gave you bread of adversity and water of affliction, your Teacher shall no longer be hidden. But your eyes shall see your Teacher,

Yeshayahu 30:21 and your ears hear a word behind you, saying, "This is the Way, walk in it," whenever you turn to the right, or whenever you turn to the left.

Yeshayahu 30:22 And you shall defile the covering of your graven images of silver, and the plating of your moulded images of gold. You shall throw them away as a menstrual cloth and say to them, "Be gone!"

Yeshayahu 30:23 And He shall give the rain for your seed with which you sow the ground, and bread of the increase of the earth. And it shall be fat and rich, your cattle grazing in an enlarged pasture in that day,

Yeshayahu 30:24 and the oxen and the young donkeys that work the ground eat seasoned fodder winnowed with shovel and fan.

Yeshayahu 30:25 And on every high mountain and on every high hill there shall be rivers and streams of waters, in the day of great slaughter, when the towers fall.

Yeshayahu 30:26 And the light of the moon shall be as the light of the sun, and the light of the sun be sevenfold, as the light of seven days, in the day that YĕHôVâH (יהוה) binds up the breach of His people, and heals the wound of His blows.

Yeshayahu 30:27 See, the Name of YĕHôVâH (יהוה) is coming from afar, burning with His wrath, and heavy smoke. His lips shall be filled with rage, and His tongue be as a devouring fire;

Yeshayahu 30:28 and His breath shall be as an overflowing stream, which reaches up to the neck, to sift the nations with a sieve of falsehood, and a misleading bridle on the jaws of the peoples.

Yeshayahu 30:29 Let the song be to you as in a night set apart for a festival, and gladness of heart

as he who is going with a flute, to come into the mountain of YĕHôVâH (יהוה), to the Rock of Yisra'el. Yeshayahu 30:30 And YĕHôVâH (יהוה) shall cause His excellent voice to be heard, and show the coming down of His arm, with raging wrath and the flame of a consuming fire, with scattering, downpour and hailstones.

Yeshayahu 30:31 For through the voice of YĕHôVâH (יהוה) Ashshur is broken down, with a rod He smites.

Yeshayahu 30:32 And every passage of the ordained staff which YĕHôVâH (יהוה) lays on him, shall be with tambourines and lyres, when He shall fight with it, battling with a brandishing arm.

Yeshayahu 30:33 For Topheth was ordained of old, even for the sovereign it has been prepared. He has made it deep and large, its fire pit with much wood; the breath of YĕHôVâH (יהוה), as a stream of burning sulphur, is burning in it!

Yeshayahu 31:1 Woe to those who go down to Mitsrayim for help, and rely on horses, who trust in chariots because they are many, and in horsemen because they are very strong, but who do not look to the Holy One of Yisra'el, nor seek YĕHôVâH (יהוה) !

Yeshayahu 31:2 And He also is wise, and has brought evil, and has not turned aside His words. And He shall rise up against the house of evil-doers, and against the help of workers of wickedness.

Yeshayahu 31:3 And the Mitsrites are men, and not Ėl. And their horses are flesh, and not Spirit [Ruach רוח]. And when YĕHôVâH (יהוה) stretches out His hand, both he who helps shall stumble, and he who is helped shall fall. And they shall all fall, together.

Yeshayahu 31:4 For this is what YĕHôVâH (יהוה) has said to me, "As a lion roars, and a young lion over his prey, though a band of shepherds is called out against him, he is not afraid of their voice nor disturbed by their noise, so YĕHôVâH (יהוה) of hosts shall come down to fight upon Mount Tsiyon and upon its hill.

Yeshayahu 31:5 "Like hovering birds, so does YĕHôVâH (יהוה) of hosts protect Yerushalayim – protecting and delivering, passing over and rescuing."

Yeshayahu 31:6 Turn back to Him from whom the children of Yisra'el have deeply fallen away.

Yeshayahu 31:7 For in that day, let each man reject his idols of silver and his idols of gold, which your own hands have made for yourselves, as a sin.

Yeshayahu 31:8 "And Ashshur shall fall by a sword not of man, and a sword not of mankind shall devour him. But he shall flee from the sword, and his young men shall become slave labour, Yeshayahu 31:9 and his strength pass away because of fear, and his commanders shall be afraid of the banner," declares YĕHôVâH (יהוה), whose light is in Tsiyon and whose furnace is in Yerushalayim.

Yeshayahu 32:1 See, a sovereign shall reign in righteousness, and rulers rule in right-ruling.

Yeshayahu 32:2 And each one shall be as a hiding place from the wind, and a shelter from the downpour, as rivers of water in a dry place, as the shadow of a great rock in a weary land.

Yeshayahu 32:3 And the eyes of those who see are not dim, and the ears of those who hear listen.

Yeshayahu 32:4 And the heart of the rash understand knowledge, and the tongue of the stammerers hurries to speak plainly.

Yeshayahu 32:5 A fool is no longer called noble, nor the scoundrel said to be respectable;

Yeshayahu 32:6 for a fool speaks folly, and his heart works wickedness: to practise filthiness, and to speak against YĕHôVâH (יהוה) that which misleads, to starve the being of the hungry, and to withhold the drink from the thirsty.

Yeshayahu 32:7 And the methods of the scoundrel are evil – he has devised wicked plans to destroy the poor with words of falsehood, even when the needy pleads for right-ruling.

Yeshayahu 32:8 But the generous one devises what is generous, and by generous deeds he rises up.

Yeshayahu 32:9 Rise up, you women who are at ease, hear my voice; rise up you complacent daughters, listen to my speech.
Yeshayahu 32:10 In little more than a year you shall be troubled, you complacent women; for the grape harvest shall fail, the ingathering shall not come.
Yeshayahu 32:11 Tremble, you women who are at ease; be troubled, you complacent ones; strip yourselves, make yourselves bare, and gird sackcloth on your waists.
Yeshayahu 32:12 Lament upon the breasts for the pleasant fields, for the fruit-bearing vine.
Yeshayahu 32:13 Weeds and thornbushes come up over the ground of My people, indeed, over all the houses of joy, the city of revelry;
Yeshayahu 32:14 for the palace is abandoned, the crowded city deserted. Hill and watchtower serve as caves forever, a joy of wild donkeys, a pasture of flocks;
Yeshayahu 32:15 until the Spirit [Ruach רוח] is poured upon us from on high, and the wilderness shall become garden-land, and the garden-land be reckoned as a forest.
Yeshayahu 32:16 Then right-ruling shall dwell in the wilderness, and righteousness remain in the garden-land.
Yeshayahu 32:17 The work of righteousness shall be peace, and the service of righteousness be rest and safety forever.
Yeshayahu 32:18 And My people shall dwell in a home of peace, and in safe dwellings, and in undisturbed resting places,
Yeshayahu 32:19 even when hail shall fall, felling the forest, and the city be brought low in humiliation.
Yeshayahu 32:20 Blessed are you who sow beside all waters, who send out the foot of the ox and the donkey.
Yeshayahu 33:1 Woe to you ravager, while you have not been ravaged, and you treacherous, while they have not betrayed you! When you have

ceased ravaging, you shall be ravaged. And when you stop betraying, they shall betray you.
Yeshayahu 33:2 O YēHôVâH (יהוה), show us favour, for we have waited for You. Be their arm every morning, our deliverance also in time of distress.
Yeshayahu 33:3 At the noise of the rumbling the people shall flee. When You lift Yourself up, the gentiles shall be scattered.
Yeshayahu 33:4 And Your plunder shall be gathered like the gathering of the caterpillar; as locusts rush about, they rush upon them.
Yeshayahu 33:5 YēHôVâH (יהוה) is exalted, for He dwells on high; He has filled Tsiyon with right-ruling and righteousness.
Yeshayahu 33:6 And He shall be the trustworthiness of your times, a wealth of deliverance, wisdom and knowledge. The fear of YēHôVâH (יהוה) – that is His treasure.
Yeshayahu 33:7 See, their brave ones shall cry outside, the messengers of peace weep bitterly.
Yeshayahu 33:8 The highways shall be deserted, the wayfaring man shall have ceased. He has broken the covenant, he has despised the cities, he respected no man.
Yeshayahu 33:9 The earth shall mourn and languish, Lebanon shall be ashamed. Sharon shall be withered like a desert, and Bashan and Karmel be shaking.
Yeshayahu 33:10 “Now I rise up,” declares YēHôVâH (יהוה). “Now I am exalted, now I am lifted up.
Yeshayahu 33:11 “You conceive chaff, you bring forth stubble, your Spirit [Ruach רוח] devours you like fire.
Yeshayahu 33:12 “And peoples shall be like the burnings of lime, like thorns cut up they are burned in the fire.
Yeshayahu 33:13 “You who are afar off, hear what I shall do; and you who are near, know My might.”
Yeshayahu 33:14 Sinners in Tsiyon shall be afraid; trembling shall grip the defiled ones, “Who of us

shall dwell with the devouring fire? Who of us shall dwell with everlasting burnings?"

Yeshayahu 33:15 He who walks righteously and speaks what is straight, he who rejects the gain of oppressions, who keeps his hands from accepting bribes, who stops his ears from hearing of bloodshed, and shuts his eyes from seeing evil – Yeshayahu 33:16 he shall inhabit the heights; strongholds of rocks be his refuge. His bread shall be given him, his water be steadfast.

Yeshayahu 33:17 Your eyes shall see the Majesty in His comeliness, see a land that is far off.

Yeshayahu 33:18 Your heart ponders fear, "Where is the scribe? Where is he who weighs? Where is he who counts the towers?"

Yeshayahu 33:19 No longer shall you see a fierce people, a people of too deep a lip to hear, of a jabbering tongue no one understands.

Yeshayahu 33:20 See Tsiyon, the city of our appointed time; your eyes shall see Yerushalayim, an undisturbed home, a tent not taken down. Its stakes are never removed, nor any of its cords broken.

Yeshayahu 33:21 But there, great is YĕHôVâH (יהוה) for us; a place of broad rivers, streams, in which no boat with oars sails, nor big ships pass by –

Yeshayahu 33:22 for YĕHôVâH (יהוה) is our Judge, YĕHôVâH (יהוה) is our Lawgiver, YĕHôVâH (יהוה) is our King, He saves us –

Yeshayahu 33:23 your ropes shall be slack, they do not strengthen their mast, they shall not spread the sail. Then the prey of great plunder shall be divided, the lame shall take the prey.

Yeshayahu 33:24 Neither shall the inhabitant say, "I am sick." The people who dwell in it is forgiven their crookedness!

Yeshayahu 34:1 Come near, you gentiles, to hear. And listen, you people! Let the earth hear, and all that is in it, the world and all its offspring.

Yeshayahu 34:2 For the displeasure of YĕHôVâH (יהוה) is against all the gentiles, and His wrath

against all their divisions. He shall put them under the ban, He shall give them over to the slaughter, Yeshayahu 34:3 and their slain be thrown out, and their stench rise from their corpses. And mountains shall be melted with their blood.

Yeshayahu 34:4 And all the host of the heavens shall rot away. And the heavens shall be rolled up like a scroll, and all their host fade like a leaf fading on the vine, and like the fading one of a fig tree.

Yeshayahu 34:5 "For My sword shall be drenched in the heavens. Look, it comes down on Eḏom, and on the people of My curse, for judgment.

Yeshayahu 34:6 "The sword of YĕHôVâH (יהוה) shall be filled with blood, it shall be made overflowing with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams. For YĕHôVâH (יהוה) has a slaughtering in Botsrah, and a great slaughter in the land of Eḏom.

Yeshayahu 34:7 "And wild oxen shall come down with them, and young bulls with bulls. And their land shall be drenched with blood, and their dust made fat with fatness."

Yeshayahu 34:8 For it is the day of the vengeance of YĕHôVâH (יהוה), the year of recompense for the cause of Tsiyon.

Yeshayahu 34:9 And its streams shall be turned into tar, and its dust into sulphur, and its land shall become burning tar,

Yeshayahu 34:10 that is not quenched night or day, its smoke going up forever. From generation to generation it lies waste, no one passes through it forever and ever,

Yeshayahu 34:11 so that the pelican and the porcupine possess it, also the owl and the raven dwell in it. And He shall stretch out over it the line of formlessness and stones of emptiness.

Yeshayahu 34:12 Its caves, with no one in them, is called a reign, but all its rulers have vanished.

Yeshayahu 34:13 And thorns shall come up in its palaces, nettles and brambles in its strongholds. And it shall be a home for jackals, a courtyard for ostriches.

Yeshayahu 34:14 And the wild beasts of the desert shall also meet with the jackals, and the shaggy goat call to its companion. The night creature shall also settle there, and shall find for herself a place of rest.

Yeshayahu 34:15 The arrow snake shall nest there, and lay eggs and hatch, and gather them under her shadow. There too the vultures shall gather, each with its mate.

Yeshayahu 34:16 Search from the book of YēHôVâH (יהוה), and read: not one of these shall be missing, not one shall be without a mate, for He has commanded my mouth.

And His Spirit [Ruach רוח] shall gather them.

Yeshayahu 34:17 And He shall cast the lot for them, and His hand shall divide it among them with a measuring line – they possess it forever, from generation to generation they dwell in it.

Yeshayahu 35:1 Let the wilderness and the dry place be glad for them, and let the desert rejoice, and blossom as the rose.

Yeshayahu 35:2 It blossoms much and rejoices, even with joy and singing. The esteem of Lebanon shall be given to it, the excellence of Karmel and Sharon. They shall see the esteem of YēHôVâH (יהוה), the excellency of our Elohim (אלהים).

Yeshayahu 35:3 Strengthen the weak hands, and make firm the weak knees.

Yeshayahu 35:4 Say to those with anxious heart, “Be strong, do not fear! See, your Elohim (אלהים) comes with vengeance, with the recompense of Elohim (אלהים). He is coming to save you.”

Yeshayahu 35:5 Then the eyes of the blind shall be opened, and the ears of the deaf be opened.

Yeshayahu 35:6 Then the lame shall leap like a deer, and the tongue of the dumb sing, because waters shall burst forth in the wilderness, and streams in the desert.

Yeshayahu 35:7 And the parched ground shall become a pool, and the thirsty land springs of water – in the home for jackals, where each lay, grass with reeds and rushes.

Yeshayahu 35:8 And there shall be a highway, and a way, and it shall be called “The Way of Holiness.” The unclean does not pass over it, but it is for those who walk the way, and no fools wander on it.

Yeshayahu 35:9 No lion is there, nor any ravenous beast go up on it, it is not found there. But the redeemed shall walk there.

Yeshayahu 35:10 And the ransomed of YēHôVâH (יהוה) shall return and enter Tsiyon with singing, with everlasting joy on their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away.

Yeshayahu 36:1 And it came to be in the fourteenth year of King Hizqiyahu that Sanḥerib King of Ashshur came up against all the walled cities of Yehudah and took them.

Yeshayahu 36:2 And the King of Ashshur sent the Rabshaqēh with a great army from Lakish to King Hizqiyahu at Yerushalayim. And he stood by the channel of the upper pool, on the highway to the Launderer's Field.

Yeshayahu 36:3 And there came to him Eyaqim son of Hilqiyahu, who was over the household, and Shebnah the scribe, and Yo'ah son of Asaph, the recorder.

Yeshayahu 36:4 The Rabshaqēh then said to them, “Please say to Hizqiyahu, ‘Thus said the great sovereign, the King of Ashshur, “What trust is this in which you trust?

Yeshayahu 36:5 “I say: You speak of having counsel and strength for battle, but they are vain words. Now in whom do you trust, that you have rebelled against me?

Yeshayahu 36:6 “Look! You are trusting in the staff of this broken reed, Mitsrayim, on which if a man leans, it shall go into his hand and pierce it. So is Pharaoh the King of Mitsrayim to all who trust in him.

Yeshayahu 36:7 “But if you say to me, ‘We trust in YēHôVâH (יהוה) our Elohim (אלהים),’ is it not He whose high places and whose altars Hizqiyahu has

taken away, and has said to Yehuḏah and to Yerushalayim, 'Bow yourselves before this altar'?
Yeshayahu 36:8 "And now, I urge you, please give a pledge to my master the King of Ashshur, and I give you two thousand horses, if you are able on your part to put riders on them!

Yeshayahu 36:9 "And how do you refuse one officer of the least of my master's servants, and put your trust in Mitsrayim for chariots and horsemen?

Yeshayahu 36:10 "And now, have I come up without YēHôVâH (יהוה) against this land to destroy it? YēHôVâH (יהוה) said to me, 'Go up against this land, and destroy it.' "

Yeshayahu 36:11 And Elyaqim, Sheḇnah, and Yo'aḥ said to the Raḇshaqēh, "Please speak to your servants in Aramaic, for we understand it. And do not speak to us in the language of Yehuḏah in the hearing of the people who are on the wall."

Yeshayahu 36:12 But the Raḇshaqēh said, "Has my master sent me to your master and to you to speak these words, and not to the men who sit on the wall, to eat their own dung and drink their own urine with you?"

Yeshayahu 36:13 And the Raḇshaqēh stood and called out with a loud voice in the language of Yehuḏah, and said, "Hear the words of the great sovereign, the King of Ashshur!

Yeshayahu 36:14 "Thus said the sovereign, 'Do not let Ḥizqiyahu deceive you, for he is unable to deliver you,

Yeshayahu 36:15 and do not let Ḥizqiyahu make you trust in YēHôVâH (יהוה), saying, "YēHôVâH (יהוה) shall certainly deliver us, this city is not given into the hand of the King of Ashshur." "

Yeshayahu 36:16 "Do not listen to Ḥizqiyahu, for thus said the King of Ashshur, 'Make peace with me by a present and come out to me. And let each of you eat from his own vine and each from his own fig tree, and each of you drink the waters of his own cistern,

Yeshayahu 36:17 until I come. Then I shall take you away to a land like your own land, a land of grain and new wine, a land of bread and vineyards.

Yeshayahu 36:18 'Beware lest Ḥizqiyahu mislead you, saying, "YēHôVâH (יהוה) shall deliver us." Has any one of the mighty ones of the nations delivered its land from the hand of the King of Ashshur?

Yeshayahu 36:19 'Where are the mighty ones of Ḥamath and Arpad? Where are the mighty ones of Sepharwayim? And when have they delivered Shomeron from my hand?

Yeshayahu 36:20 'Who among all the mighty ones of these lands have delivered their land from my hand, that YēHôVâH (יהוה) should deliver Yerushalayim from my hand?' "

Yeshayahu 36:21 But they were silent and answered him not a word, for the command of the sovereign was, "Do not answer him."

Yeshayahu 36:22 And Elyaqim son of Ḥilqiyahu, who was over the household, Sheḇnah the scribe, and Yo'aḥ son of Asaph, the recorder, came to Ḥizqiyahu with their garments torn, and they reported to him the words of the Raḇshaqēh.

Yeshayahu 37:1 And it came to be, when King Ḥizqiyahu heard it, that he tore his clothes, and covered himself with sackcloth, and went into the House of YēHôVâH (יהוה),

Yeshayahu 37:2 and sent Elyaqim, who was over the household, and Sheḇnah the scribe, and the elders of the priests, covering themselves with sackcloth, to Yeshayahu the prophet, the son of Amots.

Yeshayahu 37:3 And they said to him, "Thus said Ḥizqiyahu, 'This day is a day of distress and rebuke and scorn, for the children have come to birth, but there is no strength to bring forth.

Yeshayahu 37:4 'It could be that YēHôVâH (יהוה) your Elohim (אלהים) does hear the words of the Raḇshaqēh, whom his master the King of Ashshur has sent to reproach the living Elohim (אלהים), and shall rebuke the words which YēHôVâH (יהוה) your

Elohim (אֱלֹהִים) has heard. Therefore lift up your prayer for the remnant that is left.' ”

Yeshayahu 37:5 So the servants of King Hizqiyahu came to Yeshayahu,

Yeshayahu 37:6 and Yeshayahu said to them, “Say this to your master, ‘Thus said YĕHôVâH (יְהוָה), “Do not be afraid of the words which you have heard, with which the servants of the King of Ashshur have reviled Me.

Yeshayahu 37:7 “See, I am putting a Spirit [Ruach רוח] in him, and he shall hear a report and return to his own land. And I shall cause him to fall by the sword in his own land.” ’ ”

Yeshayahu 37:8 And the Raḇshaqêh returned and found the King of Ashshur fighting against Liḇnah, for he had heard that he had left Laḳish.

Yeshayahu 37:9 And he heard concerning Tirhaqah King of Kush, “He has come out to fight with you.” And when he heard it, he sent messengers to Hizqiyahu, saying,

Yeshayahu 37:10 “Speak to Hizqiyahu the King of Yehuḏah, saying, ‘Do not let your Elohim (אֱלֹהִים) in whom you trust deceive you, saying, “Yerushalayim is not given into the hand of the King of Ashshur.”

Yeshayahu 37:11 ‘See, you have heard what the sovereigns of Ashshur have done to all lands by putting them under the ban. And are you going to be delivered?

Yeshayahu 37:12 ‘Have the mighty ones of the nations delivered those whom my fathers have destroyed, Gozan and Ḥaran and Retseph, and the sons of Ēden who were in Telassar?

Yeshayahu 37:13 ‘Where is the King of Ḥamath, and the King of Arpaḏ, and the King of the city of Sepharwayim, Hëna, and Iwwah?’ ”

Yeshayahu 37:14 And Hizqiyahu received the letter from the hand of the messengers, and read it. And Hizqiyahu went up to the House of YĕHôVâH (יְהוָה), and spread it before YĕHôVâH (יְהוָה).

Yeshayahu 37:15 And Hizqiyahu prayed to YĕHôVâH (יְהוָה), saying,

Yeshayahu 37:16 “O YĕHôVâH (יְהוָה) of hosts, Elohim (אֱלֹהִים) of Yisra’el, the One who dwells between the keruḇim, You are Elohim (אֱלֹהִים), You alone, of all the reigns of the earth. You have made the heavens and earth.

Yeshayahu 37:17 “Incline Your ear, O YĕHôVâH (יְהוָה), and hear. Open Your eyes, O YĕHôVâH (יְהוָה), and see. And hear all the words of Sanḥëriḇ, who has sent to reproach the living Elohim (אֱלֹהִים).

Yeshayahu 37:18 “Truly, YĕHôVâH (יְהוָה), the sovereigns of Ashshur have laid waste all the lands, and their land,

Yeshayahu 37:19 and have put their mighty ones into the fire, for they were not mighty ones, but the work of men’s hands, wood and stone. And they destroyed them.

Yeshayahu 37:20 “And now, O YĕHôVâH (יְהוָה) our Elohim (אֱלֹהִים), save us from his hand, so that all the reigns of the earth know that You are YĕHôVâH (יְהוָה), You alone.”

Yeshayahu 37:21 Then Yeshayahu son of Amots sent to Hizqiyahu, saying, “Thus said YĕHôVâH (יְהוָה) Elohim (אֱלֹהִים) of Yisra’el, ‘Because you have prayed to Me against Sanḥëriḇ King of Ashshur, Yeshayahu 37:22 this is the word which YĕHôVâH (יְהוָה) has spoken concerning him, “The maiden, the daughter of Tsiyon, has despised you, mocked you; the daughter of Yerushalayim has shaken her head behind you!

Yeshayahu 37:23 “Whom have you reproached and reviled? And against whom have you raised your voice, and lifted up your eyes in pride? Against the Set- apart One of Yisra’el!

Yeshayahu 37:24 “By the hand of your servants you have reproached YĕHôVâH (יְהוָה), and said, ‘With my many chariots I have come up to the height of the mountains, to the limits of Leḇanon. And I cut down its tall cedars and its choice cypress trees. And I enter its farthest height, its thickest forest. Yeshayahu 37:25 ‘I have dug and drunk water, and with the soles of my feet I have dried up all the streams of defence.’

Yeshayahu 37:26 “Have you not heard long ago how I made it, from days of old, that I formed it? Now I have brought it about, that you should be for crushing walled cities into heaps of ruins.

Yeshayahu 37:27 “And their inhabitants were powerless, they were overthrown and put to shame. They were as the grass of the field and as the green plant, as the grass on the house-tops and as grain blighted before it is grown.

Yeshayahu 37:28 “But I know your sitting down, and your going out and your coming in, and your rage against Me.

Yeshayahu 37:29 “Because your rage against Me and your pride have come up to My ears, I shall put My hook in your nose and My bridle in your lips, and I shall turn you back by the way which you came.

Yeshayahu 37:30 “And this shall be the sign for you: This year you eat such as grows of itself, and the second year what springs from that, and in the third year sow and reap, plant vineyards, and eat the fruit of them.

Yeshayahu 37:31 “And the remnant who have escaped of the house of Yehudah shall again take root downward, and bear fruit upward.

Yeshayahu 37:32 “For out of Yerushalayim comes forth a remnant, and those who escape from Mount Tsiyon – the ardour of YĕHôVâH (יהוה) of hosts does this.

Yeshayahu 37:33 “Therefore thus said YĕHôVâH (יהוה) concerning the King of Ashshur, ‘He does not come into this city, nor does he shoot an arrow there, nor does he come before it with shield, nor does he build a siege mound against it.

Yeshayahu 37:34 ‘By the way that he came, by the same he turns back. And into this city he does not come,’ declares YĕHôVâH (יהוה).

Yeshayahu 37:35 ‘And I shall defend this city, to save it for My own sake and for the sake of My servant Dawid.’ ”

Yeshayahu 37:36 And a messenger of YĕHôVâH (יהוה) went out, and killed in the camp of Ashshur

one hundred and eighty-five thousand. And they arose early in the morning, and saw all of them, dead bodies.

Yeshayahu 37:37 And Sanḥërib the King of Ashshur broke camp and went away, and turned back, and remained at Ninewëh.

Yeshayahu 37:38 And it came to be, as he was bowing himself in the house of Nisrok his mighty one, that his sons Adrammelek and Shar’etser smote him with the sword, and they escaped into the land of Ararat. And his son Ėsarhaddon reigned in his place.

Yeshayahu 38:1 In those days Hizqiyahu was sick and near death. And Yeshayahu the prophet, the son of Amots, came to him, and said to him, “Thus said YĕHôVâH (יהוה), ‘Set your house in order, for you are going to die and not live.’ ”

Yeshayahu 38:2 And Hizqiyahu turned his face toward the wall, and prayed to YĕHôVâH (יהוה), Yeshayahu 38:3 and said, “I pray, O YĕHôVâH (יהוה), please remember how I have walked before You in truth and with a perfect heart, and have done what is good in Your eyes.” And Hizqiyahu wept bitterly.

Yeshayahu 38:4 And the word of YĕHôVâH (יהוה) came to Yeshayahu, saying,

Yeshayahu 38:5 “Go and say to Hizqiyahu, ‘Thus said YĕHôVâH (יהוה), the Elohîm (אלהים) of Dawid your father, “I have heard your prayer, I have seen your tears. See, I am adding fifteen years to your days.

Yeshayahu 38:6 “And out of the hand of the King of Ashshur I shall deliver you and this city, and protect this city.” ’

Yeshayahu 38:7 “And this is the sign to you from YĕHôVâH (יהוה), that YĕHôVâH (יהוה) does this word which He has spoken:

Yeshayahu 38:8 “See, I am bringing the shadow on the sundial, which has gone down with the sun on the sundial of Aḥaz, ten degrees backward.” And the sun returned ten degrees on the dial by which it had gone down.

Yeshayahu 38:9 This is the writing of Hizqiyahu King of Yehudah, when he had been sick and had recovered from his sickness:

Yeshayahu 38:10 I said, "Am I to go into the gates of the grave in the prime of my life? Shall I be deprived of the rest of my years?"

Yeshayahu 38:11 I said, "I shall not see Yah – Yah in the land of the living! I shall no longer look on man with the inhabitants of the world!

Yeshayahu 38:12 "My dwelling is plucked up, taken from me like a shepherd's tent. I have cut off my life like a weaver; He cuts me off from the loom. From day to night You make an end of me.

Yeshayahu 38:13 "I soothed myself until morning. Like a lion, so He shatters all my bones. From day to night You make an end of me.

Yeshayahu 38:14 "Like a swallow or a thrush, so I chattered; I moaned like a dove; my eyes look weakly on high. O YēHôVâH (יהוה), I am oppressed, undertake for me!

Yeshayahu 38:15 "What do I say? For He has spoken to me, and He Himself has acted. Softly I go, all my years, because of the bitterness of my being.

Yeshayahu 38:16 "O YēHôVâH (יהוה), by these do men live, and my Spirit [Ruach Bnei] finds life in all of them. Restore me and make me live.

Yeshayahu 38:17 "See, for peace I had what was bitter, bitter. But You have lovingly delivered my being from the pit of corruption, for You have cast all my sins behind Your back.

Yeshayahu 38:18 "For the grave does not thank You, nor death praise You; those who go down to the pit do not watch for Your truth.

Yeshayahu 38:19 "The living, the living – he is praising You, as I do this day. A father makes known Your truth to his children.

Yeshayahu 38:20 "YēHôVâH (יהוה), come to save me! And let us sing my songs with stringed instruments all the days of our life in the House of YēHôVâH (יהוה)."

Yeshayahu 38:21 For Yeshayahu had said, "Let them take a cake of figs, and apply it on the boil, so that he lives."

Yeshayahu 38:22 And Hizqiyahu asked, "What is the sign that I go up to the House of YēHôVâH (יהוה)?"

Yeshayahu 39:1 At that time Meroḏaḵ-Balaḏan son of Balaḏan, King of Babel, sent letters and a present to Hizqiyahu, for he heard that he had been sick and had recovered.

Yeshayahu 39:2 And Hizqiyahu was pleased with them, and showed them the house of his treasures, the silver and gold, the spices and precious ointment, and all his armoury, and all that was found among his treasures. There was not an object in his house or in all his rule that Hizqiyahu did not show them.

Yeshayahu 39:3 And Yeshayahu the prophet went to King Hizqiyahu, and said to him, "What did these men say, and from where did they come to you?" And Hizqiyahu said, "They came to me from a distant land, from Babel."

Yeshayahu 39:4 And he said, "What have they seen in your house?" And Hizqiyahu said, "They have seen all that is in my house; there is not an object among my treasures that I did not show them."

Yeshayahu 39:5 So Yeshayahu said to Hizqiyahu, "Hear the word of YēHôVâH (יהוה) of hosts:

Yeshayahu 39:6 'See, the days are coming when all that is in your house, and what your fathers have stored up until this day, shall be taken away to Babel; not a matter shall be left,' declares YēHôVâH (יהוה).

Yeshayahu 39:7 'And they shall take some of your sons who are born to you, whom you bring forth. And they shall be eunuchs in the palace of the King of Babel.'

Yeshayahu 39:8 And Hizqiyahu said to Yeshayahu, "The word of YēHôVâH (יהוה) which you have spoken is good!" And he said, "Because there is peace and truth in my days."

Yeshayahu 40:1 "Comfort, comfort My people!" says your **Elohim (אלהים)**.

Yeshayahu 40:2 "Speak to the heart of Yerushalayim, and cry out to her, that her hard service is completed, that her crookedness is pardoned, that she has received from the hand of **YēHôVâH (יהוה)** double for all her sins."

Yeshayahu 40:3 The voice of one crying in the wilderness, "Prepare the way of **YēHôVâH (יהוה)**; make straight in the desert a highway for our **Elohim (אלהים)**."

Yeshayahu 40:4 "Let every valley be raised, and every mountain and hill made low. And the steep ground shall become level, and the rough places smooth."

Yeshayahu 40:5 "And the esteem of **YēHôVâH (יהוה)** shall be revealed, and all flesh together shall see it. For the mouth of **YēHôVâH (יהוה)** has spoken."

Yeshayahu 40:6 The voice said, "Cry out!" and he said, "What do I cry?" "All flesh is grass, and all its loveliness is like the flower of the field."

Yeshayahu 40:7 "Grass shall wither, the flower shall fade, when the **Spirit [Ruach רוח]** of **YēHôVâH (יהוה)** has blown on it! Truly the people is grass!

Yeshayahu 40:8 "Grass shall wither, the flower shall fade, but the Word of our **Elohim (אלהים)** stands forever."

Yeshayahu 40:9 You who bring good news to Tsiyon, get up into the high mountain. You who bring good news to Yerushalayim, lift up your voice with strength, lift it up, be not afraid. Say to the cities of Yehudah, "See your **Elohim (אלהים)**!"

Yeshayahu 40:10 See, the Master **YēHôVâH (יהוה)** comes with a strong hand, and His arm rules for Him. See, His reward is with Him, and His recompense before Him.

Yeshayahu 40:11 He feeds His flock like a shepherd, He gathers the lambs with His arm, and carries them in His bosom, gently leading those who are with young.

Yeshayahu 40:12 Who has measured the waters in the hollow of his hand, and measured the heavens

with a span, and contained the dust of the earth in a measure, and weighed the mountains in scales and the hills in a balance?

Yeshayahu 40:13 Who has meted out the **Spirit [Ruach רוח]** of **YēHôVâH (יהוה)**, or as His counsellor taught Him?

Yeshayahu 40:14 With whom did He take counsel, and who instructed Him, and taught Him in the path of right-ruling? Who taught Him knowledge, and showed Him the way of understanding?

Yeshayahu 40:15 See, nations are as a drop in a bucket, and are reckoned as dust on the balance. See, He lifts up isles as fine dust.

Yeshayahu 40:16 And Lebanon is not enough to burn, nor its beasts enough for a burnt offering.

Yeshayahu 40:17 All nations before Him are as a non-entity, and they are reckoned by Him as less than a speck, and emptiness.

Yeshayahu 40:18 And to whom would you liken Ēl? And what likeness would you compare to Him?

Yeshayahu 40:19 The workman moulds a graven image, and the goldsmith overspreads it with gold, and the silversmith casts silver chains.

Yeshayahu 40:20 He who is too poor for such an offering chooses a tree that does not rot. He seeks for himself a skilled craftsman to prepare a carved image that does not totter.

Yeshayahu 40:21 Did you not know? Have you not heard? Has it not been declared to you from the beginning? Have you not understood from the foundations of the earth?

Yeshayahu 40:22 It is He who sits above the circle of the earth, and its inhabitants are like grasshoppers, who stretches out the heavens like a curtain, and spreads them out like a tent to dwell in,

Yeshayahu 40:23 who brings princes to naught, shall make the rulers of the earth as emptiness.

Yeshayahu 40:24 Hardly have they been planted, hardly have they been sown, hardly has their stock taken root in the earth, when He shall blow on

them and they wither, and a whirlwind take them away like stubble.

Yeshayahu 40:25 “And to whom then do you liken Me, or to whom am I compared?” says the Holy One.

Yeshayahu 40:26 Lift up your eyes on high and see. Who has created these? He who is bringing out their host by number, He calls them all by name, by the greatness of His might and the strength of His power – not one is missing.

Yeshayahu 40:27 Why do you say, O Ya'aqob, and speak, O Yisra'el, “My way is hidden from YĕHôVâH (יְהוָה), and my rights are overlooked by my Elohim (אֱלֹהִים)”?

Yeshayahu 40:28 Did you not know? Have you not heard? The everlasting Elohim (אֱלֹהִים), YĕHôVâH (יְהוָה), the Creator of the ends of the earth, neither faints nor is weary. His understanding is unsearchable.

Yeshayahu 40:29 He gives power to the faint, and to those who have no might He increases strength.

Yeshayahu 40:30 Even youths shall faint and be weary, and young men stumble and fall,

Yeshayahu 40:31 but those who wait on YĕHôVâH (יְהוָה) renew their strength, they raise up the wing like eagles, they run and are not weary, they walk and do not faint.

Yeshayahu 41:1 “Be silent before Me, you coastlands, and let peoples renew their power! Let them come near, then let them speak. Let us come together for right-ruling.

Yeshayahu 41:2 “Who raised up the righteous one from the east, called him to His foot, gave the nations before him, and made sovereigns submit to him? He gave them as the dust to his sword, as driven stubble to his bow.

Yeshayahu 41:3 “He pursued them, passed over in safety, by a path that he had not gone with his feet.

Yeshayahu 41:4 “Who has performed and done it, calling the generations from the beginning? ‘I, YĕHôVâH (יְהוָה), am the first, and with the last I am He.’ ”

Yeshayahu 41:5 Coastlands see it and fear, the ends of the earth are afraid – they draw near and come.

Yeshayahu 41:6 Everyone helps his neighbour, and says to his brother, “Be strong!”

Yeshayahu 41:7 And the craftsman encourages the goldsmith. He who smooths with the hammer inspires him who strikes the anvil, saying of the joining, “It is good.” And he fastens it with nails, so it does not totter.

Yeshayahu 41:8 “But you, Yisra'el, are My servant, Ya'aqob, whom I have chosen, the descendants of 'Ab-râ-hâm (אַבְרָהָם) My friend,

Yeshayahu 41:9 whom I have taken from the ends of the earth, and called from its farthest parts, and said to You, ‘You are My servant, I have chosen you and have not rejected you.

Yeshayahu 41:10 ‘Do not fear, for I am with you. Do not look around, for I am your Elohim (אֱלֹהִים). I shall strengthen you, I shall also help you, I shall also uphold you with the right hand of My righteousness.’

Yeshayahu 41:11 “See, all those who raged against you are ashamed and blush, they are as non-existent. And the men who strive with you perish.

Yeshayahu 41:12 “You seek them but do not find them, those who struggle with you. Those who fight you are as non-existent, as naught.

Yeshayahu 41:13 “For I, YĕHôVâH (יְהוָה) your Elohim (אֱלֹהִים), am holding your right hand, saying to you, ‘Do not fear, I shall help you.’

Yeshayahu 41:14 “Do not fear, you worm Ya'aqob, you men of Yisra'el! I shall help you,” declares YĕHôVâH (יְהוָה) and your Redeemer, the Holy One of Yisra'el.

Yeshayahu 41:15 “See, I shall make you into a new threshing sledge with sharp teeth, let you thresh mountains and beat them small, and make hills like chaff.

Yeshayahu 41:16 “You winnow them, the wind lifts them up, and the whirlwind scatters them; but you,

you rejoice in YĕHôVâH (יהוה), and boast in the Holy One of Yisra'ël.

Yeshayahu 41:17 "When the poor and needy seek water, and there is none, and their tongues have failed for thirst, I, YĕHôVâH (יהוה), do answer them; I, the Elohim (אלהים) of Yisra'ël, do not forsake them.

Yeshayahu 41:18 "I open rivers on bare hills, and fountains in the midst of valleys; I make a wilderness become a pool of water, and a dry land springs of water.

Yeshayahu 41:19 "I set in the wilderness cedar, acacia and myrtle and oil tree; I place in the desert cypress, pine and box tree together.

Yeshayahu 41:20 "So that they see and know, and consider and understand together, that the hand of YĕHôVâH (יהוה) has done this, and the Holy One of Yisra'ël has created it.

Yeshayahu 41:21 "Present your case," says YĕHôVâH (יהוה). "Let your strong ones come near," says the King of Ya'aqob.

Yeshayahu 41:22 "Let them draw near and declare to us what is going to take place; let them declare the former events, what they were, and we consider them, and know the latter end of them; or announce to us what is coming.

Yeshayahu 41:23 "Declare the events that are going to come hereafter, and we know that you are mighty ones; yea, do good or do evil, and let us be amazed and see it together.

Yeshayahu 41:24 "See, you are of naught, and your work a breath; he who chooses you is an abomination.

Yeshayahu 41:25 "I have stirred up one from the north, and he comes; from the rising of the sun he calls on My Name. And he comes against princes as though mortar, as the potter treads clay.

Yeshayahu 41:26 "Who has declared from the beginning, and we know? and former times, and we say, 'He is righteous'? No, no one is declaring; no, no one is proclaiming; no, no one is hearing your words.

Yeshayahu 41:27 "He who is First said to Tsiyon, 'See, see them!' And to Yerushalayim I give one who brings good news.

Yeshayahu 41:28 "And I see that there is no man, and of these, there is no counsellor, who, when I ask of them, answers a word.

Yeshayahu 41:29 "See, all of them are useless, their works are naught, their moulded images are wind and confusion.

Yeshayahu 42:1 "See, My Servant whom I uphold, My Chosen One My being has delighted in! I have put My Spirit [Ruach רוח] upon Him; He brings forth right-ruling to the nations.

Yeshayahu 42:2 "He does not cry out, nor lifts up His voice, nor causes His voice to be heard in the street.

Yeshayahu 42:3 "A crushed reed He does not break, and smoking flax He does not quench. He brings forth right-ruling in accordance with truth.

Yeshayahu 42:4 "He does not become weak or crushed, until He has established right-ruling in the earth. And the coastlands wait for His Law."

Yeshayahu 42:5 Thus said the Ēl, YĕHôVâH (יהוה), who created the heavens and stretched them out, who spread forth the earth and that which comes from it, who gives breath to the people on it, and Spirit [Ruach רוח] to those who walk on it:

Yeshayahu 42:6 "I, YĕHôVâH (יהוה), have called You in righteousness, and I take hold of Your hand and guard You, and give You for a covenant to a people, for a light to the gentiles,

Yeshayahu 42:7 to open blind eyes, to bring out prisoners from the prison, those who sit in darkness from the prison house.

Yeshayahu 42:8 "I am YĕHôVâH (יהוה), that is My Name, and My esteem I do not give to another, nor My praise to idols.

Yeshayahu 42:9 "See, the former predictions have come, and new ones I am declaring; before they spring forth I let you hear them."

Yeshayahu 42:10 Sing to YĕHôVâH (יהוה) a new song; His praise from the ends of the earth, you

who go down to the sea, and all that is in it, you coastlands and you inhabitants of them!

Yeshayahu 42:11 Let the wilderness and its cities lift up their voice, the villages where Qēḏar dwells. Let the inhabitants of Sela sing, let them shout from the top of the mountains.

Yeshayahu 42:12 Let them give esteem to **YēHôVâH (יהוה)**, and declare His praise in the coastlands.

Yeshayahu 42:13 **YēHôVâH (יהוה)** goes forth like a mighty man. He stirs up ardour like a fighter. He cries out, yea, shout aloud. Over His enemies He shows Himself mighty.

Yeshayahu 42:14 "I have kept silent from of old, I have been still and held Myself back. Like a woman in labour I now cry out, I pant and gasp at once.

Yeshayahu 42:15 "I lay waste mountains and hills, and I dry up all their plants. And I shall make rivers become coastlands, and I dry up pools.

Yeshayahu 42:16 "And I shall lead the blind by a way they have not known – in paths they have not known I lead them. I make darkness light before them, and crooked places straight. These matters I shall do for them, and I shall not forsake them.

Yeshayahu 42:17 "Those who trust in idols, who say to the moulded images, 'You are our mighty ones,' shall be turned back, utterly ashamed.

Yeshayahu 42:18 "Hear, you deaf! And look, you blind, and see.

Yeshayahu 42:19 "Who is blind but My servant, or deaf as My messenger whom I send? Who is blind as he who is at peace, and blind as servant of **YēHôVâH (יהוה)** ?

Yeshayahu 42:20 "You see much, but do not observe; ears are open, but do not hear."

Yeshayahu 42:21 It has delighted **YēHôVâH (יהוה)**, for the sake of His righteousness, to make the Law great and honourable.

Yeshayahu 42:22 But this is a people robbed and plundered, all of them are snared in holes, and they are hidden in prison houses. They have become a prey, with no one to deliver – for plunder, and no one to say, "Restore!"

Yeshayahu 42:23 Who among you gives ear to this, pays attention and hears for the time to come?

Yeshayahu 42:24 Who gave Ya'aqob for plunder, and Yisra'el to the robbers? Was it not **YēHôVâH (יהוה)**, He against whom we sinned? For they would not walk in His ways, and they did not obey His Law!

Yeshayahu 42:25 So He has poured on him His burning displeasure and the strength of battle, and it set him on fire all around, yet he did not understand. And it burned against him, yet he did not take it to heart!

Yeshayahu 43:1 But now, thus said **YēHôVâH (יהוה)**, your Creator, O Ya'aqob, and He who formed you, O Yisra'el, "Do not fear, for I have redeemed you. I have called you by your name, you are Mine.

Yeshayahu 43:2 "When you pass through the waters, I am with you; and through rivers, they do not overflow you. When you walk through fire, you are not scorched, and a flame does not burn you.

Yeshayahu 43:3 "For I am **YēHôVâH (יהוה)** your **Elohim (אלהים)**, the Holy One of Yisra'el, your Saviour; I gave Mitsrayim for your ransom, Kush and Seḇa in your place.

Yeshayahu 43:4 "Since you were precious in My eyes, you have been honourable, and I have loved you. And I give men in your place, and peoples for your life.

Yeshayahu 43:5 "Do not fear, for I am with you. I shall bring your seed from the east, and gather you from the west.

Yeshayahu 43:6 "I shall say to the north, 'Give them up!' And to the south, 'Do not keep them back!' Bring My sons from afar, and My daughters from the ends of the earth –

Yeshayahu 43:7 all those who are called by My Name, whom I have created, formed, even made for My esteem."

Yeshayahu 43:8 He shall bring out a blind people who have eyes, and deaf ones who have ears.

Yeshayahu 43:9 All the nations shall be assembled, and the peoples be gathered. Who among them

declares this, and show us former events? Let them give their witnesses, to be declared right; or let them hear and say, "It is truth."

Yeshayahu 43:10 "You are My witnesses," declares **YĕHôVâH (יהוה)**, "And My servant whom I have chosen, so that you know and believe Me, and understand that I am He. Before Me there was no Ėl formed, nor after Me there is none.

Yeshayahu 43:11 "I, I am **YĕHôVâH (יהוה)**, and besides Me there is no saviour.

Yeshayahu 43:12 "I, I have declared and saved, and made known, and there was no foreign mighty one among you. And you are My witnesses," declares **YĕHôVâH (יהוה)**, "that I am Ėl.

Yeshayahu 43:13 "Even from the day I am He, and no one delivers out of My hand. I work, and who turns it back?"

Yeshayahu 43:14 Thus said **YĕHôVâH (יהוה)**, your Redeemer, the Holy One of Yisra'el, "For your sake I shall send to Babel, and bring them all down as fugitives, even the Chaldeans, who rejoice in their ships.

Yeshayahu 43:15 "I am **YĕHôVâH (יהוה)**, your Holy One, Creator of Yisra'el, your King."

Yeshayahu 43:16 Thus said **YĕHôVâH (יהוה)**, who makes a way in the sea and a path through the mighty waters,

Yeshayahu 43:17 who brings forth the chariot and horse, the army and the power (they lie down together, they do not rise, they have been extinguished, they have been quenched like a wick):

Yeshayahu 43:18 "Do not remember the former events, nor consider the events of old.

Yeshayahu 43:19 "See, I am doing what is new, let it now spring forth. Do you not know it? I am even making a way in the wilderness and rivers in the desert.

Yeshayahu 43:20 "The beast of the field esteems Me, the jackals and the ostriches, because I have given waters in the wilderness and rivers in the desert, to give drink to My people, My chosen,

Yeshayahu 43:21 this people I have formed for Myself, let them relate My praise.

Yeshayahu 43:22 "But you have not called on Me, O Ya'aqob, for you have been weary of Me, O Yisra'el.

Yeshayahu 43:23 "You have not brought Me the sheep for your burnt offerings, nor have you honoured Me with your slaughterings. I have not caused you to serve with grain offerings, nor wearied you with incense.

Yeshayahu 43:24 "You have not bought Me sweet cane with silver, nor have you satisfied Me with the fat of your slaughterings. You have only burdened Me with your sins, you have wearied Me with your crookednesses.

Yeshayahu 43:25 "I, I am He who blots out your transgressions for My own sake, and remember your sins no more.

Yeshayahu 43:26 "Remind Me, let us enter into judgment, together; relate, that you might be declared right.

Yeshayahu 43:27 "Your first father sinned, and your interpreters have transgressed against Me.

Yeshayahu 43:28 "So I have profaned the chief ones of the Holy place, and I have delivered up Ya'aqob to the curse, and Yisra'el to scorn.

Yeshayahu 44:1 "But now hear, O Ya'aqob My servant, and Yisra'el whom I have chosen.

Yeshayahu 44:2 Thus said **YĕHôVâH (יהוה)** who made you and formed you from the womb, who helps you, 'Do not fear, O Ya'aqob My servant, and Yeshurun, whom I have chosen.

Yeshayahu 44:3 'For I pour water on the thirsty, and floods on the dry ground. I pour My **Spirit [Ruach רוח]** on your seed, and My blessing on your offspring,

Yeshayahu 44:4 and they shall spring up among the grass like willows by streams of water.'

Yeshayahu 44:5 "One says, 'I belong to **YĕHôVâH (יהוה)**'; another calls himself by the name of Ya'aqob; another writes with his hand, 'Unto

YĕHôVâH (יהוה), and names himself by the name of Yisra'el.

Yeshayahu 44:6 “Thus said YĕHôVâH (יהוה), King of Yisra'el, and his Redeemer, YĕHôVâH (יהוה) of hosts, ‘I am the First and I am the Last, besides Me there is no Elohim (אלהים).”

Yeshayahu 44:7 ‘And who is like Me? Let him call and declare it, and lay it before Me, since I appointed the everlasting people. And the events that are coming and those that do come, let them declare these to them.

Yeshayahu 44:8 ‘Do not fear, nor be afraid. Have I not since made you hear, and declared it? You are My witnesses. Is there an Eloah besides Me? There is no other Rock, I know not one.’ ”

Yeshayahu 44:9 Those who make an idol, all of them are emptiness, and their delights do not profit. And they are their own witnesses; they neither see nor know, so that they are put to shame.

Yeshayahu 44:10 Who would form a mighty one or cast an idol that is of no value?

Yeshayahu 44:11 See, all his companions are ashamed, and the workmen, they are but men. Let them all be gathered together, let them stand up, let them fear, let them be put to shame, altogether.

Yeshayahu 44:12 The craftsman in iron with the tools works one in the coals, and fashions it with hammers, and works it with the strength of his arms. Even so, he shall be hungry, and has no strength; he drinks no water and is weary.

Yeshayahu 44:13 The carpenter stretches out his rule, he outlines it with chalk; he fashions it with a plane, and he outlines it with the compass, and makes it like the figure of a man, according to the comeliness of a man, to remain in the house.

Yeshayahu 44:14 He cuts down cedars for himself, and takes cypress and oak, which he raised among the trees of the forest. He has planted a pine, and the rain nourishes it.

Yeshayahu 44:15 And it shall be for a man to burn, for he takes some of it and warms himself. He also kindles it and shall bake bread. He also makes a mighty one and bows himself to it – has made it a carved image and falls down before it.

Yeshayahu 44:16 Half of it he shall burn in the fire; with this half he eats meat. He roasts a roast, and is satisfied. He also warms himself and says, “Aha, I am warm, I have seen the fire.”

Yeshayahu 44:17 And the rest of it he makes into a mighty one, his carved image. He falls down before it and worships, prays to it and says, “Deliver me, for you are my mighty one.”

Yeshayahu 44:18 They do not know nor understand, for He has smeared their eyes from seeing, and their hearts from understanding.

Yeshayahu 44:19 And no one recalls it to his heart, nor is there knowledge nor understanding to say, “I have burned half of it in the fire, and I have also baked bread on its coals; I have roasted meat and eaten it. And shall I make the rest of it an abomination? Should I fall down before a log of wood?”

Yeshayahu 44:20 Feeding on ashes, a deceived heart turns him aside, and he does not deliver his being, nor says, “Is there not a lie in my right hand?”

Yeshayahu 44:21 “Remember these matters, O Ya'aqob, and Yisra'el, for you are My servant! I have formed you, you are My servant, O Yisra'el, do not forget Me!

Yeshayahu 44:22 “I shall wipe out your transgressions like a cloud, and your sins like a mist. Return to Me, for I shall redeem you.”

Yeshayahu 44:23 Sing, O heavens, for YĕHôVâH (יהוה) shall do it! Shout, O depths of the earth! Break forth into singing, O mountains, forest, and every tree in it! For YĕHôVâH (יהוה) shall redeem Ya'aqob, and make Himself clear in Yisra'el.

Yeshayahu 44:24 Thus said YĕHôVâH (יהוה), your Redeemer, and He who formed you from the womb, “I am YĕHôVâH (יהוה), doing all, stretching

out the heavens all alone, spreading out the earth,
with none beside Me,

Yeshayahu 44:25 frustrating the signs of the
babblers, and driving diviners mad, turning wise
men backward, and making their knowledge
foolish,

Yeshayahu 44:26 confirming the word of His
servant, and completing the counsel of His
messengers, who says of Yerushalayim, 'Be
inhabited,' and of the cities of Yehudah, 'They shall
be built, and her ruins raised up by Me,'

Yeshayahu 44:27 who is saying to the deep, 'Be
dry, and your rivers I dry up,'

Yeshayahu 44:28 who is saying of Koresh, 'He is My
shepherd, and he completes all My pleasure, even
saying to Yerushalayim, "Let her be built," and to
the Hēkal, "Let her foundation be laid." '

Yeshayahu 45:1 "Thus said YĕHôVâH (יְהוָה) to His
anointed, to Koresh, whose right hand I have
grasped, to subdue nations before him and ungird
the loins of sovereigns, to open before him the
double doors, so that gates are not shut:

Yeshayahu 45:2 'I go before you and make the
crooked places straight; I shatter the gates of
bronze and cut down the bars of iron.

Yeshayahu 45:3 'And I shall give you the treasures
of darkness and hoarded wealth of secret places,
so that you know that I, YĕHôVâH (יְהוָה), who are
calling you by your name, am the Elohîm (אֱלֹהִים) of
Yisra'ël.

Yeshayahu 45:4 'For the sake of Ya'aqob My
servant, and of Yisra'ël My chosen, I also call you by
your name, I give you a title, though you have not
known Me.

Yeshayahu 45:5 'I am YĕHôVâH (יְהוָה), and there is
none else – there is no Elohîm (אֱלֹהִים) besides Me. I
gird you, though you have not known Me,

Yeshayahu 45:6 so that they know from the rising
of the sun to its setting that there is none but Me. I
am YĕHôVâH (יְהוָה), and there is none else,

Yeshayahu 45:7 forming light and creating
darkness, making peace and creating evil. I,
YĕHôVâH (יְהוָה), do all these.'

Yeshayahu 45:8 "Rain down, O heavens, from
above, and let clouds pour down righteousness. Let
the earth open, let them bring forth deliverance,
and let righteousness spring up together. I,
YĕHôVâH (יְהוָה), have created it.

Yeshayahu 45:9 "Woe to him who strives with his
Maker! (a potsherd with the potsherds of the
earth). Does clay say to him who forms it, 'What
are you making?' Or your handiwork say, 'He has
no hands'?

Yeshayahu 45:10 "Woe to him who says to his
father, 'What are you bringing forth?' Or to the
woman, 'What are you labouring over?' "

Yeshayahu 45:11 Thus said YĕHôVâH (יְהוָה), the
Holy One of Yisra'ël, and his Maker, "Do you ask
Me about My sons what is to come? And about the
work of My hands do you command Me?

Yeshayahu 45:12 "I have made the earth, and
created man on it. I, My hands have stretched out
the heavens, and all their host I have commanded.

Yeshayahu 45:13 "I have stirred him up in
righteousness, and all his ways I make straight. He
builds My city and lets My exiles go, not for price
nor reward," declares YĕHôVâH (יְהוָה) of hosts.

Yeshayahu 45:14 Thus said YĕHôVâH (יְהוָה), "The
labour of Mitsrayim and merchandise of Kush and
of the Sebaïtes, men of size, come over to you and
they are yours. They walk behind you, they come
over in chains, and they bow down to you. They
make supplication to you, saying, 'Indeed, Ēl is in
you, and there is none else, no mighty one.' "

Yeshayahu 45:15 Truly You are Ēl, who hide
Yourself, O Elohîm (אֱלֹהִים) of Yisra'ël, Saviour!

Yeshayahu 45:16 They shall be put to shame, and
even be humiliated, all of them – the makers of
idols shall go away together in humiliation.

Yeshayahu 45:17 Yisra'ël shall be saved by
YĕHôVâH (יְהוָה) with an everlasting deliverance. You
are not to be ashamed nor hurt, forever and ever.

Yeshayahu 45:18 For thus said YĕHôVâH (יהוה), Creator of the heavens, He is Elohim (אלהים), Former of earth and its Maker, He established it, He did not create it to be empty, He formed it to be inhabited: "I am YĕHôVâH (יהוה), and there is none else.

Yeshayahu 45:19 "I have not spoken in secret, in a dark place of the earth. I have not said to the seed of Ya'aqob, 'Seek Me in vain.' I am YĕHôVâH (יהוה), speaking righteousness, declaring matters that are straight.

Yeshayahu 45:20 "Gather yourselves and come; draw near together, you who have escaped from the gentiles. No knowledge have they who are lifting up the wood of their carved image, and pray to a mighty one that does not save.

Yeshayahu 45:21 "Declare and bring near, let them even take counsel together. Who has announced this from of old? Who has declared it from that time? Is it not I, YĕHôVâH (יהוה)? And there is no mighty one besides Me, a righteous Ėl and a Saviour, there is none besides Me.

Yeshayahu 45:22 "Turn to Me and be saved, all you ends of the earth! For I am Ėl, and there is none else.

Yeshayahu 45:23 "I have sworn by Myself, a word has gone out of My mouth in righteousness, and shall not return, so that to Me every knee shall bow, every tongue swear.

Yeshayahu 45:24 "One shall say, 'Only in YĕHôVâH (יהוה) do I have righteousness and strength' – he comes to Him. And all those displeased with Him shall be put to shame.

Yeshayahu 45:25 "In YĕHôVâH (יהוה) all the seed of Yisra'el shall be declared right and boast."

Yeshayahu 46:1 Bēl has bowed down, Neḅo is stooping, their idols were on the beasts and on the cattle. That which is carried is burdensome, a burden to the weary.

Yeshayahu 46:2 They have stooped, they have bowed down together, they were unable to deliver

the burden, but they themselves went into captivity.

Yeshayahu 46:3 "Listen to Me, O house of Ya'aqob, and all the remnant of the house of Yisra'el, who are borne from the belly, who are carried from the womb:

Yeshayahu 46:4 even to your old age, I am He, and even to grey hairs I carry! I have made and I bear, and I carry and rescue.

Yeshayahu 46:5 "To whom do you liken Me, and compare Me and make Me similar, that we should be alike?

Yeshayahu 46:6 "They pour gold out of the bag, and weigh silver on the scale. They hire a goldsmith, and he makes it a mighty one. They fall down, they also bow themselves.

Yeshayahu 46:7 "They bear it on the shoulder, they carry it and set it in its place, and it stands – from its place it does not move. Though one cries out to it, it does not answer, nor save him from his distress.

Yeshayahu 46:8 "Remember this, and show yourselves men; turn it back, you transgressors.

Yeshayahu 46:9 "Remember the former events of old, for I am Ėl, and there is no one else – Elohim (אלהים), and there is no one like Me,

Yeshayahu 46:10 declaring the end from the beginning, and from of old that which has not yet been done, saying, 'My counsel does stand, and all My delight I do,'

Yeshayahu 46:11 calling a bird of prey from the east, the man who executes My counsel, from a distant land. Indeed I have spoken it, I also bring it to pass. I have planned it, I also do it.

Yeshayahu 46:12 "Listen to Me, you stubborn-hearted, who are far from righteousness:

Yeshayahu 46:13 "I shall bring My righteousness near, it is not far off, and My deliverance, it is not delayed. And I shall give deliverance in Tsiyon, My esteem to Yisra'el.

Yeshayahu 47:1 "Come down and sit in the dust, O maiden daughter of Babel. Sit on the ground

without a throne, O daughter of the Chaldeans! For no more do they call you tender and delicate.

Yeshayahu 47:2 "Take the millstones and grind flour. Remove your veil, lift up the skirt, uncover the leg, pass through rivers.

Yeshayahu 47:3 "Let your nakedness be uncovered, let your shame also be exposed. I take vengeance, and meet no man."

Yeshayahu 47:4 Our Redeemer, **YĕHôVâH (יהוה)** of hosts is His Name, the Holy One of Yisra'el.

Yeshayahu 47:5 "Sit silent, and go into darkness, O daughter of the Chaldeans! For no more do they call you Mistress of Reigns.

Yeshayahu 47:6 "I was wroth with My people, I have profaned My inheritance and I gave them into your hand. You showed them no compassion, you made your yoke very heavy on the elderly.

Yeshayahu 47:7 "And you said, 'I am mistress forever,' so that you did not take these matters to heart, and did not remember the latter end of them.

Yeshayahu 47:8 "And now, hear this, you who are given to pleasures, who dwells complacently, who says in your heart, 'I am, and there is none but me. I do not sit as a widow, nor do I know the loss of children.'

Yeshayahu 47:9 "Both of these come to you suddenly, in one day: the loss of children, and widowhood. They shall come upon you in completeness, because of your many witchcrafts, for your numerous great potent spells.

Yeshayahu 47:10 "And you have trusted in your evil, you have said, 'No one sees me.' Your wisdom and your knowledge have led you astray. And you have said in your heart, 'I am, and there is none but me.'

Yeshayahu 47:11 "But evil shall come upon you, you not knowing from where it arises, and trouble fall upon you, you being unable to put it off, and ruin come upon you suddenly, which you know not.

Yeshayahu 47:12 "Stand now with your potent spells and your many witchcrafts, in which you have laboured from your youth, if so be you are able to profit, if so be you find strength.

Yeshayahu 47:13 "You are exhausted by your many counsels; let the astrologers, the stargazers, and those who prognosticate by the new moons stand up and save you from what is coming upon you.

Yeshayahu 47:14 "See, they shall be as stubble, fire shall burn them, they do not deliver themselves from the power of the flame, there is not a coal to be warmed by, nor a fire to sit before it!

Yeshayahu 47:15 "So they shall be to you with whom you have laboured, your merchants from your youth. They shall wander, each one his own way, there is none to save you.

Yeshayahu 48:1 "Hear this, O house of Ya'aqob, who are called by the name of Yisra'el, and have come from the waters of Yehuḏah, who swear by the Name of **YĕHôVâH (יהוה)**, and profess the **Elohim (אלהים)** of Yisra'el – though not in truth or in righteousness –

Yeshayahu 48:2 for they call themselves after the Holy city, and lean on the **Elohim (אלהים)** of Yisra'el – **YĕHôVâH (יהוה)** of hosts is His Name:

Yeshayahu 48:3 "I have declared the former events from the beginning, and they went forth from My mouth, and I made you hear them. Suddenly I acted, and they came to be.

Yeshayahu 48:4 "Because I knew that you were hard, and your neck was an iron sinew, and your forehead bronze,

Yeshayahu 48:5 therefore I declared it to you long ago. Before it came I made you hear, lest you should say, 'My idol has done them, and my carved image and my moulded image commanded them.'

Yeshayahu 48:6 "You have heard, look at them all. And do you not declare it? From now on I shall make you hear new ones, even hidden ones, which you have not known.

Yeshayahu 48:7 “Now they shall be created and not long ago. And before this day you have not heard them, lest you should say, ‘Look, I knew them.’

Yeshayahu 48:8 “No, you have not heard; no, you have not known; no, from of old your ear has not been open. Because I knew that you are indeed treacherous, and are called ‘a transgressor from the womb.’

Yeshayahu 48:9 “For My Name’s sake I postponed My displeasure, and for My praise I held it back from you, so as not to cut you off.

Yeshayahu 48:10 “See, I have refined you, but not as silver; I have chosen you in the furnace of affliction.

Yeshayahu 48:11 “For My own sake, for My own sake, I do it. For how is it profaned? And My esteem I do not give to another.

Yeshayahu 48:12 “Listen to Me, O Ya’aqob, and Yisra’el, My called: I am He, I am the First, I am also the Last.

Yeshayahu 48:13 “Also, My hand has laid the foundation of the earth, and My right hand has stretched out the heavens. I call to them, let them stand together.

Yeshayahu 48:14 “All of you, gather yourselves, and hear! Who among them has declared these? **YĒHÔVÂH (יהוה)** has loved him. Let him do His pleasure on Babel, and His arm be on the Chaldeans.

Yeshayahu 48:15 “I, I have spoken, I have also called him, I have brought him, and he shall make his way prosperous.

Yeshayahu 48:16 “Come near to Me, hear this: I have not spoken in secret from the beginning; from the time that it was, I was there. And now the Master **YĒHÔVÂH (יהוה)** has sent Me, and His **Spirit [Ruach רוח]**.”

Yeshayahu 48:17 Thus said **YĒHÔVÂH (יהוה)**, your Redeemer, the Holy One of Yisra’el, “I am **YĒHÔVÂH (יהוה)** your **Elohim (אלהים)**, teaching you what is best, leading you by the way you should go.

Yeshayahu 48:18 “If only you had listened to My commands! Then your peace would have been like a river, and your righteousness like the waves of the sea.

Yeshayahu 48:19 “And your seed would have been like the sand, and the offspring of your inward parts like the grains of sand. His name would not have been cut off nor destroyed from before Me.

Yeshayahu 48:20 “Come out of Babel! Flee from the Chaldeans! Declare this with a voice of singing, proclaim it, send it out to the end of the earth! Say, ‘**YĒHÔVÂH (יהוה)** has redeemed His servant Ya’aqob!’”

Yeshayahu 48:21 And they did not thirst when He led them through the deserts; He caused waters from a rock to flow for them; He split the rock, and waters gushed out.

Yeshayahu 48:22 “There is no peace for the wrong,” said **YĒHÔVÂH (יהוה)**.”

Yeshayahu 49:1 Listen to Me, O coastlands, and hear, you peoples from afar! **YĒHÔVÂH (יהוה)** has called Me from the womb, from My mother’s belly He has caused My Name to be remembered.

Yeshayahu 49:2 And He made My mouth like a sharp sword, in the shadow of His hand He hid Me, and made Me a polished shaft. In His quiver He hid Me.”

Yeshayahu 49:3 And He said to Me, ‘You are My servant, O Yisra’el, in whom I am adorned.’

Yeshayahu 49:4 And I said, ‘I have laboured in vain, I have spent my strength for emptiness, and in vain. But my right-ruling is with **YĒHÔVÂH (יהוה)**, and my work with my **Elohim (אלהים)**.’”

Yeshayahu 49:5 And now said **YĒHÔVÂH (יהוה)** – who formed Me from the womb to be His Servant, to bring Ya’aqob back to Him, though Yisra’el is not gathered to Him, yet I am esteemed in the eyes of **YĒHÔVÂH (יהוה)**, and My **Elohim (אלהים)** has been My strength –

Yeshayahu 49:6 and He says, “Shall it be a small matter for You to be My Servant to raise up the tribes of Ya’aqob, and to bring back the preserved

ones of Yisra'el? And I shall give You as a light to the gentiles, to be My deliverance to the ends of the earth!"

Yeshayahu 49:7 Thus said **YĕHôVâH (יהוה)**, the Redeemer of Yisra'el, their Holy One, to the despised, to the loathed One of the nation, to the Servant of rulers,
"Sovereigns shall see and arise, rulers also shall bow themselves, because of **YĕHôVâH (יהוה)** who is steadfast, the Holy One of Yisra'el. And He has chosen You!"

Yeshayahu 49:8 Thus said **YĕHôVâH (יהוה)**, "In a favourable time I shall answer You, and in the day of deliverance I shall help You – and I guard You and give You for a covenant of the people, to restore the earth, to cause them to inherit the ruined inheritances,

Yeshayahu 49:9 to say to the prisoners, 'Go out,' to those who are in darkness, 'Show yourselves.' "Let them feed on the ways, and let their pasture be on all bare hills.

Yeshayahu 49:10 "They shall not hunger nor thirst, neither heat or sun strike them, for He who has compassion on them shall lead them, even by fountains of water guide them.

Yeshayahu 49:11 "And I shall make all My mountains a way, and My highways raised up.

Yeshayahu 49:12 "See, these come from far away, and see, those from the north and the west, and these from the land of Sinim."

Yeshayahu 49:13 Sing, O heavens, rejoice, O earth! And break out in singing, O mountains! For **YĕHôVâH (יהוה)** shall comfort His people and have compassion on His afflicted ones.

Yeshayahu 49:14 But Tsiyon says, " **YĕHôVâH (יהוה)** has forsaken me, and **YĕHôVâH (יהוה)** has forgotten me."

Yeshayahu 49:15 "Would a woman forget her nursing child, and not have compassion on the son of her womb? Though they forget, I never forget you.

Yeshayahu 49:16 "See, I have inscribed you on the palms of My hands; your walls are always before Me.

Yeshayahu 49:17 "Your sons shall hurry, your destroyers and those who laid you waste depart from you.

Yeshayahu 49:18 "Lift up your eyes round about and see, all of them gather together and come to you. As I live," declares **YĕHôVâH (יהוה)**, "you shall put on all of them as an ornament, and bind them on you as a bride does.

Yeshayahu 49:19 "For your wastes, and your deserted places, and the land of your destruction, shall soon be too narrow for the inhabitants, while those who swallowed you up are far away.

Yeshayahu 49:20 "The sons of your bereavement shall yet say in your ears, 'The place is too narrow for me, make room for me to live.'

Yeshayahu 49:21 "And you shall say in your heart, 'Who has brought forth these for me, since I am bereaved and barren, an exile, and wandering to and fro? And who reared them? See, I was left alone – from where did these come?'"

Yeshayahu 49:22 Thus said the Master **YĕHôVâH (יהוה)**, "See, I lift My hand up to the gentiles, and set up My banner for the peoples; and they shall bring your sons in their arms, and your daughters carried on their shoulders;

Yeshayahu 49:23 "And sovereigns shall be your foster fathers, and their sovereignesses your nursing mothers. They bow down to you with their faces to the earth, and lick up the dust of your feet. And you shall know that I am **YĕHôVâH (יהוה)** – those who wait for Me shall not be ashamed."

Yeshayahu 49:24 Is prey taken from the mighty, and the captives of the righteous delivered?

Yeshayahu 49:25 Yet thus said **YĕHôVâH (יהוה)**, "Even the captives of the mighty is taken away, and the prey of the ruthless is delivered; and I strive with him who strives with you, and I save your children.

Yeshayahu 49:26 “And I shall feed those who oppress you with their own flesh, and let them drink their own blood as sweet wine. All flesh shall know that I, YĕHôVâH (יהוה), am your Saviour, and your Redeemer, the Elohîm (אלהים) of Ya'aqob.”

Yeshayahu 50:1 Thus says YĕHôVâH (יהוה), “Where is the certificate of your mother’s divorce, whom I have put away? Or which of My creditors is it to whom I have sold you? Look, you were sold for your crookednesses, and your mother was put away for your transgressions.

Yeshayahu 50:2 “When I came, why was there no one? When I called, why was there no one to answer? Was My hand too short to redeem? Or have I no power to deliver? See, by My rebuke I dry up the sea, I make the rivers a wilderness; their fish stink for there is not water, and die of thirst.

Yeshayahu 50:3 “I clothe the heavens with darkness, and I make sackcloth their covering.”

Yeshayahu 50:4 The Master YĕHôVâH (יהוה) has given Me the tongue of learned, that I should know to help the weary with a word. He wakes Me morning by morning, he wakes My ear to hear as learned.

Yeshayahu 50:5 The Master YĕHôVâH (יהוה) has opened My ear, and I was not rebellious, nor did I turn away.

Yeshayahu 50:6 I gave My back to those who struck Me, and My cheeks to those who plucked out the beard, I did not hide My face from humiliation and spitting.

Yeshayahu 50:7 And the Master YĕHôVâH (יהוה) helps Me, therefore I shall not be humiliated. So I have set My face like a flint, and I know that I am not put to shame.

Yeshayahu 50:8 Near is He who declares Me right. Who would contend with Me? Let us stand together. Who is My adversary? Let him come near Me.

Yeshayahu 50:9 See, the Master YĕHôVâH (יהוה) helps Me. Who would declare Me wrong?

See, all of them wear out like a garment, a moth eats them.

Yeshayahu 50:10 Who among you is fearing YĕHôVâH (יהוה), obeying the voice of His Servant, that has walked in darkness and has no light? Let him trust in the Name of YĕHôVâH (יהוה) and lean upon his Elohîm (אלהים)!

Yeshayahu 50:11 See, all you who light a fire, girding on burning arrows: walk in the light of your fire and in the burning arrows you have lit. From My hand you shall have this: you shall lie down in grief!

Yeshayahu 51:1 “Listen to Me, you who pursue righteousness, seeking YĕHôVâH (יהוה): Look to the rock you were hewn from, and to the hole of the pit you were dug from.

Yeshayahu 51:2 “Look to ‘Ab·râ·hâm (אַבְרָהָם) your father, and to Sâ·râh (שָׂרָה) who bore you. For he was alone when I called him, and I blessed him and increased him.

Yeshayahu 51:3 “For YĕHôVâH (יהוה) shall comfort Tsiyon, He shall comfort all her waste places. For He makes her wilderness like Ėden, and her desert like the garden of YĕHôVâH (יהוה). Joy and gladness are found in it, thanksgiving and the voice of song.

Yeshayahu 51:4 “Listen to Me, My people, and give ear to Me, O My nation, for the Law goes forth from Me, and My right-ruling I set as a light to peoples.

Yeshayahu 51:5 “My righteousness is near, My deliverance shall go forth, and My arms judge peoples. Coastlands wait upon Me, and for My arm they wait expectantly.

Yeshayahu 51:6 “Lift up your eyes to the heavens, and look on the earth beneath, for the heavens shall vanish like smoke, and the earth wear out like a garment, and those who dwell in it die as gnats. But My deliverance is forever, and My righteousness is not broken.

Yeshayahu 51:7 “Listen to Me, you who know righteousness, a people in whose heart is My Law:

do not fear the reproach of men, nor be afraid of their revilings.

Yeshayahu 51:8 “For a moth eats them like a garment, and a worm eats them like wool; but My righteousness is forever, and My deliverance to all generations.”

Yeshayahu 51:9 Awake, awake, put on strength, O arm of YĕHôVâH (יהוה)! Awake as in days of old, everlasting generations. Was it not You who cut Rahab apart, and pierced the Crocodile?

Yeshayahu 51:10 Was it not You who dried up the sea, the waters of the great deep, who made the depths of the sea a way for the redeemed to pass over?

Yeshayahu 51:11 And let the ransomed of YĕHôVâH (יהוה) return. And they shall come to Tsiyon with singing, with everlasting joy on their heads. Let them attain joy and gladness; sorrow and sighing shall flee away.

Yeshayahu 51:12 “I, I am He who comforts you. Who are you that you should be afraid of man that dies, and of the son of man who is made like grass?

Yeshayahu 51:13 “And you have forgotten YĕHôVâH (יהוה) your Maker who stretched out the heavens and laid the foundations of the earth, and you continually fear, all the day, because of the rage of the oppressor, as he has prepared to destroy. And where is the rage of the oppressor? Yeshayahu 51:14 “Bowed, he hastens to be loosened, that he should not die in the pit, and that his bread should not fail.

Yeshayahu 51:15 “But I am YĕHôVâH (יהוה) your Elohim (אלהים), stirring up the sea, and its waves roar. YĕHôVâH (יהוה) of hosts is His Name.

Yeshayahu 51:16 “And I have put My Words in your mouth, and with the shadow of My hand I have covered you, to plant the heavens and lay the foundations of the earth, and to say to Tsiyon, ‘You are My people.’ ”

Yeshayahu 51:17 Awake, awake yourself! Rise up, O Yerushalayim, you who have drunk at the hand of YĕHôVâH (יהוה) the cup of His wrath. You have

drunk the dregs of the cup of reeling, and drained it out.

Yeshayahu 51:18 Of all the sons she bore, she has none to guide her. And of all the sons she has brought up, none takes her by the hand.

Yeshayahu 51:19 Both these are coming upon you – who is sorry for you?: Ruin and destruction, scarcity of food and sword. How shall I comfort you?

Yeshayahu 51:20 Your sons have fainted, they lie at the head of all the streets, like a gazelle in a net. They are filled with the wrath of YĕHôVâH (יהוה), the rebuke of your Elohim (אלהים).

Yeshayahu 51:21 Therefore please hear this, you afflicted and drunk, but not with wine.

Yeshayahu 51:22 Thus said your Master, YĕHôVâH (יהוה) and your Elohim (אלהים), who pleads the cause of His people, “See, I shall take out of your hand the cup of reeling, the dregs of the cup of My wrath – never again shall you drink it.

Yeshayahu 51:23 “And I shall put it into the hand of those who afflict you, who have said to your being, ‘Bow down, and we pass over you.’ And you made your back like the ground, and as the street, to walk over.”

Yeshayahu 52:1 Awake, awake! Put on your strength, O Tsiyon, put on your garments of splendour, O Yerushalayim, the Holy city! For no more do the uncircumcised and the unclean come into you.

Yeshayahu 52:2 Shake yourself from the dust, arise, and sit down, O Yerushalayim. Loose yourself from the bonds of your neck, O captive daughter of Tsiyon!

Yeshayahu 52:3 For thus said YĕHôVâH (יהוה), “You have been sold for naught, and you are redeemed not with silver.”

Yeshayahu 52:4 For thus said the Master YĕHôVâH (יהוה), “At first My people went down into Mitsrayim to sojourn there, and Ashshur oppressed them without cause.

Yeshayahu 52:5 “And now, what have I here,” declares YĕHôVâH (יהוה), “that My people are taken away for naught? Those who rule over them make them wail,” declares YĕHôVâH (יהוה), “and My Name is despised all day continually.

Yeshayahu 52:6 “Therefore My people shall know My Name, in that day, for I am the One who is speaking. See, it is I.”

Yeshayahu 52:7 How pleasant upon the mountains are the feet of him who brings good news, who proclaims peace, who brings good news, who proclaims deliverance, who says to Tsiyon, “Your Elohim (אלהים) reigns!”

Yeshayahu 52:8 The voice of your watchmen! They shall lift up their voices, together they shout for joy, because eye to eye they see the return of YĕHôVâH (יהוה) to Tsiyon.

Yeshayahu 52:9 Break forth into joy, sing together, you waste places of Yerushalayim! For YĕHôVâH (יהוה) shall comfort His people, He shall redeem Yerushalayim.

Yeshayahu 52:10 YĕHôVâH (יהוה) shall lay bare His Holy arm in the eyes of all the nations. And all the ends of the earth shall see the deliverance of our Elohim (אלהים).

Yeshayahu 52:11 Turn aside! Turn aside! Come out from there, touch not the unclean. Come out of her midst, be clean, you who bear the vessels of YĕHôVâH (יהוה).

Yeshayahu 52:12 For you shall not come out in haste, nor go in flight. For YĕHôVâH (יהוה) is going before you, and the Elohim (אלהים) of Yisra'el is your rear guard.

Yeshayahu 52:13 See, My Servant shall work wisely, He shall be exalted and lifted up and very high.

Yeshayahu 52:14 As many were astonished at You – so the disfigurement beyond any man's and His form beyond the sons of men –

Yeshayahu 52:15 He shall likewise startle many nations. Sovereigns shut their mouths at Him, for what had not been recounted to them they shall

see, and what they had not heard they shall understand.

Yeshayahu 53:1 Who has believed our report? And to whom was the arm of YĕHôVâH (יהוה) revealed?

Yeshayahu 53:2 For He grew up before Him as a tender plant, and as a root out of dry ground. He has no form or splendour that we should look upon Him, nor appearance that we should desire Him – Yeshayahu 53:3 despised and rejected by men, a man of pains and knowing sickness. And as one from whom the face is hidden, being despised, and we did not consider Him.

Yeshayahu 53:4 Truly, He has borne our sicknesses and carried our pains. Yet we reckoned Him stricken, smitten by Elohim (אלהים), and afflicted.

Yeshayahu 53:5 But He was pierced for our transgressions, He was crushed for our crookednesses. The chastisement for our peace was upon Him, and by His stripes we are healed. Yeshayahu 53:6 We all, like sheep, went astray, each one of us has turned to his own way. And YĕHôVâH (יהוה) has laid on Him the crookedness of us all.

Yeshayahu 53:7 He was oppressed and He was afflicted, but He did not open His mouth. He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, but He did not open His mouth.

Yeshayahu 53:8 He was taken from prison and from judgment. And as for His generation, who considered that He shall be cut off from the land of the living? For the transgression of My people He was stricken.

Yeshayahu 53:9 And He was appointed a grave with the wrong, and with the rich at His death, because He had done no violence, nor was deceit in His mouth.

Yeshayahu 53:10 But YĕHôVâH (יהוה) was pleased to crush Him, He laid sickness on Him, that when He made Himself an offering for guilt, He would see a seed, He would prolong His days and the pleasure of YĕHôVâH (יהוה) prosper in His hand.

Yeshayahu 53:11 He would see the result of the suffering of His life and be satisfied. Through His knowledge My righteous Servant makes many righteous, and He bears their crookednesses.

Yeshayahu 53:12 Therefore I give Him a portion among the great, and He divides the spoil with the strong, because He poured out His being unto death, and He was counted with the transgressors, and He bore the sin of many, and made intercession for the transgressors.

Yeshayahu 54:1 “Sing, O barren one, you who did not bear! Break forth into singing, and cry aloud, you who have not been in labour! For the children of the deserted one are more than the children of the married woman,” said **YĕHôVâH (יהוה)**.

Yeshayahu 54:2 “Enlarge the place of your tent, and let them stretch out the curtains of your dwellings, spare not. Lengthen your cords, and strengthen your stakes.

Yeshayahu 54:3 “For you shall break forth to the right and to the left, and your seed inherit the nations, and make the deserted cities inhabited.

Yeshayahu 54:4 “Do not fear, for you shall not be put to shame, nor hurt, you shall not be humiliated. For the shame of your youth you shall forget, and not remember the reproach of your widowhood any more.

Yeshayahu 54:5 “For your Maker is your husband, **YĕHôVâH (יהוה)** of hosts is His Name, and the Holy One of Yisra'el is your Redeemer. He is called the **Elohim (אלהים)** of all the earth.

Yeshayahu 54:6 “For **YĕHôVâH (יהוה)** has called you like a woman forsaken and grieved in **Spirit [Ruach רוח]**, like a wife of youth when you were refused,” declares your **Elohim (אלהים)**.

Yeshayahu 54:7 “For a little while I have forsaken you, but with great compassion I shall gather you.

Yeshayahu 54:8 “In an overflow of wrath I hid My face from you for a moment, but with everlasting kindness I shall have compassion on you,” said **YĕHôVâH (יהוה)**, your Redeemer.

Yeshayahu 54:9 “For this is the waters of Nô-ah (נח) to Me, in that I have sworn that the waters of Nô-ah (נח) would never again cover the earth, so have I sworn not to be wroth with you, nor to rebuke you.

Yeshayahu 54:10 “For though the mountains be removed and the hills be shaken, My kindness is not removed from you, nor is My covenant of peace shaken,” said **YĕHôVâH (יהוה)**, who has compassion on you.

Yeshayahu 54:11 “O you afflicted one, tossed with storm, and not comforted, see, I am setting your stones in antimony, and shall lay your foundations with sapphires,

Yeshayahu 54:12 and shall make your battlements of rubies, your gates of crystal, and all your walls of precious stones,

Yeshayahu 54:13 and all your children taught by **YĕHôVâH (יהוה)**, and the peace of your children great.

Yeshayahu 54:14 “In righteousness you shall be established – far from oppression, for you shall not fear, and far from ruin, for it does not come near you.

Yeshayahu 54:15 “See, they shall indeed assemble, but not because of Me. Whoever shall assemble against you falls for your sake!

Yeshayahu 54:16 “See, I Myself have created the blacksmith who blows the coals in the fire, who brings forth an instrument for his work. And I have created the waster to destroy.

Yeshayahu 54:17 “No weapon formed against you shall prosper, and every tongue which rises against you in judgment you shall prove wrong. This is the inheritance of the servants of **YĕHôVâH (יהוה)**, and their righteousness from Me,” declares **YĕHôVâH (יהוה)**.

Yeshayahu 55:1 “Oh everyone who thirsts, come to the waters. And you who have no silver, come, buy and eat. Come, buy wine and milk without silver and without price.

Yeshayahu 55:2 “Why do you weigh out silver for what is not bread, and your labour for what does not satisfy? Listen, listen to Me, and eat what is good, and let your being delight itself in fatness. Yeshayahu 55:3 “Incline your ear, and come to Me. Hear, so that your being lives. And let Me make an everlasting covenant with you, the trustworthy kindnesses of Dawid.

Yeshayahu 55:4 “See, I have given Him as a witness to the people, a Leader and a Commander for the people.

Yeshayahu 55:5 “See, a nation you do not know you shall call, and a nation who does not know you run to you, because of YĕHôVâH (יהוה), your Elohîm (אלהים), and the Holy One of Yisra'el, for He has adorned you.”

Yeshayahu 55:6 Seek YĕHôVâH (יהוה) while He is to be found, call on Him while He is near.

Yeshayahu 55:7 Let the wrong forsake his way, and the unrighteous man his thoughts. Let him return to YĕHôVâH (יהוה), who has compassion on him, and to our Elohîm (אלהים), for He pardons much.

Yeshayahu 55:8 “For My thoughts are not your thoughts, neither are your ways My ways,” declares YĕHôVâH (יהוה).

Yeshayahu 55:9 “For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.

Yeshayahu 55:10 “For as the rain comes down, and the snow from the heavens, and do not return there, but water the earth, and make it bring forth and bud, and give seed to the sower and bread to the eater,

Yeshayahu 55:11 so is My Word that goes forth from My mouth – it does not return to Me empty, but shall do what I please, and shall certainly accomplish what I sent it for.

Yeshayahu 55:12 “For with joy you go out, and with peace you are brought in – the mountains and the hills break forth into singing before you, and all the trees of the field clap the hands.

Yeshayahu 55:13 “Instead of the thorn the cypress comes up, and instead of the nettle the myrtle comes up. And it shall be to YĕHôVâH (יהוה) for a name, for an everlasting sign which is not cut off.” Yeshayahu 56:1 Thus said YĕHôVâH (יהוה), “Guard right-ruling, and do righteousness, for near is My deliverance to come, and My righteousness to be revealed.

Yeshayahu 56:2 “Blessed is the man who does this, and the son of man who lays hold on it, guarding the Sabbath lest he profane it, and guarding his hand from doing any evil.

Yeshayahu 56:3 “And let not the son of the foreigner who has joined himself to YĕHôVâH (יהוה) speak, saying, ‘YĕHôVâH (יהוה) has certainly separated me from His people,’ nor let the eunuch say, ‘Look I am a dry tree.’ ”

Yeshayahu 56:4 For thus said YĕHôVâH (יהוה), “To the eunuchs who guard My Sabbaths, and have chosen what pleases Me, and hold fast to My covenant:

Yeshayahu 56:5 to them I shall give in My house and within My walls a place and a name better than that of sons and daughters – I give them an everlasting name that is not cut off.

Yeshayahu 56:6 “Also the sons of the foreigner who join themselves to YĕHôVâH (יהוה), to serve Him, and to love the Name of YĕHôVâH (יהוה), to be His servants, all who guard the Sabbath, and not profane it, and hold fast to My covenant –

Yeshayahu 56:7 them I shall bring to My Holy mountain, and let them rejoice in My house of prayer. Their burnt offerings and their slaughterings are accepted on My altar, for My house is called a house of prayer for all the peoples.”

Yeshayahu 56:8 The Master YĕHôVâH (יהוה), who gathers the outcasts of Yisra'el, declares, “I gather still others to him besides those who are gathered to him.”

Yeshayahu 56:9 All you beasts of the field, come to devour, all you beasts in the forest.

Yeshayahu 56:10 His watchmen are blind, all of them, they have not known. All of them are dumb dogs, unable to bark, dreaming, lying down, loving to slumber.

Yeshayahu 56:11 And the dogs have a strong appetite, they never have enough. And they are shepherds! They have not known understanding. All of them look to their own way, every one for his own gain, from his own end, saying,

Yeshayahu 56:12 "Come, let me bring wine and fill ourselves with strong drink. And tomorrow shall be as today, even much greater."

Yeshayahu 57:1 The righteous one has perished, and no one takes it to heart. And kind men are taken away, while no one understands that the righteous one is taken away from the presence of evil,

Yeshayahu 57:2 he enters into peace. They who walk in integrity rest on their beds.

Yeshayahu 57:3 "But come here, you sons of the sorceress, you offspring of the adulterer and the whore!

Yeshayahu 57:4 Against whom are you sporting? Against whom do you make a wide mouth and stick out the tongue? Are you not children of transgression, offspring of falsehood,

Yeshayahu 57:5 being inflamed with mighty ones under every green tree, slaying the children in the valleys, under the clefts of the rocks?

Yeshayahu 57:6 "Among the smooth stones of the stream is your portion; they, they, are your lot! Also to them you have poured a drink offering, you have offered a grain offering. Am I comforted in these?

Yeshayahu 57:7 "On a high and lofty mountain you have set your bed. There, too, you went up to make an offering.

Yeshayahu 57:8 "Also behind the doors and their posts you have set up your remembrance. For you have departed from Me, and have gone up to them. You have made your bed wide and made a

covenant with them. You have loved their bed, where you saw their hand.

Yeshayahu 57:9 "And you went to the sovereign with ointment, and increased your perfumes. And you sent your messengers far off, and lowered yourself even to the grave.

Yeshayahu 57:10 "You have wearied yourselves with your many wanderings, yet you did not say, 'I give up!' You have found the life of your hand, therefore you were not grieved.

Yeshayahu 57:11 "And of whom have you been afraid, or feared, that you have lied and not remembered Me, nor taken it to your heart? Have I not been silent, even from of old, and you have not feared Me?

Yeshayahu 57:12 "Let Me declare your righteousness and your works, for they do not profit you.

Yeshayahu 57:13 "When you cry out, let your collection of idols deliver you. But the wind shall bear them all away, a breath take them. But he who takes refuge in Me shall inherit the land, and possess My Holy mountain."

Yeshayahu 57:14 And one shall say, "Heap it up! Heap it up! Prepare the way, take the stumbling-block out of the way of My people."

Yeshayahu 57:15 For thus declares the high and exalted One who dwells forever, whose Name is Holy, "I dwell in the high and Holy place, with him who has a bruised and humble **Spirit [Ruach רוח]**, to revive the **Spirit [Ruach רוח]** of the humble, and to revive the heart of bruised ones.

Yeshayahu 57:16 "For I would not strive forever, nor am I wroth forever, for the **Spirit [Ruach רוח]** would grow faint before Me, even the beings I have made.

Yeshayahu 57:17 "For the crookedness of his unfair gain I was wroth and I smote him. I hid Myself and was wroth, and he went on backsliding in the way of his heart.

Yeshayahu 57:18 "I have seen his ways, but now I heal him, and I lead him, and restore comforts to him and to his mourners,
Yeshayahu 57:19 creating the fruit of the lips: peace, peace to him who is far off and to him who is near," said YĕHôVâH (יהוה), "and I shall heal him."
Yeshayahu 57:20 But the wrong are like the troubled sea, for it is unable to rest, and its waters cast up mud and dirt.
Yeshayahu 57:21 "There is no peace," said my Elohim (אלהים), "for the wrong."
Yeshayahu 58:1 "Cry aloud, do not spare. Lift up your voice like a ram's horn. Declare to My people their transgression, and the house of Ya'aqob their sins.
Yeshayahu 58:2 "Yet they seek Me day by day, and delight to know My ways, as a nation that did righteousness, and did not forsake the right-ruling of their Elohim (אלהים). They ask of Me rulings of righteousness, they delight in drawing near to Elohim (אלהים).
Yeshayahu 58:3 They say, 'Why have we fasted, and You have not seen? Why have we afflicted our beings, and You took no note?' "Look, in the day of your fasting you find pleasure, and drive on all your labourers.
Yeshayahu 58:4 "Look, you fast for strife and contention, and to strike with the fist of wrongness. You do not fast as you do this day, to make your voice heard on high.
Yeshayahu 58:5 "Is it a fast that I have chosen, a day for a man to afflict his being? Is it to bow down his head like a bulrush, and to spread out sackcloth and ashes? Do you call this a fast, and an acceptable day to YĕHôVâH (יהוה) ?
Yeshayahu 58:6 "Is this not the fast that I have chosen: to loosen the tight cords of wrongness, to undo the bands of the yoke, to exempt the oppressed, and to break off every yoke?
Yeshayahu 58:7 "Is it not to share your bread with the hungry, and that you bring to your house the poor who are cast out; when you see the naked,

and cover him, and not hide yourself from your own flesh?
Yeshayahu 58:8 "Then your light would break forth like the morning, your healing spring forth speedily. And your righteousness shall go before you, the esteem of YĕHôVâH (יהוה) would be your rear guard.
Yeshayahu 58:9 "Then, when you call, YĕHôVâH (יהוה) would answer; when you cry, He would say, 'Here I am.' "If you take away the yoke from your midst, the pointing of the finger, and the speaking of unrighteousness,
Yeshayahu 58:10 if you extend your being to the hungry and satisfy the afflicted being, then your light shall dawn in the darkness, and your darkness be as noon.
Yeshayahu 58:11 "Then YĕHôVâH (יהוה) would guide you continually, and satisfy your being in drought, and strengthen your bones. And you shall be like a watered garden, and like a spring of water, whose waters do not fail.
Yeshayahu 58:12 "And those from among you shall build the old waste places. You shall raise up the foundations of many generations. And you would be called the Repairer of the Breach, the Restorer of Streets to Dwell In.
Yeshayahu 58:13 "If you do turn back your foot from the Sabbath, from doing your pleasure on My Holy day, and shall call the Sabbath 'a delight,' the Holy day of YĕHôVâH (יהוה) honourable, and shall esteem it, not doing your own ways, nor finding your own pleasure, nor speaking your own words,
Yeshayahu 58:14 then you shall delight yourself in YĕHôVâH (יהוה). And I shall cause you to ride on the heights of the earth, and feed you with the inheritance of Ya'aqob your father. For the mouth of YĕHôVâH (יהוה) has spoken!"
Yeshayahu 59:1 Look, the hand of YĕHôVâH (יהוה) has not become too short to save, nor His ear too heavy to hear.

Yeshayahu 59:2 But your crookednesses have separated you from your **Elohim (אלהים)**. And your sins have hidden His face from you, from hearing. Yeshayahu 59:3 For your hands have been defiled with blood, and your fingers with crookedness; your lips have spoken falsehood, your tongue mutters unrighteousness.

Yeshayahu 59:4 No one calls for righteousness, and no one pleads for truth. They trust in emptiness and speak worthlessness; they conceive trouble and bring forth wickedness.

Yeshayahu 59:5 They have hatched adders' eggs and they weave the spider's web. Whoever eats their eggs dies, and when one is broken an adder is hatched.

Yeshayahu 59:6 Their webs do not become garments, nor do they cover themselves with their works. Their works are works of wickedness, and a deed of violence is in their hands.

Yeshayahu 59:7 Their feet run to evil, and they hurry to shed innocent blood. Their thoughts are thoughts of wickedness, wasting and ruin are in their highways.

Yeshayahu 59:8 The way of peace they have not known, and there is no right- ruling in their ways. They have made crooked paths for themselves, whoever treads in them shall not know peace.

Yeshayahu 59:9 Therefore right-ruling has been far from us, and righteousness does not reach us. We look for light, but there is darkness; for brightness, but we walk in thick darkness!

Yeshayahu 59:10 We feel for the wall like the blind, and we feel as without eyes. At noon we stumble as at twilight, in deserted places, like the dead.

Yeshayahu 59:11 All of us growl like bears, and moan sadly like doves. We look for right-ruling, but there is none; for deliverance, but it is far from us.

Yeshayahu 59:12 For our transgressions have increased before You, and our sins witnessed against us. For our transgressions are with us, and as for our crookednesses, we know them:

Yeshayahu 59:13 transgressing, and being untrue to **YēHôVâH (יהוה)**, and turning away from our **Elohim (אלהים)**, speaking oppression and apostasy, conceiving and pondering words of falsehood from the heart.

Yeshayahu 59:14 And right-ruling is driven back, and righteousness stands far off. For truth has fallen in the street, and right is unable to enter.

Yeshayahu 59:15 And the truth is lacking, and whoever turns away from evil makes himself a prey. And **YēHôVâH (יהוה)** saw, and it displeased Him that there was no right-ruling.

Yeshayahu 59:16 And He saw that there was no man, and was astonished that there was no intercessor. So His own arm saved for Him, and His righteousness upheld him.

Yeshayahu 59:17 And He put on righteousness as a breastplate, and a helmet of deliverance on His head. And He put on garments of vengeance for clothing, and wrapped Himself with ardour as a mantle.

Yeshayahu 59:18 According to their deeds, so He repays, wrath to His adversaries, recompense to His enemies. He repays recompense to the coastlands.

Yeshayahu 59:19 And they shall fear the Name of **YēHôVâH (יהוה)** from the west, and His esteem from the rising of the sun, when He comes like a distressing stream which the **Spirit [Ruach רוח]** of **YēHôVâH (יהוה)** drives on.

Yeshayahu 59:20 "And the Redeemer shall come to Tsiyon, and to those turning from transgression in Ya'aqob," declares **YēHôVâH (יהוה)**.

Yeshayahu 59:21 "As for Me, this is My covenant with them," said **YēHôVâH (יהוה)** : "My **Spirit [Ruach רוח]** that is upon you, and My Words that I have put in your mouth, shall not be withdrawn from your mouth, nor from the mouth of your descendants, nor from the mouth of your descendants' descendants," said **YēHôVâH (יהוה)**, "from this time and forever."

Yeshayahu 60:1 “Arise, shine, for your light has come! And the esteem of **YĕHôVâH (יהוה)** has risen upon you.

Yeshayahu 60:2 “For look, darkness covers the earth, and thick darkness the peoples. But **YĕHôVâH (יהוה)** arises over you, and His esteem is seen upon you.

Yeshayahu 60:3 “And the gentiles shall come to your light, and sovereigns to the brightness of your rising.

Yeshayahu 60:4 “Lift up your eyes all around and see: all of them have gathered, they have come to you; your sons come from afar, and your daughters are supported on the side.

Yeshayahu 60:5 “Then you shall see and be bright, and your heart shall throb and swell, for the wealth of the sea is turned to you, the riches of the gentiles come to you.

Yeshayahu 60:6 “A stream of camels cover your land, the dromedaries of Miḏyan and Ėphah; all those from Sheḇa come, bearing gold and incense, and proclaiming the praises of **YĕHôVâH (יהוה)**.

Yeshayahu 60:7 “All the flocks of Qĕḏar are gathered to you, the rams of Neḇayoth serve you; they come up for acceptance on My altar, and I embellish My esteemed House.

Yeshayahu 60:8 “Who are these who fly like a cloud, and like doves to their windows?

Yeshayahu 60:9 “Because the coastlands wait for Me, and the ships of Tarshish first, to bring your sons from afar, their silver and their gold with them, to the Name of **YĕHôVâH (יהוה)** your **Elohim (אלהים)**, and to the Holy One of Yisra'el, because He has adorned you.

Yeshayahu 60:10 “And the sons of foreigners shall build your walls, and their sovereigns serve you. For in My wrath I have smitten you, but in My delight I shall have compassion on you.

Yeshayahu 60:11 “And your gates shall be open continually, they are not shut day or night, to bring to you the wealth of the gentiles, and their sovereigns in procession.

Yeshayahu 60:12 “For the nation and the reign that do not serve you shall perish, and those gentiles shall be utterly laid waste.

Yeshayahu 60:13 “The esteem of Leḇanôn shall come to you, cypress, pine, and the box tree together, to embellish the place of My Holy place. And I shall make the place of My feet esteemed.

Yeshayahu 60:14 “And the sons of those who afflicted you come bowing to you, and all those who despised you shall bow themselves at the soles of your feet. And they shall call you: City of **YĕHôVâH (יהוה)**, Tsiyon of the Holy One of Yisra'el.

Yeshayahu 60:15 “Instead of you being forsaken and hated, so that no one passes through you, I shall make you an everlasting excellence, a joy of many generations.

Yeshayahu 60:16 “And you shall drink dry the milk of the gentiles, and shall milk the breast of sovereigns. And you shall know that I, **YĕHôVâH (יהוה)**, your Saviour and your Redeemer, am the **Elohim (אלהים)** of Ya'aqob.

Yeshayahu 60:17 “Instead of bronze I bring gold, and instead of iron I bring silver, and bronze instead of wood, and iron instead of stones. And I shall make your officers peace, and your magistrates righteousness.

Yeshayahu 60:18 “Violence shall no longer be heard in your land, neither wasting nor ruin within your borders. And you shall call your walls Deliverance, and your gates Praise.

Yeshayahu 60:19 “No longer is the sun your light by day, nor does the moon give light to you for brightness, but **YĕHôVâH (יהוה)** shall be to you an everlasting light, and your **Elohim (אלהים)** your comeliness.

Yeshayahu 60:20 “No longer does your sun go down, nor your moon withdraw itself, for **YĕHôVâH (יהוה)** shall be your everlasting light, and the days of your mourning shall be ended.

Yeshayahu 60:21 “And your people, all of them righteous, shall inherit the earth forever – a branch of My planting, a work of My hands, to be adorned.

Yeshayahu 60:22 “The little shall become a thousand, and the small one a strong nation. I, YĕHôVâH (יהוה), shall hasten it in its time.”

Yeshayahu 61:1 The Spirit [Ruach רוח] of the Master YĕHôVâH (יהוה) is upon Me, because YĕHôVâH (יהוה) has anointed Me to bring good news to the meek. He has sent Me to bind up the broken-hearted, to proclaim release to the captives, and the opening of the prison to those who are bound,

Yeshayahu 61:2 to proclaim the acceptable year of YĕHôVâH (יהוה), and the day of vengeance of our Elohim (אלהים), to comfort all who mourn,

Yeshayahu 61:3 to appoint unto those who mourn in Tsiyon: to give them embellishment for ashes, the oil of joy for mourning, the garment of praise for the Spirit [Ruach רוח] of heaviness. And they shall be called trees of righteousness, a planting of YĕHôVâH (יהוה), to be adorned.

Yeshayahu 61:4 And they shall rebuild the old ruins, raise up the former wastes. And they shall restore the ruined cities, the wastes of many generations.

Yeshayahu 61:5 And strangers shall stand and feed your flocks, and the sons of the foreigner be your ploughmen and your vinedressers.

Yeshayahu 61:6 But you shall be called, ‘Priests of YĕHôVâH (יהוה),’ ‘Servants of our Elohim (אלהים)’ shall be said of you. You shall consume the strength of the gentiles, and boast in their esteem.

Yeshayahu 61:7 Instead of your shame and reproach, they rejoice a second time in their portion. Therefore they take possession a second time in their land, everlasting joy is theirs.

Yeshayahu 61:8 “For I, YĕHôVâH (יהוה), love right-ruling; I hate robbery for burnt offering. And I shall give their reward in truth, and make an everlasting covenant with them.

Yeshayahu 61:9 “And their seed shall be known among the gentiles, and their offspring in the midst of the peoples. All who see them shall acknowledge

them, that they are the seed YĕHôVâH (יהוה) has blessed.”

Yeshayahu 61:10 I greatly rejoice in YĕHôVâH (יהוה), my being exults in my Elohim (אלהים). For He has put garments of deliverance on me, He has covered me with the robe of righteousness, as a bridegroom decks himself with ornaments, and as a bride adorns herself with her jewels.

Yeshayahu 61:11 For as the earth brings forth its bud, as the garden causes the seed to shoot up, so the Master YĕHôVâH (יהוה) causes righteousness and praise to shoot up before all the nations!

Yeshayahu 62:1 For Tsiyon’s sake I am not silent, and for Yerushalayim’s sake I do not rest, until her righteousness goes forth as brightness, and her deliverance as a lamp that burns.

Yeshayahu 62:2 And the nations shall see your righteousness, and all sovereigns your esteem. And you shall be called by a new name, which the mouth of YĕHôVâH (יהוה) designates.

Yeshayahu 62:3 And you shall be a crown of comeliness in the hand of YĕHôVâH (יהוה), and a royal head-dress in the hand of your Elohim (אלהים).

Yeshayahu 62:4 No longer are you called “Forsaken,” and no longer is your land called “Deserted.” But you shall be called “Ḥephtsiḇah,” and your land “Married,” for YĕHôVâH (יהוה) shall delight in you, and your land be married.

Yeshayahu 62:5 For as a young man marries a maiden, so shall your sons marry you. And as the bridegroom rejoices over the bride, so shall your Elohim (אלהים) rejoice over you.

Yeshayahu 62:6 I have set watchmen on your walls, O Yerushalayim, all the day and all the night, continually, who are not silent. You who remember YĕHôVâH (יהוה), give yourselves no rest, Yeshayahu 62:7 and give Him no rest till He establishes and till He makes Yerushalayim a praise in the earth.

Yeshayahu 62:8 YĕHôVâH (יהוה) has sworn by His right hand and by the arm of His strength, “No

more do I give your grain to be food for your enemies, nor do sons of the foreigner drink your new wine, for which you have laboured; Yeshayahu 62:9 but those gathering it shall eat it, and praise YĒHÔVÂH (יהוה). And those collecting it shall drink it in My Holy courts.”

Yeshayahu 62:10 Pass through, pass through the gates! Prepare the way for the people. Build up, build up the highway! Remove the stones. Lift up a banner for the peoples!

Yeshayahu 62:11 See, YĒHÔVÂH (יהוה) has proclaimed to the end of the earth: “Say to the daughter of Tsiyon, ‘See, your deliverance has come; see, His reward is with Him, and His work before Him.’ ”

Yeshayahu 62:12 And they shall be called, “The Holy People, the Redeemed of YĒHÔVÂH (יהוה).” And you shall be called, “Sought Out, a City Not Forsaken.”

Yeshayahu 63:1 Who is this coming from Edom, with garments of glowing colours from Botsrah, who is robed in splendour, striding forward in the greatness of His strength? “It is I who speak in righteousness, mighty to save.”

Yeshayahu 63:2 Why is there red on Your raiment, and Your garments like one who treads in the winepress?

Yeshayahu 63:3 “I have trodden the winepress alone, and from the peoples no one was with Me. And I trod them down in My displeasure, and I trampled them in My wrath. Their blood is sprinkled upon My garments, and I have defiled all My raiment.

Yeshayahu 63:4 “For a day of vengeance is in My heart, and the year of My redeemed has come.

Yeshayahu 63:5 “And I looked, but there was none helping, and I was astonished that there was none upholding. So My own arm saved for Me, and My wrath upheld Me.

Yeshayahu 63:6 “And I trod down peoples in My displeasure, and made them drunk in My wrath, and brought down their strength to earth.”

Yeshayahu 63:7 Let me recount the kindnesses of YĒHÔVÂH (יהוה) and the praises of YĒHÔVÂH (יהוה), according to all that YĒHÔVÂH (יהוה) has done for us, and the great goodness toward the house of Yisra'el, which He has done for them according to His compassion, and according to His many kindnesses.

Yeshayahu 63:8 And He said, “They are My people, children who do not act falsely.” And He became their Saviour.

Yeshayahu 63:9 In all their distress He was distressed, and the Messenger of His Presence saved them. In His love and in His compassion He redeemed them, and He lifted them up and carried them all the days of old.

Yeshayahu 63:10 But they rebelled and grieved His Holy Spirit (Ruach HaKodesh רוח הקודש), so He turned against them as an enemy, and He fought against them.

Yeshayahu 63:11 Then He remembered the days of old, Mosheh, His people, “Where is He who brought them up out of the sea with the shepherd of His flock? Where is He who put His Holy Spirit (Ruach HaKodesh רוח הקודש) within him,

Yeshayahu 63:12 who led them by the right hand of Mosheh, with His comely arm, dividing the water before them to make for Himself an everlasting Name,

Yeshayahu 63:13 who led them through the deep? Like a horse in the wilderness they did not stumble.”

Yeshayahu 63:14 As a beast goes down into the valley, and the Spirit [Ruach רוח] of YĒHÔVÂH (יהוה) causes him to rest, so You led Your people, to make Yourself a comely Name.

Yeshayahu 63:15 Look down from the heavens, and see from Your Holy and comely dwelling. Where are Your ardour and Your might, the stirring of Your inward parts and Your compassion toward me? Are they withheld?

Yeshayahu 63:16 For You are our Father [Abba אבא], though 'Ab-râ-hâm (אַבְרָהָם) does not know us,

and Yisra'el does not recognise us. You, O YĕHôVâH (יהוה), are our Father [Abba אבא], our Redeemer – Your Name is from of old.

Yeshayahu 63:17 O YĕHôVâH (יהוה), why do You make us stray from Your ways, and harden our heart from Your fear? Turn back, for the sake of Your servants, the tribes of Your inheritance.

Yeshayahu 63:18 For a little while Your Holy people possessed it – our adversaries have trodden down Your Holy place.

Yeshayahu 63:19 We have become like those over whom You never ruled – Your Name is not called on them!

Yeshayahu 64:1 Oh, that You would tear the heavens open, come down, that mountains shall shake before Your ? –

Yeshayahu 64:2 as when fire burns twigs, as fire makes water boil – to make Your Name known to Your adversaries, so that nations tremble before You.

Yeshayahu 64:3 When You did awesome matters, which we did not expect, You came down, mountains did shake before You!

Yeshayahu 64:4 Since the beginning of the ages they have not heard nor perceived by the ear, nor has the eye seen any Elohim (אלהים) besides You, who acts for those who wait for Him.

Yeshayahu 64:5 You shall meet him who rejoices and does righteousness, who remembers You in Your ways. See, You were wroth when we sinned in them a long time. And should we be saved?

Yeshayahu 64:6 And all of us have become as one unclean, and all our righteousnesses are as soiled rags. And all of us fade like a leaf, and our

crookednesses, like the wind, have taken us away.

Yeshayahu 64:7 And there is no one who calls on Your Name, who stirs himself up to take hold of You; for You have hidden Your face from us, and have consumed us because of our crookednesses.

Yeshayahu 64:8 And now, O YĕHôVâH (יהוה), You are our Father [Abba אבא]. We are the clay, and

You our potter. And we are all the work of Your hand.

Yeshayahu 64:9 Do not be wroth, O YĕHôVâH (יהוה), nor remember crookedness forever. See, please look, all of us are Your people!

Yeshayahu 64:10 Your Holy cities have become a wilderness, Tsiyon has become a wilderness, Yerushalayim a waste.

Yeshayahu 64:11 Our Holy and comely House, where our fathers praised You, has been burned up with fire. And all that we treasured has become a ruin.

Yeshayahu 64:12 In view of all this, would You restrain Yourself, O YĕHôVâH (יהוה)? Would You keep silent and afflict us beyond measure?

Yeshayahu 65:1 “I have let Myself be inquired of, not by those who asked; I was found, not by those who sought Me. I said, ‘Here I am, here I am,’ to a nation not calling on My Name.

Yeshayahu 65:2 “I have held out My hands all day long to a stubborn people, who walk in a way that is not good, after their own thoughts;

Yeshayahu 65:3 the people who provoke Me continually to My face, who slaughter in gardens, and burn incense on altars of brick;

Yeshayahu 65:4 who sit among the graves, and spend the night in secret places, who eat flesh of pigs, and the broth of unclean meat is in their pots,

Yeshayahu 65:5 who say, ‘Keep to yourself, do not come near me, for I am set- apart to you!’ These are smoke in My nostrils, a fire that burns all day.

Yeshayahu 65:6 “See, it is written before Me: I am not silent, but shall repay, and I shall repay into their bosom,

Yeshayahu 65:7 your crookednesses and the crookednesses of your fathers together,” said YĕHôVâH (יהוה), “who burned incense on the mountains and reproached Me on the hills. And I shall measure their former work into their bosom.”

Yeshayahu 65:8 Thus said YĕHôVâH (יהוה), “As the new wine is found in the cluster, and one shall say,

'Do not destroy it, for there is blessing in it,' so I do for My servants' sake, not to destroy them all.

Yeshayahu 65:9 "And I shall bring forth a seed from Ya'aqob, and from Yehuḏah an heir of My mountains. And My chosen ones shall inherit it, and My servants dwell there.

Yeshayahu 65:10 "And Sharon shall be a fold of flocks, and the Valley of Aḳor a place for herds to lie down, for My people who have sought Me.

Yeshayahu 65:11 "But you are those who forsake YĒHÔVÂH (יהוה), who forget My Holy mountain, who prepare a table for Gad, and who fill a drink offering for Meni.

Yeshayahu 65:12 "And I shall allot you to the sword, and let you all bow down to the slaughter, because I called and you did not answer, I spoke and you did not hear, and you did evil before My eyes and chose that in which I did not delight."

Yeshayahu 65:13 Therefore thus said the Master YĒHÔVÂH (יהוה), "See, My servants eat, but you hunger; see, My servants drink, but you thirst; see, My servants rejoice, but you are put to shame; Yeshayahu 65:14 see, My servants sing for joy of heart, but you cry for sorrow of heart, and wail for breaking of Spirit [Ruach רוח].

Yeshayahu 65:15 "And you shall leave your name as a curse to My chosen, for the Master YĒHÔVÂH (יהוה) shall put you to death, and call His servants by another name,

Yeshayahu 65:16 so that he who blesses himself in the earth does bless himself in the Elohim (אלהים) of truth. And he who swears in the earth does swear by the Elohim (אלהים) of truth. Because the former distresses shall be forgotten, and because they shall be hidden from My eyes.

Yeshayahu 65:17 "For look, I am creating new heavens and a new earth, and the former shall not be remembered, nor come to heart.

Yeshayahu 65:18 "But be glad and rejoice forever in what I create; for look, I create Yerushalayim a rejoicing, and her people a joy.

Yeshayahu 65:19 "And I shall rejoice in Yerushalayim, and shall joy in My people, and let the voice of weeping no more be heard in her, nor the voice of crying.

Yeshayahu 65:20 "No more is an infant from there going to live but a few days, nor an old man who does not complete his days, for the youth dies one hundred years old, but the sinner being one hundred years old shall be lightly esteemed.

Yeshayahu 65:21 "And they shall build houses and inhabit them, and plant vineyards and eat their fruit.

Yeshayahu 65:22 "They shall not build and another inhabit; they shall not plant and another eat. For the days of My people are going to be as the days of a tree, and My chosen ones outlive the work of their hands.

Yeshayahu 65:23 "They shall not labour in vain, nor bring forth children for trouble. For they are the seed of the blessed of YĒHÔVÂH (יהוה), and their offspring with them.

Yeshayahu 65:24 "And it shall be that before they call, I answer. And while they are still speaking, I hear.

Yeshayahu 65:25 "Wolf and lamb feed together, a lion eats straw as an ox, and dust is the snake's food. They shall do no evil, nor destroy in all My Holy mountain," said YĒHÔVÂH (יהוה).

Yeshayahu 66:1 Thus said YĒHÔVÂH (יהוה), "The heavens are My throne, and the earth is My footstool. Where is this house that you build for Me? And where is this place of My rest?

Yeshayahu 66:2 "And all these My hand have made, and all these that exist," declares YĒHÔVÂH (יהוה). "Yet to such a one I look: on him who is poor and bruised of Spirit [Ruach רוח], and who trembles at My Word.

Yeshayahu 66:3 "But whoever slaughters the bull slays a man; whoever slaughters the lamb breaks a dog's neck; whoever brings a grain offering – pig's blood; whoever burns incense blesses an idol.

Indeed, they have chosen their own ways, and their being delights in their abominations.

Yeshayahu 66:4 “I shall also choose their punishments, and bring their fears on them. Because I called, but no one answered. I spoke and they did not hear, and they did evil before My eyes, and chose what was displeasing to Me.”

Yeshayahu 66:5 Hear the Word of YĕHôVâH (יהוה), you who tremble at His Word, “Your brothers who hate you, who cast you out for My Name’s sake, said, ‘Let YĕHôVâH (יהוה) be esteemed, so that we see your joy.’ But they are put to shame.”

Yeshayahu 66:6 “A roaring sound from the city, a voice from the Hēḳal, the voice of YĕHôVâH (יהוה), repaying His enemies!

Yeshayahu 66:7 “Before she laboured, she gave birth; before a pain came to her, she was delivered of a male child.

Yeshayahu 66:8 “Who has heard the like of this? Who has seen the like of these? Is a land brought forth in one day? Is a nation born at once? For as soon as Tsiyon laboured, she gave birth to her children.

Yeshayahu 66:9 “Shall I bring to birth, and not give delivery?” says YĕHôVâH (יהוה). “Shall I who give delivery restrain birth?” said your Elohim (אלהים).

Yeshayahu 66:10 “Rejoice with Yerushalayim, and be glad with her, all you who love her; rejoice greatly with her, all you who mourn for her; Yeshayahu 66:11 so that you feed, and shall be satisfied with the breast of her comforts, so that you drink deeply, and shall delight yourselves in her overflowing esteem.”

Yeshayahu 66:12 For thus said YĕHôVâH (יהוה), “See, I am extending peace to her like a river, and the esteem of the gentiles like a flowing stream. And you shall feed; you shall be carried on the side, and be fondled on her knees.

Yeshayahu 66:13 “As one whom his mother comforts, so I comfort you. And in Yerushalayim you are comforted.”

Yeshayahu 66:14 “And you shall see, and your heart shall rejoice, and your bones flourish as tender grass. And the hand of YĕHôVâH (יהוה) shall be known to His servants, and His displeasure to His enemies.

Yeshayahu 66:15 “For look, YĕHôVâH (יהוה) comes with fire and with His chariots, like a whirlwind, to render His displeasure with burning, and His rebuke with flames of fire.

Yeshayahu 66:16 “For by fire and by His sword YĕHôVâH (יהוה) shall judge all flesh, and the slain of YĕHôVâH (יהוה) shall be many –

Yeshayahu 66:17 those who set themselves apart and cleanse themselves at the gardens after ‘One’ in the midst, eating flesh of pigs and the abomination and the mouse, are snatched away, together,” declares YĕHôVâH (יהוה).

Yeshayahu 66:18 “And I, because of their works and their imaginations, am coming to gather all nations and tongues. And they shall come and see My esteem.

Yeshayahu 66:19 “And I shall set a sign among them, and shall send some of those who escape to the nations – Tarshish and Pul and Luḏ, who draw the bow, and Tuḅal and Yawan, the coastlands afar off who have not heard My report nor seen My esteem. And they shall declare My esteem among the gentiles.

Yeshayahu 66:20 “And they shall bring all your brothers as an offering to YĕHôVâH (יהוה) out of all the gentiles, on horses and in chariots and in litters, on mules and on camels, to My Holy mountain Yerushalayim,” declares YĕHôVâH (יהוה), “as the children of Yisra’el bring an offering in a clean vessel into the House of YĕHôVâH (יהוה).

Yeshayahu 66:21 “And from them too I shall take for priests – for Lēwites,” declares YĕHôVâH (יהוה).

Yeshayahu 66:22 “For as the new heavens and the new earth that I make stand before Me,” declares YĕHôVâH (יהוה), “so your seed and your name shall stand.

Yeshayahu 66:23 “And it shall be that from New Moon to New Moon, and from Sabbath to Sabbath, all flesh shall come to worship before Me,” declares **YĕHôVâH (יהוה)**.

Yeshayahu 66:24 “And they shall go forth and look upon the corpses of the men who have transgressed against Me. For their worm shall not die, and their fire not be quenched. And they shall be repulsive to all flesh!”

Yirmeyahu Outline

1. The Call of Yirmeyahu (1:1 - 19)
2. Prophecies for Judah (2:1 - 45:5)
 - a. Warnings to Judah (2:1 - 29:32)
 - i. The Sin of the People (2:1 - 37)
 - ii. A Plea for Repentance (3:1 - 4:4)
 - iii. Judgment is Coming (4:5 - 6:30)
 - iv. The Temple Sermon (7:1 - 10:25)
 - v. The Broken Covenant (11:1 - 12:17)
 - vi. Parables and Warning (13:1 - 27)
 - vii. Drought, Famine, Sword, and Plague (14:1 - 15:9)
 - viii. Yirmeyahu's Woes (15:10 - 17:27)
 - ix. Parables of Persecution (18:1 - 20:17)
 - x. Yirmeyahu and the Melakim of Judah (21:1 - 23:40)
 1. King Zedekiah and Yirmeyahu (21:1 - 10)
 2. A Message to the House of David (21:11 - 23:8)
 - a. To the Royal House of Judah (21:11 - 22:9)
 - b. To Individual Melakim of Judah (22:10 - 30)
 - c. The Coming Righteous Branch of David (23:1 - 8)
 3. The False Prophets (23:9 - 40)
 - xi. The Good and Bad Figs (24:1 - 10)
 - xii. Seventy Years of Captivity in Babylon (25:1 - 38)

- xiii. Yirmeyahu Rejected by Leadership (26:1 - 28:17)
 1. The Plot to Kill Yirmeyahu (26:1 - 24)
 2. The Yoke of Nebuchadnezzar (27:1 - 28:17)
- xiv. Letter to the Exiles in Babylon (29:1 - 32)
 - b. Hope for Israel and Judah (30:1 - 33:26)
 - i. Restoration of Israel and Judah (30:1 - 31:25)
 - ii. The New Covenant (31:26 - 40)
 - iii. Yirmeyahu Buys Hanamel's Field (32:1 - 44)
 - iv. Promise of Future Restoration (33:1 - 13)
 - v. The Covenant with David (33:14 - 26)
- c. Siege and Destruction of Jerusalem (34:1 - 45:5)
 - i. Events Leading to the Fall of Jerusalem (34:1 - 38:28)
 1. Prophecy against Zedekiah (34:1 - 7)
 2. Freedom for Hebrew Slaves (34:8 - 22)
 3. Obedience of the Rechabites (35:1 - 19)
 4. Yirmeyahu's Scroll (36:1 - 32)
 - a. Scroll Read in the Temple (36:1 - 10)
 - b. Scroll Read in the Palace (36:11 - 19)
 - c. Jehoiakim Burns the Scroll (36:20 - 26)
 - d. Yirmeyahu Rewrites the Scroll (36:27 - 32)
 5. Final Warnings Before the Fall of Jerusalem (37:1 - 38:28)
 - a. Yirmeyahu Warns Zedekiah (37:1 - 10)
 - b. Yirmeyahu Imprisoned (37:11 - 21)
 - c. Yirmeyahu Cast into the Cistern (38:1 - 28)
 - ii. The Fall of Jerusalem (39:1 - 18)
 - iii. Events After the Fall of Jerusalem (40:1 - 45:5)
 1. The Remnant in Judah (40:1 - 42:22)
 - a. Yirmeyahu Remains in Judah (40:1 - 6)
 - b. Gedaliah Governs in Judah (40:7 - 41:18)
 - i. Gedaliah Appointed by Nebuchadnezzar (40:7 - 12)
 - ii. The Plot against Gedaliah (40:13 - 16)
 - iii. The Assassination of Gedaliah (41:1 - 18)
 - c. A Warning against Going to Egypt (42:1 - 22)

2. The Remnant Flees to Egypt (43:1 - 44:30)
 - a. Yirmeyahu Taken to Egypt (43:1 - 13)
 - b. Judgement on the Jews in Egypt (44:1 - 30)
3. Yirmeyahu's Message to Baruch (45:1 - 5)
3. Prophecies for the Nations (46:1 - 51:64)
 - a. Judgment on Egypt (46:1 - 28)
 - b. Judgment on the Philistines (47:1 - 7)
 - c. Judgment on Moab (48:1 - 47)
 - d. Judgment on the Ammonites (49:1 - 6)
 - e. Judgment on Edom (49:7 - 22)
 - f. Judgment on Damascus (49:23 - 27)
 - g. Judgment on Kedar and Hazor (49:28 - 33)
 - h. Judgment on Elam (49:34 - 39)
 - i. Concerning Babylon (50:1 - 51:64)
 - i. A Prophecy against Babylon (50:1 - 3)
 - ii. Hope for Israel and Judah (50:4 - 10)
 - iii. Babylon's Fall Is Certain (50:11 - 16)
 - iv. Redemption for God's People (50:17 - 20)
 - v. The Destruction of Babylon (50:21 - 51:14)
 - vi. Praise to the God of Ya'aqob (51:15 - 19)
 - vii. Babylon's Punishment (51:20 - 58)
 - viii. Yirmeyahu's Prophecy to Seraiah (51:59 - 64)
4. The Fall of Jerusalem Recounted (52:1 - 34)
 - a. Nebuchadnezzar Sieges Jerusalem (52:1 - 11)
 - b. The Temple Destroyed (52:12 - 23)
 - c. Captives Carried to Babylon (52:24 - 30)
 - d. Evil-merodach Releases Jehoiachin (52:31 - 34)

Yirmeyahu/Jeremiah

Jer 1:1 The words of Yirmeyahu the son of Hilqiyahu, of the priests who were in Anathoth in the land of Binyamin,
Jer 1:2 to whom the word of YĕHôVâH (יהוה) came in the days of Yoshiyahu son of Amon, King of Yehudah, in the thirteenth year of his reign.
Jer 1:3 And it came in the days of Yehoyaqim, son of Yoshiyahu, King of Yehudah, until the end of the

eleventh year of Tsidqiyahu, son of Yoshiyahu, King of Yehudah, until the exile of Yerushalayim in the fifth month.

Jer 1:4 Now the word of YĕHôVâH (יהוה) came to me, saying,

Jer 1:5 "Before I formed you in the belly I knew you, and before you came out of the womb I did set you apart – I appointed you a prophet to nations."

Jer 1:6 And said I, "Ah, Master YĕHôVâH (יהוה) ! See, I do not know how to speak, for I am a youth."

Jer 1:7 And YĕHôVâH (יהוה) said to me, "Do not say, 'I am a youth,' but go to all to whom I send you, and speak whatever I command you.

Jer 1:8 "Do not fear their faces, for I am with you to deliver you," declares YĕHôVâH (יהוה).

Jer 1:9 Then YĕHôVâH (יהוה) put forth His hand and touched my mouth, and YĕHôVâH (יהוה) said to me, "See, I have put My words in your mouth.

Jer 1:10 "See, I have this day set you over the nations and over the reigns, to root out and to pull down, to destroy and to overthrow, to build and to plant."

Jer 1:11 And the word of YĕHôVâH (יהוה) came to me, saying, "What do you see, Yirmeyahu?" And I said, "I see a branch of an almond tree."

Jer 1:12 And YĕHôVâH (יהוה) said to me, "You have seen well, for I am watching over My word to do it."

Jer 1:13 And the word of YĕHôVâH (יהוה) came to me a second time, saying, "What do you see?" And I said, "I see a boiling pot, and it is facing away from the north."

Jer 1:14 And YĕHôVâH (יהוה) said to me, "Out of the north evil is set loose on all the inhabitants of the land.

Jer 1:15 "For look, I am calling all the clans of the reigns of the north," declares YĕHôVâH (יהוה). "And they shall come and each one set his throne at the entrance of the gates of Yerushalayim, against all its walls all around, and against all the cities of Yehudah.

Jer 1:16 “And I shall pronounce My judgments against them concerning all their evil, because they have forsaken Me, burned incense to other mighty ones, and bowed themselves to the works of their own hands.

Jer 1:17 “Now, gird up your loins and arise, and speak to them all that I command you. Do not break down before their faces, lest I break you before them.

Jer 1:18 “For look, I have made you this day a walled city and an iron column, and bronze walls against all the land, against the sovereigns of Yehuḏah, against her heads, against her priests, and against the people of the land.

Jer 1:19 “And they shall fight against you, but not prevail against you. For I am with you,” declares YĕHôVâH (יהוה), “to deliver you.”

Jer 2:1 And the word of YĕHôVâH (יהוה) came to me, saying,

Jer 2:2 “Go, and you shall cry in the hearing of Yerushalayim, saying, ‘Thus said YĕHôVâH (יהוה), “I remember you, the kindness of your youth, the love of your bridehood, when you went after Me in the wilderness, in a land that was not sown.

Jer 2:3 “Yisra’el was Holy to YĕHôVâH (יהוה), the first-fruits of His increase. All who ate of it became guilty – evil came upon them,” declares YĕHôVâH (יהוה).’ ”

Jer 2:4 Hear the word of YĕHôVâH (יהוה), O house of Ya‘aqob and all the clans of the house of Yisra’el.

Jer 2:5 Thus said YĕHôVâH (יהוה), “What unrighteousness have your fathers found in Me, that they have gone far from Me, and went after worthlessness, and became worthless?

Jer 2:6 “And did not they say, ‘Where is YĕHôVâH (יהוה), who brought us up out of the land of Mitsrayim, who led us through the wilderness, through a land of deserts and pits, through a land of drought and the shadow of death, a land that no one passed through and where no one dwelt?’

Jer 2:7 “Then I brought you into a garden land, to eat its fruit and its goodness. But when you

entered, you defiled My land and made My inheritance an abomination.

Jer 2:8 “The priests did not say, ‘Where is YĕHôVâH (יהוה)?’ And those who handle the Law did not know Me, and the shepherds transgressed against Me, and the prophets prophesied by Ba‘al, and walked after matters that did not profit.

Jer 2:9 “Therefore I still contend with you,” declares YĕHôVâH (יהוה), “and with your children’s children I contend.

Jer 2:10 “For, pass beyond the isles of Kittim and see, and send to Qĕḏar and observe well, and see if there has been any like this.

Jer 2:11 “Has a nation changed its mighty ones, which are not mighty ones? But My people have changed My esteem for that which does not profit.

Jer 2:12 “Be amazed, O heavens, at this, and be frightened, be utterly dried up,” declares YĕHôVâH (יהוה).

Jer 2:13 “For My people have done two evils: they have forsaken Me, the fountain of living waters, to hew out for themselves cisterns, cracked cisterns, which do not hold water.

Jer 2:14 “Is Yisra’el a servant? Was he born in the house? Why is he given to plunder?

Jer 2:15 “The young lions roared at him, they growled, and made his land waste; his cities have been burned, without inhabitant.

Jer 2:16 “Even the sons of Noph and of Taḥpanḥes have shaven the crown of your head.

Jer 2:17 “Have you not done this to yourself, by forsaking YĕHôVâH (יהוה) your Elohim (אלהים) when He led you in the way?

Jer 2:18 “And now why take the way to Mitsrayim, to drink the waters of Shiḥor? Or why take the way to Ashshur, to drink the waters of the River?

Jer 2:19 “Your own evil instructs you, and your backslidings reprove you. Know therefore and see that it is evil and bitter that you have forsaken YĕHôVâH (יהוה) your Elohim (אלהים), and that My fear is not in you,” declares the Master YĕHôVâH (יהוה) of hosts.

Jer 2:20 “For of old you have broken your yoke and tore of your bonds. And you said, ‘I am not serving You,’ when on every high hill and under every green tree you lay down, a whore.

Jer 2:21 “Yet I had planted you a choice vine, all of it a true seed. How then have you turned before Me into the degenerate plant of a strange vine?

Jer 2:22 “Although you wash yourself with lye, and use much soap, yet your crookedness is ingrained before Me,” declares the Master **YĕHôVâH (יהוה)**.

Jer 2:23 “How do you say, ‘I am not defiled, I have not gone after the Ba’als’? See your way in the valley, know what you have done: a swift dromedary breaking loose in her ways,

Jer 2:24 a wild donkey used to the wilderness, sniffing the wind in the desire of her being – in her time of mating, who turns her away? All those who seek her need not weary themselves; in her month they find her.

Jer 2:25 “Keep your foot from being bare, and your throat from thirst. But you said, ‘It is useless, because I love strangers, and after them I go.’

Jer 2:26 “As the thief is ashamed when he is found out, so is the house of Yisra’el ashamed – they and their sovereigns and their heads, and their priests and their prophets,

Jer 2:27 saying to a tree, ‘You are my father,’ and to a stone, ‘You gave birth to me.’ For they have turned their back to Me, and not their face. But in the time of their calamity they say, ‘Arise and save us.’

Jer 2:28 “But where are your mighty ones that you have made for yourselves? Let them arise, see if they save you in the time of your calamity. Because your mighty ones have become as many as your cities, O Yehudah.

Jer 2:29 “Why do you complain to Me? You all have transgressed against Me,” declares **YĕHôVâH (יהוה)**.

Jer 2:30 “In vain have I smitten your children – they received no instruction. Your sword has devoured your prophets like a destroying lion.

Jer 2:31 “O generation, see the word of **YĕHôVâH (יהוה)**! Have I been a wilderness to Yisra’el, Or a land of darkness? Why do My people say, ‘We have broken loose; we come to You no more’?

Jer 2:32 “Would a maiden forget her ornaments, or a bride her headband? Yet My people have forgotten Me, days without number.

Jer 2:33 “Why do you embellish your way to seek love? Therefore you have even taught the evil women your ways.

Jer 2:34 “Even on your skirts is found the blood of the lives of the poor innocents. You did not find them breaking in, but in spite of all these,

Jer 2:35 you say, ‘Because I am innocent, certainly His displeasure shall turn from me.’ See, I shall bring judgment on you, because you say, ‘I have not sinned.’

Jer 2:36 “Why do you go about so much to change your way? Even of Mitsrayim you are to be ashamed, as you were ashamed of Ashshur.

Jer 2:37 “Even from this one you shall go forth, with your hands on your head. For **YĕHôVâH (יהוה)** has rejected those you trust, and you shall not prosper by them.

Jer 3:1 **Elohim (אלהים)** said, “If a man puts away his wife, and she goes from him and becomes another man’s, does he return to her again? Would not that land be made greatly unclean? But you have committed whoring with many lovers. And would you return to Me?” declares **YĕHôVâH (יהוה)**.

Jer 3:2 “Lift up your eyes to the bare heights and see: where have you not lain with men? Besides the ways you have sat for them like an Arabian in the wilderness. And you made the land unclean with your whorings and your evil.

Jer 3:3 “Therefore the showers have been withheld, and there has been no latter rain. You have had a whore’s forehead, you refuse to be ashamed.

Jer 3:4 “Shall you not from now on cry to Me, ‘My father, You are the guide of my youth?’

Jer 3:5 'Does one bear a grudge forever? Does one keep it to the end?' See, you have spoken and done the evils that you could."

Jer 3:6 And YēHôVâH (יהוה) said to me in the days of Yoshiyahu the sovereign, "Have you seen what backsliding Yisra'el has done? She has gone up on every high mountain and under every green tree, and there committed whoring.

Jer 3:7 "And after she had done all these, I said 'Return to Me.' But she did not return. And her treacherous sister Yehuḏah saw it.

Jer 3:8 "And I saw that for all the causes for which backsliding Yisra'el had committed adultery, I had put her away and given her a certificate of divorce; yet her treacherous sister Yehuḏah did not fear, but went and committed whoring too.

Jer 3:9 "And it came to be, through her frivolous whoring, that she defiled the land and committed adultery with stones and wood.

Jer 3:10 "And yet for all this her treacherous sister Yehuḏah has not turned to Me with all her heart, but falsely," declares YēHôVâH (יהוה).

Jer 3:11 And YēHôVâH (יהוה) said to me, "Backsliding Yisra'el has shown herself more righteous than treacherous Yehuḏah.

Jer 3:12 "Go and proclaim these words toward the north, and say, 'Return, O backsliding Yisra'el,' declares YēHôVâH (יהוה), 'I shall not look on you in displeasure, for I am kind,' declares YēHôVâH (יהוה), 'and I do not bear a grudge forever.

Jer 3:13 'Only, acknowledge your crookedness, because you have transgressed against YēHôVâH (יהוה) your Elohim (אלהים), and have scattered your ways to strangers under every green tree, and you have not obeyed My voice,' declares YēHôVâH (יהוה).

Jer 3:14 "Return, O backsliding children," declares YēHôVâH (יהוה), "for I shall rule over you, and shall take you, one from a city and two from a clan, and shall bring you to Tsiyon.

Jer 3:15 "And I shall give you shepherds according to My heart, and they shall feed you with knowledge and understanding.

Jer 3:16 "And it shall be, when you have increased, and shall bear fruit in the land in those days," declares YēHôVâH (יהוה), "that they no longer say, 'The ark of the covenant of YēHôVâH (יהוה),' Neither would it come to heart, nor would they remember it, nor would they visit it, nor would it be made again.

Jer 3:17 "At that time Yerushalayim shall be called the throne of YēHôVâH (יהוה), and all the nations shall be gathered to it, to the Name of YēHôVâH (יהוה), to Yerushalayim, and no longer walk after the stubbornness of their evil heart.

Jer 3:18 "In those days the house of Yehuḏah shall go to the house of Yisra'el, and they shall come together out of the land of the north to the land that I have given as an inheritance to your fathers.

Jer 3:19 "But I said, 'How would I put you among the children and give you a pleasant land, a splendid inheritance of the hosts of nations?' "And I said, 'Call Me, "My Father [Abba אבא]," and do not turn away from Me.'

Jer 3:20 "But indeed as a wife betrays her husband, so have you betrayed Me, O house of Yisra'el," declares YēHôVâH (יהוה).

Jer 3:21 A voice was heard on the bare heights, weeping supplications of the children of Yisra'el, because they have perverted their way, they have forgotten YēHôVâH (יהוה) their Elohim (אלהים).

Jer 3:22 "Return, O backsliding children, I shall make your backslidings cease." "See, we have come to You, for You are YēHôVâH (יהוה) our Elohim (אלהים).

Jer 3:23 "Truly, delusion comes from the high hills, the noisy throng on the mountains. Truly, in YēHôVâH (יהוה) our Elohim (אלהים) is the deliverance of Yisra'el.

Jer 3:24 "For shame has devoured the labour of our fathers from our youth, their flocks and their herds, their sons and their daughters.

Jer 3:25 “We shall lie down in our shame, while our reproach covers us. For we have sinned against YĕHôVâH (יהוה), our Elohim (אלהים), we and our fathers, from our youth even to this day, and have not obeyed the voice of YĕHôVâH (יהוה), our Elohim (אלהים).”

Jer 4:1 “If you do return, O Yisra’el,” declares YĕHôVâH (יהוה), “return to Me. And if you remove your abominations from My presence, and cease straying,

Jer 4:2 and shall swear, ‘As YĕHôVâH (יהוה) lives,’ in truth, in right-ruling, and in righteousness – then nations shall bless themselves in Him, and they shall boast in Him!”

Jer 4:3 For this is what YĕHôVâH (יהוה) said to the men of Yehudāh and Yerushalayim, “Break up your tillable ground, and do not sow among thorns.

Jer 4:4 “Circumcise yourselves unto YĕHôVâH (יהוה), and take away the foreskins of your hearts, you men of Yehudāh and inhabitants of Yerushalayim, lest My wrath come forth like fire and burn, with none to quench it, because of the evil of your deeds.”

Jer 4:5 Declare in Yehudāh and let it be heard in Yerushalayim, and say, “Blow the ram’s horn in the land. Cry aloud and say, ‘Gather yourselves, and let us go into the walled city.’

Jer 4:6 “Lift up the banner toward Tsiyon. Be strong, do not stand still! For I am bringing evil from the north, and great destruction.”

Jer 4:7 “A lion has come up from his bush, and the destroyer of nations is on his way. He has set out from his place to make your land a ruin. Your cities are laid waste, without inhabitant.

Jer 4:8 “For this, gird yourself with sackcloth, lament and wail. For the burning displeasure of YĕHôVâH (יהוה) has not turned back from us.

Jer 4:9 “And in that day it shall be,” declares YĕHôVâH (יהוה), “that the heart of the sovereign shall perish, and the heart of the heads. And the priests shall be astonished, and the prophets wonder.”

Jer 4:10 Then I said, “Ah, Master YĕHôVâH (יהוה)! Truly, You have greatly deceived this people and Yerushalayim, saying, ‘Peace is for you,’ whereas the sword reaches to the heart.”

Jer 4:11 At that time it shall be said to this people and to Yerushalayim, “A scorching wind of the bare heights blows in the wilderness toward the daughter of My people, not to fan or to cleanse.

Jer 4:12 “A wind too strong for this shall come for Me. Now it is I who speak judgments against them.

Jer 4:13 “See, he comes up like clouds, and his chariots like a whirlwind. His horses shall be swifter than eagles. Woe to us, for we shall be ravaged!”

Jer 4:14 O Yerushalayim, wash your heart from evil, and be saved. Till when would your wicked thoughts remain within you?

Jer 4:15 For a voice is declaring from Dan, and is proclaiming trouble from Mount Ephrayim:

Jer 4:16 “Announce to the nations, look, proclaim against Yerushalayim, that besiegers are coming from a distant land and raise their voice against the cities of Yehudāh.

Jer 4:17 “Like keepers of a field they are against her all around, because she has rebelled against Me,” declares YĕHôVâH (יהוה).

Jer 4:18 “Your ways and your deeds have brought this upon you. This is your evil, because it is bitter, because it has reached into your heart.”

Jer 4:19 O my inward parts, my inward parts! I am in pain! O the walls of my heart! My heart pounds in me, I am not silent. For you have heard, O my being, the sound of the ram’s horn, a shout of battle!

Jer 4:20 Destruction upon destruction is cried, for all the land is ravaged. Suddenly my tents are ravaged – my curtains in a moment.

Jer 4:21 How long shall I see a banner, and hear the sound of the ram’s horn?

Jer 4:22 “For My people are foolish, they have not known Me. They are stupid children, and they have no understanding. They are wise to do evil, but to do good they have no knowledge.”

Jer 4:23 I looked at the earth, and saw it was formless and empty. And the heavens, they had no light.

Jer 4:24 I looked at the mountains, and saw they shook, and all the hills were swaying.

Jer 4:25 I looked, and saw there was no man, and all the birds of the heavens had fled.

Jer 4:26 I looked, and saw the garden land was a wilderness, and all its cities were broken down at the presence of YĕHôVâH (יהוה), by His burning displeasure.

Jer 4:27 For thus said YĕHôVâH (יהוה), "All the earth shall be a ruin, but I shall not make a complete end.

Jer 4:28 "On account of this, let the earth mourn and the heavens above be dark, because I have spoken, because I have purposed and shall not relent, nor do I turn back from it."

Jer 4:29 All the city is fleeing from the noise of the horsemen and bowmen. They shall go into bushes and climb up on the rocks. All the city is forsaken, and no one is dwelling in it.

Jer 4:30 And when you are ravaged, what would you do? Though you put on crimson, though you adorn yourself with ornaments of gold, though you enlarge your eyes with paint, you adorn yourself in vain. Your lovers despise you, they seek your life.

Jer 4:31 For I have heard a voice as of a woman in labour, the distress as of her who brings forth her first child, the voice of the daughter of Tsiyon! She bewails herself, she spreads out her hands, saying, "Woe to me, for my being faints because of murderers!"

Jer 5:1 "Diligently search the streets of Yerushalayim, and please look, and know and seek in her open places if you find a man, if there is anyone doing right-ruling, seeking the truth, then I shall pardon her.

Jer 5:2 "Even when they say, 'As YĕHôVâH (יהוה) lives,' they swear falsely, for certain."

Jer 5:3 O YĕHôVâH (יהוה), are Your eyes not on truth? You have smitten them, but they have not grieved. You have consumed them, but they have

refused to receive instruction. They made their faces harder than rock, they refused to turn back.

Jer 5:4 Then I said, "These are only the poor. They have been foolish, for they have not known the way of YĕHôVâH (יהוה), the right-ruling of their Elohim (אלהים).

Jer 5:5 "Let me go to the great men and speak to them, for they have known the way of YĕHôVâH (יהוה), the right-ruling of their Elohim (אלהים)." But these have altogether broken the yoke and torn off the bonds.

Jer 5:6 Therefore a lion from the forest shall smite them, a wolf of the deserts ravage them. A leopard is watching over their cities, whoever comes out of them is torn in pieces. For their transgressions have been many, their backslidings have been numerous.

Jer 5:7 "Why should I pardon you for this? Your children have forsaken Me and sworn by those that are not mighty ones. When I had filled them up, they then committed adultery and they thronged to the house of a whore.

Jer 5:8 "They were like well-fed horses, every one neighed after his neighbour's wife.

Jer 5:9 "Would I not punish them for this?" declares YĕHôVâH (יהוה). "And would I not revenge Myself on such a nation as this?

Jer 5:10 "Go up on her walls and destroy, but do not make a complete end. Take away her branches, for they do not belong to YĕHôVâH (יהוה).

Jer 5:11 "For the house of Yisra'el and the house of Yehudah have utterly betrayed Me," declares YĕHôVâH (יהוה).

Jer 5:12 They have been untrue to YĕHôVâH (יהוה), and said, "It is not He. No evil comes upon us, nor do we see sword or scarcity of food."

Jer 5:13 And the prophets have become wind, and the Word is not in them. Thus shall be done to them:

Jer 5:14 Therefore thus said YĕHôVâH (יהוה) Elohim (אלהים) of hosts, "Because you speak this word,

see, I am making My words in your mouth fire, and this people wood, and it shall devour them.

Jer 5:15 "See, I am bringing a nation against you from afar, O house of Yisra'el," declares **YēHôVâH (יהוה)**. "It is an enduring nation, it is an ancient nation, a nation whose language you do not know, nor do you understand what they say.

Jer 5:16 "Their quiver is like an open tomb, all of them are mighty men.

Jer 5:17 "And they shall eat up your harvest and your bread, which your sons and daughters should eat. They shall eat up your flocks and your herds, they shall eat up your vines and your fig trees. With the sword they shall demolish your walled cities, in which you are trusting.

Jer 5:18 "But even in those days," declares **YēHôVâH (יהוה)**, "I shall not make a complete end of you.

Jer 5:19 "And it shall be, when they say, 'Why does **YēHôVâH (יהוה)** our **Elohim (אלהים)** do all this to us?' then you shall answer them, 'As you have forsaken Me and served foreign mighty ones in your land, so you shall serve foreigners in a land that is not yours.'

Jer 5:20 "Declare this in the house of Ya'aqob and proclaim it in Yehudah, saying,

Jer 5:21 'Hear this now, O foolish people without heart, who have eyes and see not, and who have ears and hear not:

Jer 5:22 'Do you not fear Me?' declares **YēHôVâH (יהוה)**. 'Do you not tremble at My presence, who have placed the sand as the boundary of the sea, by an everlasting law, and it does not pass over it? Though its waves toss to and fro, they are not able; though they roar, they do not pass over it.

Jer 5:23 'But this people has a backsliding and rebellious heart, they have turned aside and gone away.

Jer 5:24 'And they do not say in their heart, "Let us now fear **YēHôVâH (יהוה)** our **Elohim (אלהים)**, who gives rain, both the former and the latter, in its

season. He guards for us the appointed weeks of the harvest."

Jer 5:25 'Your crookednesses have turned these away, and your sins have kept the good from you.

Jer 5:26 'For among My people are found wrong men who lie in wait as one who sets snares. They have set up a trap, they catch men.

Jer 5:27 'As a cage is filled with birds, so their houses are filled with deceit. Therefore they have become great and grown rich.

Jer 5:28 'They have become fat, they are sleek. They also overlook the deeds of the wrong. They did not rightly rule the cause of the fatherless, so that they prosper. And the right of the needy they did not rightly rule.

Jer 5:29 'Would I not punish them for this?' declares **YēHôVâH (יהוה)**. 'Would I not revenge Myself on such a nation as this?'

Jer 5:30 "An astounding and horrible matter has come to be in the land:

Jer 5:31 The prophets have prophesied falsely, and the priests rule by their own hand, and My people have loved it so. And what are you going to do at the end of it?

Jer 6:1 "O children of Binyamin, gather yourselves to flee out of the midst of Yerushalayim! Blow the ram's horn in Teqowa, and set up a signal-fire in Bëyth Hakkerem, for evil has been seen from the north, and great destruction.

Jer 6:2 "I shall cut off the lovely and delicate one, the daughter of Tsiyon.

Jer 6:3 "The shepherds with their flocks shall come to her, they shall pitch their tents against her all around. They shall pasture, each one in his own place."

Jer 6:4 "Set apart battle against her. Arise, and let us go up at noon. Woe to us, for the day goes away, for the shadows of the evening are lengthening.

Jer 6:5 "Arise, and let us go by night, and let us destroy her palaces."

Jer 6:6 For thus said **YēHôVâH (יהוה)** of hosts, “Cut down her trees, and cast up a siege mound against Yerushalayim. She is the city to be punished, in whose midst there is only oppression.

Jer 6:7 “As a well flows with water, so she flows with her evil. Violence and destruction are heard in her. Before Me continually are suffering and smiting.

Jer 6:8 “Be instructed, O Yerushalayim, lest My being be torn from you, lest I make you a waste, a land not inhabited.”

Jer 6:9 Thus said **YēHôVâH (יהוה)** of hosts, “Let them thoroughly glean as a vine the remnant of Yisra’el; pass your hand again over the branches like a grape-gatherer.”

Jer 6:10 To whom shall I speak and give warning, so that they hear? See, their ear is uncircumcised, and they are unable to listen. See, the word of **YēHôVâH (יהוה)** is a reproach to them, they do not delight in it.

Jer 6:11 Therefore I am filled with the wrath of **YēHôVâH (יהוה)**. I have become weary of containing it. “Pour it out on the children outside, and on the company of young men together, for even husband and wife shall be taken, the aged and the very old.

Jer 6:12 “And their houses shall be turned over to others, fields and wives together. For I shall stretch out My hand against the inhabitants of the land,” declares **YēHôVâH (יהוה)**.

Jer 6:13 “For from the least of them even to the greatest of them, they are all greedy for gain. And from the prophet even to the priest, all act falsely.

Jer 6:14 “And they heal the breach of My people slightly, saying, ‘Peace, peace,’ when there is no peace.

Jer 6:15 Were they ashamed when they had done abomination? No! They were not at all ashamed, nor did they know how to blush. Therefore they shall fall among those who fall. They shall stumble at the time I visit them,” said **YēHôVâH (יהוה)**.

Jer 6:16 Thus said **YēHôVâH (יהוה)**, “Stand in the ways and see, and ask for the old paths, where the

good way is, and walk in it; and find rest for yourselves. But they said, ‘We do not walk in it.’

Jer 6:17 “And I raised up watchmen over you, and said, ‘Listen to the sound of the ram’s horn!’ But they said, ‘We do not listen.’

Jer 6:18 “Therefore hear, you nations, and know, O congregation, what is upon them!

Jer 6:19 “Hear, O earth! See, I am bringing evil upon this people, even the fruit of their thoughts, because they have not listened to My words, nor My Law – and they rejected it.

Jer 6:20 “What need have I of frankincense from Sheḇa, and sweet cane from a distant land? Your burnt offerings are not acceptable, and your slaughterings have not been sweet to Me.”

Jer 6:21 Therefore thus said **YēHôVâH (יהוה)**, “See, I am laying stumbling-blocks before this people. And the fathers and the sons together shall stumble on them, the neighbour and his friend shall perish.”

Jer 6:22 Thus said **YēHôVâH (יהוה)**, “See, a people shall come from the land of the north, and a great nation is stirred up from the farthest parts of the earth,

Jer 6:23 they seize bow and spear, they are cruel and have no compassion, their voice roars like the sea. And they ride on horses, set in array as a man for battle against you, O daughter of Tsiyon.”

Jer 6:24 We have heard the report of it, our hands grow weak. Distress has taken hold of us, pain as of a woman in labour.

Jer 6:25 Do not go out into the field, nor walk by the way. Because of the sword of the enemy, fear is on every side.

Jer 6:26 O daughter of my people, gird on sackcloth, and roll about in ashes! Make mourning as for an only son, most bitter lamentation because suddenly the ravager shall come upon us.

Jer 6:27 “I have made you a trier and a stronghold among My people, so that you know, and shall try their way.

Jer 6:28 “All of them are rebels of rebels, walking as slanderers. They are bronze and iron, all of them are corrupters.

Jer 6:29 “The bellows have burned, the lead has been consumed by fire. The refiner has refined in vain, for those who are evil have not been separated.

Jer 6:30 “They shall call them rejected silver, because YĕHôVâH (יהוה) has rejected them.”

Jer 7:1 The word that came to Yirmeyahu from YĕHôVâH (יהוה), saying,

Jer 7:2 “Stand in the gate of the House of YĕHôVâH (יהוה), and you shall proclaim there this word, and shall say, ‘Hear the word of YĕHôVâH (יהוה), all you of Yehudâh who enter in at these gates to bow before YĕHôVâH (יהוה) !’ ”

Jer 7:3 Thus said YĕHôVâH (יהוה) of hosts, the Elohim (אלהים) of Yisra'el, “Make your ways and your deeds good, then I let you dwell in this place.

Jer 7:4 “Do not trust in these false words, saying, ‘This is the Hēkal of YĕHôVâH (יהוה), the Hēkal of YĕHôVâH (יהוה), the Hēkal of YĕHôVâH (יהוה) !’

Jer 7:5 “For if you truly make your ways and your deeds good, if you truly do right-ruling between a man and his neighbour,

Jer 7:6 if you do not oppress the stranger, the fatherless, and the widow, and do not shed innocent blood in this place, or walk after other mighty ones to your own evil,

Jer 7:7 then I shall let you dwell in this place, in the land that I gave to your fathers forever and ever.

Jer 7:8 “See, you are trusting in false words, which do not profit –

Jer 7:9 stealing, murdering, and committing adultery, and swearing falsely, and burning incense to Ba'al, and walking after other mighty ones you have not known.

Jer 7:10 “And you came and stood before Me in this house which is called by My Name, and said, ‘We have been delivered’ – in order to do all these abominations!

Jer 7:11 “Has this house, which is called by My Name, become a den of robbers in your eyes? Look, I, even I Myself have seen it,” declares YĕHôVâH (יהוה).

Jer 7:12 “But go now to My place at Shiloh, where I set My Name at the first, and see what I did to it because of the evil of My people Yisra'el.

Jer 7:13 “And now, because you have done all these works,” declares YĕHôVâH (יהוה), “and I spoke to you, rising up early and speaking, but you did not hear, and I called you, but you did not answer,

Jer 7:14 “I shall also do to this house, which is called by My Name, in which you trust, and to this place which I gave to you and your fathers, as I did to Shiloh.

Jer 7:15 “And I shall cast you out of My presence, as I have cast out all your brothers, all the seed of Ephrayim.

Jer 7:16 “And you, do not pray for this people, nor lift up a cry or prayer for them, nor make intercession to Me, for I do not hear you.

Jer 7:17 “Do you not see what they are doing in the cities of Yehudâh and in the streets of Yerushalayim?

Jer 7:18 “The children are gathering wood, the fathers are lighting the fire, and the women are kneading their dough, to make cakes for the sovereignty of the heavens, and to pour out drink offerings to other mighty ones, to provoke Me.

Jer 7:19 “Is it Me they are provoking?” declares YĕHôVâH (יהוה). “Is it not themselves – unto the shame of their own faces?”

Jer 7:20 Therefore, thus said the Master YĕHôVâH (יהוה), “See, My displeasure and My wrath is poured out on this place, on man and on beast, and on the trees of the field and on the fruit of the ground. And it shall burn and not be quenched.”

Jer 7:21 Thus said YĕHôVâH (יהוה) of hosts, the Elohim (אלהים) of Yisra'el, “Add your burnt offerings to your slaughterings and eat meat.

Jer 7:22 “For I did not speak to your fathers, or command them in the day that I brought them out of the land of Mitsrayim, about matters of burnt offerings or slaughterings.

Jer 7:23 “But this word I did command them, saying, ‘Obey My voice, and I shall be your **Elohim** (**אלהים**), and you be My people. And walk in all the ways that I have commanded you, so that it be well with you.’

Jer 7:24 “But they did not obey or incline their ear, but walked in the counsels, in the stubbornness of their evil heart, and went backward and not forward.

Jer 7:25 “From the day that your fathers came out of the land of Mitsrayim until this day, I have even sent to you all My servants the prophets, daily rising up early and sending them.

Jer 7:26 “But they did not obey Me or incline their ear, but stiffened their neck. They did evil, more than their fathers.

Jer 7:27 “And you shall speak all these words to them, though they do not listen to you. And you shall also call to them, though they do not answer you.

Jer 7:28 “But you shall say to them, ‘This is a nation that did not obey the voice of **YēHôVâH** (**יהוה**) their **Elohim** (**אלהים**), nor did they accept instruction. Truth has perished and has been cut off from their mouth.

Jer 7:29 ‘Cut off your hair and throw it away, and take up a lamentation on the bare heights, for **YēHôVâH** (**יהוה**) has rejected and forsaken the generation of His wrath.’

Jer 7:30 “For the children of Yehudāh have done what is evil in My eyes,” declares **YēHôVâH** (**יהוה**). “They have set their abominations in the house which is called by My Name, to defile it.

Jer 7:31 “And they have built the high places of Topheth, which is in the Valley of the Son of Hinnom, to burn their sons and their daughters in the fire, which I did not command, nor did it come into My heart.

Jer 7:32 “Therefore see, the days are coming,” declares **YēHôVâH** (**יהוה**), “when it shall no longer be called Topheth, or the Valley of the Son of Hinnom, but the Valley of Slaughter, for they shall bury in Topheth until no room is left.

Jer 7:33 “And the corpses of this people shall be food for the birds of the heavens and for the beasts of the earth, with none to frighten them away.

Jer 7:34 “And in the cities of Yehudāh and in the streets of Yerushalayim I shall make to cease the voice of rejoicing and the voice of gladness, the voice of the bridegroom and the voice of the bride. For the land shall become a waste!

Jer 8:1 “At that time,” declares **YēHôVâH** (**יהוה**), “they shall bring the bones of the sovereigns of Yehudāh, and the bones of its heads, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Yerushalayim, out of their graves,

Jer 8:2 and shall spread them before the sun and the moon and all the host of the heavens, which they have loved and which they have served and after which they have walked, which they have sought, and to which they have bowed themselves. They shall not be gathered nor buried, they shall be for dung on the face of the earth.

Jer 8:3 “And death shall be preferred to life by all the rest of those who remain of this evil people, who remain in all the places where I have driven them,” declares **YēHôVâH** (**יהוה**) of hosts.

Jer 8:4 “And you shall say to them, ‘Thus said **YēHôVâH** (**יהוה**), “Would they fall, and not rise? Does one turn away and not return?

Jer 8:5 “Why then has this people, Yerushalayim, turned away in a continual backsliding? They cling to deceit, they refuse to turn back.

Jer 8:6 “I have listened and heard – they do not speak right. No man has repented of his evil, saying, ‘What have I done?’ They all turned to their own course, like a horse rushing into battle.

Jer 8:7 “Even a stork in the heavens knows her appointed times. And a turtledove, and a swallow,

and a thrush observe the time of their coming. But My people do not know the right-ruling of YĕHôVâH (יהוה).

Jer 8:8 “How do you say, ‘We are wise, and the Law of YĕHôVâH (יהוה) is with us’? But look, the false pen of the scribe has worked falsehood.

Jer 8:9 “The wise shall be put to shame, they shall be broken down and caught. See, they have rejected the Word of YĕHôVâH (יהוה), so what wisdom do they have?

Jer 8:10 “Therefore I give their wives to others, and their fields to possessing ones. For from the least even to the greatest, they are all greedy for gain. From the prophet to the priest, all act falsely.

Jer 8:11 “And they heal the breach of the daughter of My people slightly, saying, ‘Peace, peace!’ when there is no peace.

Jer 8:12 “Were they ashamed when they had done abomination? No! They were not at all ashamed, nor did they know how to blush. So they shall fall among those who fall. They shall stumble in the time of their visitation,” said YĕHôVâH (יהוה).

Jer 8:13 “I shall snatch them away,” declares YĕHôVâH (יהוה). “There are no grapes on the vine, nor figs on the fig tree, and the leaf has faded. And what I gave them shall pass away from them.” ’ ’

Jer 8:14 Why are we sitting still? Gather yourselves, and let us go into the walled cities, and let us be silent there. For YĕHôVâH (יהוה) our Elohîm (אלהים) has let us perish and given us poisoned water to drink, because we have sinned against YĕHôVâH (יהוה).

Jer 8:15 We looked for peace, but there was no good; and for a time of healing, but see – fear!

Jer 8:16 The snorting of his horses was heard from Dan. All the land shook at the sound of the neighing of his strong ones. They came and devoured the land and all that fills it, the city and those who dwell in it.

Jer 8:17 “For look, I am sending among you serpents, adders, which have no enchanter, and they shall bite you,” declares YĕHôVâH (יהוה).

Jer 8:18 When in grief I would seek comfort; my heart is sick within me.

Jer 8:19 Observe! The voice, the cry of the daughter of my people from a distant land, “Is YĕHôVâH (יהוה) not in Tsiyon? Is her King not in her?” “Why have they provoked Me with their carved images, and with foreign worthlessnesses?”

Jer 8:20 “The harvest is past, the summer is ended, and we have not been saved!”

Jer 8:21 For the breach of the daughter of my people I have been broken. I have grown sad; astonishment has seized me.

Jer 8:22 Is there no balm in Gil’ad, is there no healer there? Why has the healing of the daughter of my people not come?

Jer 9:1 Oh, that my head were waters, and my eyes a fountain of tears, and I would weep day and night for the slain of the daughter of my people!

Jer 9:2 Oh, that I had in the wilderness a lodging place for wayfaring men, and I would leave my people, and go from them! For they are all adulterers, an assembly of treacherous men.

Jer 9:3 “And they bend their tongue like a bow. Falsehood, and not truth, prevails on the earth. For they proceed from evil to evil, and they have not known Me,” declares YĕHôVâH (יהוה).

Jer 9:4 “Let everyone beware of his neighbour and not trust any brother. For every brother catches by the heel, and every neighbour walks with slanderers.

Jer 9:5 “And everyone deceives his neighbour, and no one speaks the truth. They have taught their tongue to speak falsehood, and have wearied themselves to crook.

Jer 9:6 “You live in the midst of deceit; through deceit they have refused to know Me,” declares YĕHôVâH (יהוה).

Jer 9:7 Therefore thus said YĕHôVâH (יהוה) of hosts, “See, I shall refine them, and shall try them, for what shall I do because of the daughter of My people?

Jer 9:8 “Their tongue is an arrow shot out. It speaks deceit – speaks peaceably to his neighbour with his mouth, but in his heart he sets his ambush.

Jer 9:9 “Would I not punish them for this?” declares **YēHôVâH (יהוה)**. “Would I not revenge Myself on such a nation as this?”

Jer 9:10 “I shall take up a weeping and wailing for the mountains, and for the pastures of the wilderness a lamentation, because they have been burned up, without any passing over, nor has the voice of cattle been heard. Both the birds of the heavens and the beasts have fled, they have gone.

Jer 9:11 “And I shall make Yerushalayim a heap of ruins, a habitation for jackals; and the cities of Yehudah I shall make a waste, without an inhabitant.”

Jer 9:12 Who is the wise man, that he understands this? And to whom has the mouth of **YēHôVâH (יהוה)** spoken, that he declares it? Why has the land perished, has it been burned up like a wilderness, with none passing through?

Jer 9:13 And **YēHôVâH (יהוה)** says, “Because they have forsaken My Law which I set before them, and have not obeyed My voice, nor walked according to it,

Jer 9:14 but they have walked according to the stubbornness of their own heart and after the Ba'als, which their fathers had taught them.”

Jer 9:15 Therefore thus said **YēHôVâH (יהוה)** of hosts, the **Elohim (אלהים)** of Yisra'el, “See, I am making this people eat wormwood, and I shall make them drink poisoned water.

Jer 9:16 “And I shall scatter them among the gentiles, whom neither they nor their fathers have known. And I shall send a sword after them until I have consumed them.”

Jer 9:17 Thus said **YēHôVâH (יהוה)** of hosts, “Discern! And call for the mourning women, that they come. And send for the wise women, that they come.

Jer 9:18 “And let them hasten and take up a wailing for us, and let our eyes run with tears and our eyelids gush with water.

Jer 9:19 “For a voice of wailing is heard from Tsiyon, ‘How we are ravaged! We are greatly ashamed, because we have forsaken the land, because we have been thrown out of our dwellings.’ ”

Jer 9:20 But hear the word of **YēHôVâH (יהוה)**, O women, and let your ear receive the word of His mouth. And teach your daughters wailing, and each one her neighbour a lamentation.

Jer 9:21 For death has come through our windows, has entered our palaces, cutting off the children from the streets, and the young men from the squares.

Jer 9:22 Speak, “Thus declares **YēHôVâH (יהוה)**, ‘The corpses of men shall fall as dung on the face of the field, like cuttings after the reaper, with none to gather them.’ ”

Jer 9:23 Thus said **YēHôVâH (יהוה)**, “Let not the wise boast in his wisdom, let not the mighty boast in his might, nor let the rich boast in his riches,

Jer 9:24 but let him who boasts boast of this, that he understands and knows Me, that I am **YēHôVâH (יהוה)**, doing kindness, right-ruling, and righteousness in the earth. For in these I delight,” declares **YēHôVâH (יהוה)**.

Jer 9:25 “See, the days are coming,” declares **YēHôVâH (יהוה)**, “when I shall punish all circumcised with the uncircumcised –

Jer 9:26 “Mitsrayim, and Yehudah, and Edom, and the children of Ammon, and Mo'ab, and all those trimmed on the edges, who dwell in the wilderness. For all the gentiles are uncircumcised, and all the house of Yisra'el are uncircumcised in heart!”

Jer 10:1 Hear the word which **YēHôVâH (יהוה)** speaks to you, O house of Yisra'el.

Jer 10:2 Thus said **YēHôVâH (יהוה)**, “Do not learn the way of the gentiles, and do not be awed by the

signs of the heavens, for the gentiles are awed by them.

Jer 10:3 "For the prescribed customs of these peoples are worthless, for one cuts a tree from the forest, work for the hands of a craftsman with a cutting tool.

Jer 10:4 "They adorn it with silver and gold, they fasten it with nails and hammers so that it does not topple.

Jer 10:5 "They are like a rounded post, and they do not speak. They have to be carried, because they do not walk. Do not be afraid of them, for they do no evil, nor is it in them to do any good."

Jer 10:6 There is none like You, O YĕHôVâH (יְהוָה). You are great, and great is Your Name in might.

Jer 10:7 Who would not fear You, O King of the nations? For this is Your due, for among all the wise men of the nations, and in all their reigns, there is none like You.

Jer 10:8 They are both brutish and foolish, an instruction of worthlessness is the tree.

Jer 10:9 Silver is beaten into plates; it is brought from Tarshish, and gold from Uphaz, the work of the craftsman and of the hands of the smith; draped in blue and purple; all of them are the work of skilled ones.

Jer 10:10 But YĕHôVâH (יְהוָה) is truly Elohim (אֱלֹהִים). He is the living Elohim (אֱלֹהִים) and the everlasting King. At His wrath the earth shakes, and nations are unable to stand His displeasure.

Jer 10:11 Say to them this, "The elah that did not make the heavens and the earth shall perish from the earth and from under these heavens."

Jer 10:12 He has made the earth by His power, He has established the world by His wisdom, and has stretched out the heavens by His understanding.

Jer 10:13 When He makes His voice heard, there is a roaring of waters in the heavens. And He makes vapours rise from the ends of the earth. The lightnings for rain He has made, and brings wind from His treasures.

Jer 10:14 Everyone is brutish in knowledge; every smith is put to shame by his idol. For his moulded image is falsehood, and there is no Spirit [Ruach רֹחַ] in them.

Jer 10:15 They are worthless, a work of mockery. In the time of their punishment they perish.

Jer 10:16 The Portion of Ya'aqob is not like these, for He is the Maker of all, and Yisra'el is the tribe of His inheritance – YĕHôVâH (יְהוָה) of hosts is His Name.

Jer 10:17 Gather up your bundle from the ground, you who live under siege!

Jer 10:18 For thus said YĕHôVâH (יְהוָה), "See, at this time I am hurling out the inhabitants of the land, and shall distress them, so that they feel it."

Jer 10:19 Woe to me for my breaking! My wound is grievous, but I say, "This is my sickness, and I bear it.

Jer 10:20 "My tent has been ravaged, and all my cords have been broken. My children have gone from me, and they are no more. There is no one to pitch my tent any more, or to set up my curtains.

Jer 10:21 For the shepherds have become brutish, and they have not sought YĕHôVâH (יְהוָה).

Therefore they did not understand, and all their flock scattered."

Jer 10:22 See, it has come, the voice of a report, and a great shaking out of the land of the north, to make the cities of Yehuḏah a waste, a habitation of jackals.

Jer 10:23 O YĕHôVâH (יְהוָה), I know the way of man is not in himself, it is not for man who walks to direct his own steps.

Jer 10:24 O YĕHôVâH (יְהוָה), chastise me, but with right-ruling – not in Your displeasure, lest You bring me to naught.

Jer 10:25 Pour out Your wrath on the gentiles who do not know You, and on the tribes who do not call on Your Name. For they have eaten up Ya'aqob, devoured him and consumed him, and laid waste his home.

Jer 11:1 The word that came to Yirmeyahu from **YĕHôVâH (יהוה)**, saying,

Jer 11:2 “Hear the words of this covenant, and speak to the men of Yehudâh and to the inhabitants of Yerushalayim.

Jer 11:3 “And you shall say to them, ‘Thus said **YĕHôVâH (יהוה)** **Elohim (אלהים)** of Yisra’el, “Cursed is the man who does not obey the words of this covenant,

Jer 11:4 which I commanded your fathers in the day when I brought them out of the land of Mitsrayim, from the iron furnace, saying, ‘Obey My voice, and you shall do according to all that I command you, and you shall be My people, and I be your **Elohim (אלהים)**.’

Jer 11:5 in order to establish the oath which I have sworn to your fathers, to give them a land flowing with milk and honey, as it is this day.” ’ ” And I answered and said, “Amën, **YĕHôVâH (יהוה)**.”

Jer 11:6 And **YĕHôVâH (יהוה)** said to me, “Proclaim all these words in the cities of Yehudâh and in the streets of Yerushalayim, saying, ‘Hear the words of this covenant and do them.

Jer 11:7 ‘For I earnestly warned your fathers in the day that I brought them up out of the land of Mitsrayim, until this day, rising early and warning, saying, “Obey My voice.”

Jer 11:8 ‘But they did not obey or incline their ear, but everyone walked in the stubbornness of his evil heart. So I brought on them all the words of this covenant, which I commanded them to do, and they did not do.’ ”

Jer 11:9 And **YĕHôVâH (יהוה)** said to me, “There is a conspiracy among the men of Yehudâh and among the inhabitants of Yerushalayim.

Jer 11:10 “They have turned back to the crookednesses of their forefathers who refused to hear My words, and they have gone after other mighty ones to serve them. The house of Yisra’el and the house of Yehudâh have broken My covenant I made with their fathers.”

Jer 11:11 Therefore thus said **YĕHôVâH (יהוה)**, “See, I am bringing evil on them which they are unable to escape. Then they shall cry out to Me, but I shall not listen to them.

Jer 11:12 “And the cities of Yehudâh and the inhabitants of Yerushalayim shall go and cry out to the mighty ones to whom they burn incense, but they shall bring no deliverance to them at all in the time of their evil.

Jer 11:13 “For your mighty ones have become as many as your cities, O Yehudâh. And you have set up as many altars to shame as there are streets in Yerushalayim – altars to burn incense to Ba'al.

Jer 11:14 “And you, do not pray for this people, or lift up a cry or prayer for them, for I do not hear them in the time that they cry out to Me because of their evil.

Jer 11:15 “Why should My beloved be in My house – she has done wickedness with many. And does the Holy flesh remove your evil from you? Then you rejoice?

Jer 11:16 “**YĕHôVâH (יהוה)** has named you, ‘Green Olive Tree, Fair, of Goodly Fruit.’ With the noise of a great sound He has set it on fire, and its branches shall be broken.

Jer 11:17 “And **YĕHôVâH (יהוה)** of hosts, who planted you, has spoken evil against you for the evil of the house of Yisra’el and of the house of Yehudâh, which they have done against themselves to provoke Me, by burning incense to Ba'al.”

Jer 11:18 And **YĕHôVâH (יהוה)** made it known to me, and I know it. Then You showed me their deeds.

Jer 11:19 But I was like a gentle lamb brought to the slaughter. And I did not know that they had plotted against me, saying, “Let us destroy the tree with its fruit, and let us cut him off from the land of the living, and let his name be remembered no more.”

Jer 11:20 But, O **YĕHôVâH (יהוה)** of hosts, who judges righteously, who tries kidneys and heart, let

me see Your vengeance upon them, for unto You I have revealed my cause.

Jer 11:21 “Therefore thus said **YēHôVâH (יהוה)** concerning the men of Anathoth who are seeking your life, saying, ‘Do not prophesy in the Name of **YēHôVâH (יהוה)**, lest you die by our hand’ –

Jer 11:22 therefore thus said **YēHôVâH (יהוה)** of hosts, ‘See, I am punishing them, the young men shall die by the sword, their sons and their daughters shall die by scarcity of food.

Jer 11:23 ‘And there shall be no remnant of them, for I bring evil on the men of Anathoth – the year of their punishment.’ ”

Jer 12:1 Righteous are You, O **YēHôVâH (יהוה)**, when I plead with You. Indeed, let me speak with You about right-rulings. Why has the way of the wrong prospered? All the workers of treachery are at ease?

Jer 12:2 You have planted them and they have taken root, they grow and they bear fruit. You are near in their mouth but far from their kidneys.

Jer 12:3 But You have known me, O **YēHôVâH (יהוה)**. You see me, and You have tried my heart toward You. Draw them away like sheep for slaughter, and separate them for the day of slaughter.

Jer 12:4 How long shall the land mourn, and the plants of every field wither? The beasts and birds are consumed, for the evil of those who dwell there, because they said, “He does not see our latter ending.”

Jer 12:5 “If you have run with the footmen, and they have wearied you, then how do you contend with horses? And if in the land of peace, you feel safe, then how do you manage in the Yardën jungle?

Jer 12:6 “For even your brothers, the house of your father, even they have betrayed you, even they have cried aloud after you. Do not believe them, even though they speak smooth words to you.

Jer 12:7 “I have forsaken My house, I have left My inheritance, I have given the beloved of My being into the hand of her enemies.

Jer 12:8 “My inheritance has become to Me like a lion in the forest. It cries out against Me, therefore I have hated it.

Jer 12:9 “My inheritance is to Me like a speckled bird of prey, the birds of prey all around are against her. Go, gather all the beasts of the field, bring them to devour!

Jer 12:10 “Many shepherds have destroyed My vineyard, they have trodden My portion under foot, they have made My pleasant portion become a deserted wilderness.

Jer 12:11 “They have laid it waste – a waste, it mourns to Me. All the land is laid waste, because no one takes it to heart.

Jer 12:12 “The ravagers have come on all the bare heights in the wilderness, for the sword of **YēHôVâH (יהוה)** is devouring from one end of the land to the other end of the land. There is no peace to any flesh.

Jer 12:13 “They have sown wheat but reaped thorns, they have exhausted themselves – they do not profit. And they shall be ashamed of your harvest because of the burning displeasure of **YēHôVâH (יהוה)**.”

Jer 12:14 Thus said **YēHôVâH (יהוה)**, “As for all My evil neighbours who touch the inheritance which I have caused My people Yisra’el to inherit; see, I am plucking them out of their land, and I shall pluck out the house of Yehuḏah from their midst.

Jer 12:15 “And it shall be, after My plucking them out, I shall return, and have compassion on them and bring them back, everyone to his inheritance and everyone to his land.

Jer 12:16 “And it shall be, if they learn well the ways of My people, to swear by My Name, ‘As **YēHôVâH (יהוה)** lives,’ as they taught My people to swear by Ba`al, then they shall be established in the midst of My people.

Jer 12:17 “But if they do not obey, I shall pluck up, pluck up and destroy that nation,” declares **YēHôVâH (יהוה)**.

Jer 13:1 Thus YĕHôVâH (יהוה) said to me, “Go and get yourself a linen girdle, and put it on your loins, but do not put it in water.”

Jer 13:2 So I bought a girdle according to the word of YĕHôVâH (יהוה), and put it on my loins.

Jer 13:3 And the word of YĕHôVâH (יהוה) came to me the second time, saying,

Jer 13:4 “Take the girdle that you have bought, which is on your loins, and arise, go to the Euphrates, and hide it there in a hole in the rock.”

Jer 13:5 And I went and hid it by the Euphrates, as YĕHôVâH (יהוה) commanded me.

Jer 13:6 And it came to be after many days that YĕHôVâH (יהוה) said to me, “Arise, go to the Euphrates, and take from there the girdle which I commanded you to hide there.”

Jer 13:7 So I went to the Euphrates and dug, and I took the girdle from the place where I had hidden it. And there was the girdle, ruined. It was completely useless.

Jer 13:8 “And the word of YĕHôVâH (יהוה) came to me, saying,

Jer 13:9 “Thus said YĕHôVâH (יהוה), ‘Thus I ruin the pride of Yehuḏah and the great pride of Yerushalayim.

Jer 13:10 ‘This evil people, who refuse to hear My Words, who walk in the stubbornness of their heart, and walk after other mighty ones to serve them and to bow themselves to them, is like this girdle which is completely useless.

Jer 13:11 ‘For as the girdle clings to the loins of a man, so I have caused all the house of Yisra’el and all the house of Yehuḏah to cling to Me,’ declares YĕHôVâH (יהוה), ‘to become Mine – for a people, and for a name, and for a praise, and for an adorning. But they did not listen.’

Jer 13:12 “And you shall speak to them this word, ‘Thus said YĕHôVâH (יהוה) Elohim (אלהים) of Yisra’el, “Every bottle is to be filled with wine.”’ And when they say to you, ‘Do we not know that every bottle should be filled with wine?’

Jer 13:13 “Then say to them, ‘Thus said YĕHôVâH (יהוה), “See, I am filling all the inhabitants of this land, and the sovereigns who sit on the throne of Dawid, and the priests, and the prophets, and all the inhabitants of Yerushalayim with drunkenness!

Jer 13:14 “And I shall dash them one against another, both the fathers and the sons together,” declares YĕHôVâH (יהוה). “I do not spare nor pardon nor have compassion, that I should not destroy them.” ’ ’

Jer 13:15 Listen and give ear, do not be proud, for YĕHôVâH (יהוה) has spoken.

Jer 13:16 Give esteem to YĕHôVâH (יהוה) your Elohim (אלהים) before He brings darkness, and before your feet stumble on the dark mountains, and while you are looking for light. He turns it into the shadow of death, makes it gross darkness.

Jer 13:17 And if you do not listen, my being shall weep in secret for your pride, and my eyes bitterly weep and run down with tears, because the flock of YĕHôVâH (יהוה) shall be taken captive.

Jer 13:18 Say to the sovereign and to the sovereigness mother, “Humble yourselves. Sit down, for your rule, the crown of your comeliness, has come down.”

Jer 13:19 The cities of the South shall be shut up, with no one to open them. Yehuḏah shall be taken into exile, all of it. She shall be taken into exile, completely.

Jer 13:20 Lift up your eyes and see those who come from the north. Where is the flock that was given to you, your fair sheep?

Jer 13:21 What would you say when He visits you? For you have taught them to be chiefs, to be head over you. Do not pangs seize you, like a woman in labour?

Jer 13:22 And when you say in your heart, “Why has this come upon me?” It is because of your great crookedness that your skirts have been uncovered, your heels made bare.

Jer 13:23 Does a Kushite change his skin and a leopard its spots? You who are taught to do evil are also unable to do good!

Jer 13:24 "So I shall scatter them like stubble that passes away by the wind of the wilderness.

Jer 13:25 "This is your lot, your measured portion from Me," declares YĕHôVâH (יהוה), "because you have forgotten Me, and trust in falsehood.

Jer 13:26 "I shall even draw your skirts over your face, and your shame shall be seen,

Jer 13:27 your adulteries and your neighings, the wickedness of your whoring! I have seen your abominations on the hills in the fields. Woe to you, O Yerushalayim! How long before you would be made clean?"

Jer 14:1 The word of YĕHôVâH (יהוה) that came to Yirmeyahu concerning the matter of droughts.

Jer 14:2 "Yehuḏah has mourned, and her gates have languished. They have mourned on the ground, and the cry of Yerushalayim has gone up.

Jer 14:3 "And their nobles have sent their little ones for water, they went to the cisterns and found no water, they returned with their vessels empty. They were put to shame, and blushed and covered their heads.

Jer 14:4 "Because the ground became cracked, for there has been no rain in the land. The ploughmen were put to shame, they covered their heads.

Jer 14:5 "Even the deer gave birth in the field, but left because there was no grass.

Jer 14:6 "And wild donkeys stood in the bare heights, they sniffed at the wind like jackals. Their eyes have failed because there was no grass."

Jer 14:7 O YĕHôVâH (יהוה), though our crookednesses witness against us, act, for Your Name's sake. For our backslidings have been many, we have sinned against You.

Jer 14:8 O Expectation of Yisra'el, its Saviour in time of distress, why should You be like a stranger in the land, or like a traveller who turns aside to lodge?

Jer 14:9 Why should You be as one who is stunned, as a mighty man that is unable to save? Yet You, O YĕHôVâH (יהוה), are in our midst, and Your Name has been called on us. Do not leave us!

Jer 14:10 Thus said YĕHôVâH (יהוה) to this people, "So they have loved to wander, they have not restrained their feet. Therefore YĕHôVâH (יהוה) has not accepted them. Now He does remember their crookedness and punish their sins."

Jer 14:11 And YĕHôVâH (יהוה) said to me, "Do not pray for this people for their good.

Jer 14:12 "When they fast, I do not hear their cry. And when they offer burnt offering and grain offering, I do not accept them. Instead, I am consuming them by sword, and by scarcity of food, and by pestilence."

Jer 14:13 But I said, "Ah, Master YĕHôVâH (יהוה)! See, the prophets say to them, 'You are not to see a sword, nor have scarcity of food, for I give you true peace in this place.'"

Jer 14:14 Then YĕHôVâH (יהוה) said to me, "The prophets prophesy falsehood in My Name. I have not sent them, nor commanded them, nor spoken to them. They are prophesying to you a false vision, worthless divination, and the deceit of their own heart.

Jer 14:15 "Therefore thus said YĕHôVâH (יהוה) concerning the prophets who prophesy in My Name, whom I did not send, and who say, 'Sword and scarcity of food shall not be in this land.' 'By sword and scarcity of food those prophets shall be consumed!

Jer 14:16 'And the people to whom they are prophesying shall be thrown out in the streets of Yerushalayim because of the scarcity of food and the sword, with no one to bury them – them nor their wives, their sons nor their daughters. For I shall pour their evil on them.'

Jer 14:17 "And you shall say this word to them, 'Let my eyes flow with tears night and day, and let them not cease; for the maiden daughter of my

people has been crushed with a mighty blow, with a very severe wound.

Jer 14:18 'If I go out to the field, then see those slain with the sword! And if I enter the city, then see those sick from scarcity of food! For both prophet and priest go about in a land they do not know.' "

Jer 14:19 Have You completely rejected Yehudah? Has Your being loathed Tsiyon? Why have You smitten us so that there is no healing for us? We looked for peace, but there was no good; and for the time of healing, but see – fear!

Jer 14:20 O YēHôVâH (יהוה), we know our wrong and the crookedness of our fathers, for we have sinned against You.

Jer 14:21 Do not scorn us, for Your Name's sake. Do not despise the throne of Your esteem. Remember, do not break Your covenant with us.

Jer 14:22 Are there among the worthless idols of the nations any causing rain? And do the heavens give showers? Are You not He, O YēHôVâH (יהוה) our Elohîm (אלהים)? And we wait for You, for You are the One who does all this.

Jer 15:1 And YēHôVâH (יהוה) said to me, "Even if Mosheh and Shemu'el were to stand before Me, My being is not toward this people. Send them away from My presence, let them go.

Jer 15:2 "And it shall be, when they say to you, 'Where do we go?' then you shall say to them, 'Thus said YēHôVâH (יהוה), "Those for death, to death. And those for the sword, to the sword. And those for scarcity of food, to scarcity of food. And those for captivity, to captivity." "

Jer 15:3 "And I shall appoint over them four kinds," declares YēHôVâH (יהוה), "the sword to slay, the dogs to drag, the birds of the heavens and the beasts of the earth to devour and destroy.

Jer 15:4 "And I shall make them for a horror to all the reigns of the earth, on account of Menashsheh son of Hizqiyahu, King of Yehudah, because of what he did in Yerushalayim.

Jer 15:5 "For who has compassion on you, O Yerushalayim? And who mourns for you? And who turns aside to ask how you are doing?

Jer 15:6 "You who have forsaken Me," declares YēHôVâH (יהוה), "you have gone backward.

Therefore I shall stretch out My hand against you and destroy you. I have been weary of relenting!

Jer 15:7 "And I shall winnow them with a winnowing fan in the gates of the land. I shall bereave, I shall destroy My people. They would not turn back from their ways.

Jer 15:8 "Their widows shall be more numerous than the sand of the seas. I shall bring against them, against the mother of the young men, a ravager at noon. I shall cause agitation and sudden alarm to fall on her, suddenly.

Jer 15:9 "She who has borne seven shall pine away. She shall breathe her last. Her sun shall go down while it is yet day. She shall be put to shame and be humiliated. And their remnant I give up to the sword before their enemies," declares YēHôVâH (יהוה).

Jer 15:10 Woe to me, my mother, that you have borne me, a man of strife and a man of contention to all the earth! I have neither lent for interest, nor have men lent to me for interest. All of them are reviling me.

Jer 15:11 YēHôVâH (יהוה) said, "Did I not direct you for your good? Did I not intercede for you in a time of evil and in a time of distress against the enemy?

Jer 15:12 "Does one break iron, iron or bronze from the north?

Jer 15:13 "Your wealth and your treasures I give as plunder, not for price, because of all your sins, even in all your borders.

Jer 15:14 "And I shall cause them to pass over with your enemies into a land which you did not know, for a fire is kindled in My displeasure, which burns upon you."

Jer 15:15 You Yourself know, O YēHôVâH (יהוה). Remember me and visit me, and take vengeance for me on these who persecute me. In Your

patience, do not take me away. Know that for You I have suffered reproach.

Jer 15:16 Your words were found, and I ate them, and Your word was to me the joy and rejoicing of my heart. For Your Name is called on me, O **YēHôVâH (יהוה)** **Elohim (אלהים)** of hosts.

Jer 15:17 I have not sat in the company of the mockers, nor do I exult. I have sat alone because of Your hand, for You have filled me with displeasure.

Jer 15:18 Why is my pain without end and my wound incurable, which refuses to be healed? Are You to me like a failing stream, as waters not steadfast?

Jer 15:19 Therefore thus said **YēHôVâH (יהוה)**, "If you turn back, then I shall bring you back. Before Me you shall stand. And if you take out the precious from the worthless, you shall become as My mouth. Let them return to you, but do not return to them.

Jer 15:20 "And I shall make you to this people a strong bronze wall. And they shall fight against you, but not overcome you. For I am with you to save you and deliver you," declares **YēHôVâH (יהוה)**.

Jer 15:21 "And I shall deliver you from the hand of evil-doers, and I shall ransom you from the grip of the ruthless."

Jer 16:1 And the word of **YēHôVâH (יהוה)** came to me, saying,

Jer 16:2 "Do not take a wife, nor have sons or daughters in this place."

Jer 16:3 For thus said **YēHôVâH (יהוה)** concerning the sons and daughters who are born in this place, and concerning their mothers who bear them and their fathers who bring them forth in this land,

Jer 16:4 "They shall die of deaths from diseases, they shall not be lamented nor be buried, but be like dung on the face of the earth, and be consumed by sword and by scarcity of food. And their corpses shall be meat for the birds of the heavens and for the beasts of the earth."

Jer 16:5 For thus said **YēHôVâH (יהוה)**, "Do not enter the house of mourning, neither go to lament

or mourn for them, for I have withdrawn My peace from this people," declares **YēHôVâH (יהוה)**, "even the kindness and the compassions.

Jer 16:6 "Both great and small shall die in this land. They shall not be buried, and no one shall lament for them, or cut themselves, or make themselves bald for them.

Jer 16:7 "Neither shall they break bread in mourning for them to comfort them for the dead, nor give them the cup of comfort to drink for their father or their mother.

Jer 16:8 "Do not enter the house of feasting to sit with them, to eat and drink."

Jer 16:9 For thus said **YēHôVâH (יהוה)** of hosts, the **Elohim (אלהים)** of Yisra'el, "See, before your eyes and in your days, I am making the voice of rejoicing and the voice of gladness, the voice of the bridegroom and the voice of the bride to cease in this place.

Jer 16:10 "And it shall be, when you declare to this people all these words, and they shall say to you, 'Why has **YēHôVâH (יהוה)** pronounced all this great evil against us? And what is our crookedness, and what is our sin that we have committed against **YēHôVâH (יהוה)** our **Elohim (אלהים)**?'"

Jer 16:11 then you shall say to them, 'Because your fathers have forsaken Me,' declares **YēHôVâH (יהוה)**, 'and have walked after other mighty ones

and served them and bowed themselves to them, and have forsaken Me, and did not guard My Law.

Jer 16:12 'And you have done more evil than your fathers, for look, each one walks according to the stubbornness of his own evil heart, without listening to Me.

Jer 16:13 'So I shall throw you out of this land into a land that you do not know, neither you nor your fathers. And there you shall serve other mighty ones day and night, where I show you no favour.'

Jer 16:14 "Therefore see, the days are coming," declares **YēHôVâH (יהוה)**, "when it is no longer said, ' **YēHôVâH (יהוה)** lives who brought up the children of Yisra'el from the land of Mitsrayim,'

Jer 16:15 but, 'YēHôVâH (יהוה) lives who brought up the children of Yisra'el from the land of the north and from all the lands where He had driven them.' For I shall bring them back into their land I gave to their fathers.

Jer 16:16 "See, I am sending for many fishermen," declares YēHôVâH (יהוה), "and they shall fish them. And after that I shall send for many hunters, and they shall hunt them from every mountain and every hill, and out of the holes of the rocks.

Jer 16:17 "For My eyes are on all their ways; they have not been hidden from My face, nor has their crookedness been hidden from My eyes.

Jer 16:18 "And first I shall repay double for their crookedness and their sin, because they have defiled My land with the dead bodies of their disgusting matters, and have filled My inheritance with their abominations."

Jer 16:19 O YēHôVâH (יהוה), my strength and my stronghold and my refuge, in the day of distress the gentiles shall come to You from the ends of the earth and say, "Our fathers have inherited only falsehood, futility, and there is no value in them."

Jer 16:20 Would a man make mighty ones for himself, which are not mighty ones?

Jer 16:21 "Therefore see, I am causing them to know, this time I cause them to know My hand and My might. And they shall know that My Name is YēHôVâH (יהוה)!"

Jer 17:1 "The sin of Yehudāh is written with a pen of iron, engraved with the point of a diamond on the tablet of their heart, and on the horns of your altars,

Jer 17:2 while their children remember their altars and their Ashërim by the spreading trees on the high hills.

Jer 17:3 "My mountain in the field, I give as plunder your wealth, all your treasures, your high places of sin, throughout all your borders.

Jer 17:4 "And you, even of yourself, shall let go of your inheritance which I gave you. And I shall make you serve your enemies in a land which you have

not known, for you have kindled a fire in My displeasure which burns forever."

Jer 17:5 Thus said YēHôVâH (יהוה), "Cursed is the man who trusts in man and makes flesh his arm, and whose heart turns away from YēHôVâH (יהוה).

Jer 17:6 "For he shall be like a shrub in the desert, and not see when good comes, and shall inhabit the parched places in the wilderness, a salt land that is not inhabited.

Jer 17:7 "Blessed is the man who trusts in YēHôVâH (יהוה), and whose trust is YēHôVâH (יהוה).

Jer 17:8 "For he shall be like a tree planted by the waters, which spreads out its roots by the river, and does not see when heat comes. And his leaf shall be green, and in the year of drought he is not anxious, nor does he cease from yielding fruit.

Jer 17:9 "The heart is crooked above all, and desperately sick – who shall know it?

Jer 17:10 "I, YēHôVâH (יהוה), search the heart, I try the kidneys, and give every man according to his ways, according to the fruit of his deeds.

Jer 17:11 "As a partridge that broods but does not hatch, so is he who gets riches, but not by right. It leaves him in the midst of his days, and at his end he is a fool."

Jer 17:12 An esteemed throne, exalted from the beginning, is the place of our Holy place.

Jer 17:13 O YēHôVâH (יהוה), the expectation of Yisra'el, all who forsake You are put to shame.

"Those who depart from Me shall be written in the earth, because they have forsaken YēHôVâH (יהוה), the fountain of living waters."

Jer 17:14 Heal me, O YēHôVâH (יהוה), so that I am healed. Save me, so that I am saved, for You are my praise.

Jer 17:15 See, they say to me, "Where is the word of YēHôVâH (יהוה) ? Let it come now!"

Jer 17:16 And I have not run away from being a shepherd who follows You, nor have I longed for the desperately sick day. You Yourself have known, that which came out of my lips was before You.

Jer 17:17 Do not be a ruin to me, You are my shelter in the day of evil.

Jer 17:18 Let these who persecute me be put to shame, but do not let me be put to shame. Let them be broken, but do not let me be broken. Bring on them the day of evil, and destroy them with double destruction!

Jer 17:19 Thus YĕHôVâH (יהוה), said to me, "Go and stand in the gate of the children of the people, by which the sovereigns of Yehuḏah come in and by which they go out, and in all the gates of Yerushalayim.

Jer 17:20 "And you shall say to them, 'Hear the word of YĕHôVâH (יהוה), you sovereigns of Yehuḏah, and all Yehuḏah, and all the inhabitants of Yerushalayim, who enter by these gates.

Jer 17:21 'Thus said YĕHôVâH (יהוה), "Guard yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Yerushalayim, Jer 17:22 nor take a burden out of your houses on the Sabbath day, nor do any work. And you shall set apart the Sabbath day, as I commanded your fathers.

Jer 17:23 "But they did not obey, or incline their ear, and they made their neck stiff not to hear and not to receive instruction.

Jer 17:24 "And it shall be, if you diligently obey Me," declares YĕHôVâH (יהוה), "to bring in no burden through the gates of this city on the Sabbath day, and set apart the Sabbath day, to do no work in it,

Jer 17:25 then sovereigns and heads sitting on the throne of Dawiḏ shall enter in through the gates of this city, riding in chariots and on horses, they and their heads – the men of Yehuḏah and the inhabitants of Yerushalayim. And this city shall be inhabited forever.

Jer 17:26 "And they shall come from the cities of Yehuḏah and from the places around Yerushalayim, and from the land of Binyamin and from the low country, from the mountains and from the South, bringing burnt offerings and slaughterings, grain

offerings and incense, bringing offerings of praise to the House of YĕHôVâH (יהוה).

Jer 17:27 "But if you do not obey Me to set apart the Sabbath day, and not to bear a burden when entering the gates of Yerushalayim on the Sabbath day, then I shall kindle a fire in its gates, and it shall consume the palaces of Yerushalayim, and not be quenched." ' ' "

Jer 18:1 The word which came to Yirmeyahu from YĕHôVâH (יהוה), saying,

Jer 18:2 "Arise, and go down to the potter's house, and there I let you hear My words."

Jer 18:3 So I went down to the potter's house, and saw him doing a piece of work on the wheel.

Jer 18:4 And the vessel that he made of clay was ruined in the hand of the potter, so he remade it into another vessel, as it seemed good to the potter to do.

Jer 18:5 Then the word of YĕHôVâH (יהוה) came to me, saying,

Jer 18:6 "O house of Yisra'el, am I not able to do with you as this potter?" declares YĕHôVâH (יהוה). "Look, as the clay is in the hand of the potter, so are you in My hand, O house of Yisra'el!

Jer 18:7 "The moment I speak concerning a nation and concerning a reign, to pluck up, to pull down, and to destroy it,

Jer 18:8 and that nation shall turn from its evil because I have spoken against it, then I shall repent of the evil that I thought to do to it.

Jer 18:9 "And the moment I speak concerning a nation and concerning a reign, to build and to plant it,

Jer 18:10 and it shall do evil in My eyes in not obeying My voice, then I shall repent concerning the good with which I spoke of doing to it.

Jer 18:11 "And now, speak to the men of Yehuḏah and to the inhabitants of Yerushalayim, saying, 'Thus said YĕHôVâH (יהוה), "See, I am forming evil and devising a plan against you. Return now every one from his evil way, and make your ways and your deeds good." ' ' "

Jer 18:12 But they shall say, "It is no use! For we walk according to our own plans, and we do each one the stubbornness of his evil heart."

Jer 18:13 Therefore thus said YĕHôVâH (יהוה), "Ask now among the nations, who has heard the like of this? The maiden of Yisra'el has done what is most horrible.

Jer 18:14 "Does the snow of Lebanon cease from the rock of the field? Or the cool flowing waters from afar dry up?

Jer 18:15 "But My people have forgotten Me, they have burned incense to what is false, and they have stumbled from their ways, from the ancient paths, to walk in bypaths and not on a highway, Jer 18:16 to make their land become a ruin, a hissing forever – everyone who passes by it is appalled and shakes his head.

Jer 18:17 "I shall scatter them as with an east wind before the enemy; I shall show them the back and not the face in the day of their calamity."

Jer 18:18 Then they said, "Come and let us devise plans against Yirmeyahu, for the Law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come and let us smite him with the tongue, and let us not listen to any of his words."

Jer 18:19 Attend to me, O YĕHôVâH (יהוה), and listen to the voice of my adversaries!

Jer 18:20 Should good be repaid with evil? For they have dug a pit for my life. Remember that I stood before You to speak good for them, and to turn away Your wrath from them.

Jer 18:21 So give their children over to scarcity of food, and hand them over to the power of the sword. Let their wives become widows and bereaved of their children. Let their men be put to death, their young men be smitten by the sword in battle.

Jer 18:22 Let a cry be heard from their houses, when You bring a raiding party suddenly upon them. For they have dug a pit to take me, and laid snares for my feet.

Jer 18:23 But You, O YĕHôVâH (יהוה), You know all their counsel against me, to slay me. Do not pardon their crookedness, nor blot out their sin from Your presence, and let them be overthrown before You. Deal with them in the time of Your displeasure.

Jer 19:1 Thus said YĕHôVâH (יהוה), "Go and get a potter's earthen jug, and take some of the elders of the people and some of the elders of the priests.

Jer 19:2 "Then you shall go out to the Valley of the Son of Hinnom, which is by the entry of the Potsherd Gate, and shall proclaim there the words that I speak to you,

Jer 19:3 and shall say, 'Hear the word of YĕHôVâH (יהוה), O sovereigns of Yehudah and inhabitants of Yerushalayim. Thus said YĕHôVâH (יהוה) of hosts, the Elohim (אלהים) of Yisra'el, "See, I am bringing evil on this place, that makes the ears tingle of all who hear it.

Jer 19:4 "Because they have forsaken Me and have profaned this place, and have burned incense in it to other mighty ones whom neither they, their fathers, nor the sovereigns of Yehudah have known, and they have filled this place with the blood of the innocents,

Jer 19:5 and have built the high places of Ba'al, to burn their sons with fire for burnt offerings to Ba'al, which I did not command or speak, nor did it come into My heart.

Jer 19:6 "Therefore see, the days are coming," declares YĕHôVâH (יהוה), "that this place shall no more be called Topheth or the Valley of the Son of Hinnom, but rather the Valley of Slaughter.

Jer 19:7 "And I shall pour out the counsel of Yehudah and Yerushalayim in this place, and I shall make them fall by the sword before their enemies and by the hands of those who seek their lives. And I shall give their corpses as meat for the birds of the heavens and for the beasts of the earth.

Jer 19:8 "And I shall make this city a ruin, and a hissing – everyone who passes by it is appalled and hisses because of all its plagues.

Jer 19:9 “And I shall make them to eat the flesh of their sons and the flesh of their daughters, and eat one another’s flesh in the siege and in the distress with which their enemies and those who seek their lives distress them.” ’

Jer 19:10 “And you shall break the jug before the eyes of the men who go with you,

Jer 19:11 and shall say to them, ‘Thus said **YēHôVâH (יהוה)** of hosts, “Even so I break this people and this city, as one breaks a potter’s vessel, which one is unable to repair again. And let them bury them in Topheth till there is no place to bury.

Jer 19:12 “This is what I shall do to this place,” declares **YēHôVâH (יהוה)**, “and to its inhabitants, so as to make this city like Topheth.

Jer 19:13 “And the houses of Yerushalayim and the houses of the sovereigns of Yehudāh shall be as unclean as the place of Topheth, because of all the houses on whose roofs they have burned incense to all the host of the heavens, and poured out drink offerings to other mighty ones.” ’ ’

Jer 19:14 And when Yirmeyahu returned from Topheth, where **YēHôVâH (יהוה)** had sent him to prophesy, he stood in the courtyard of the House of **YēHôVâH (יהוה)** and said to all the people,

Jer 19:15 “Thus said **YēHôVâH (יהוה)** of hosts, the **Elohim (אלהים)** of Yisra’el, ‘See, I am bringing on this city and on all her towns all the evil that I have pronounced against it, because they have stiffened their necks so as not to hear My words.’ ”

Jer 20:1 And Pashhur son of Immër, the priest who was also chief governor in the House of **YēHôVâH (יהוה)**, heard that Yirmeyahu prophesied these words,

Jer 20:2 And Pashhur smote Yirmeyahu the prophet, and put him in the stocks that were in the high gate of Binyamin, which was by the House of **YēHôVâH (יהוה)**.

Jer 20:3 And it came to be on the next day that Pashhur brought Yirmeyahu out of the stocks, and Yirmeyahu said to him, “ **YēHôVâH (יהוה)** has not called your name Pashhur, but Maḡor-Missabib.

Jer 20:4 “For thus said **YēHôVâH (יהוה)**, ‘See, I am making you a fear to yourself and to all your friends. And they shall fall by the sword of their enemies, while your eyes see it. And I shall give all Yehudāh into the hand of the King of Baḡel, and he shall exile them to Baḡel and slay them with the sword.

Jer 20:5 ‘And I shall give all the wealth of this city and all its labour, and all its valuables, and all the treasures of the sovereigns of Yehudāh, I give into the hand of their enemies, who shall plunder them, seize them, and shall bring them to Baḡel.

Jer 20:6 ‘And you, Pashhur, and all who dwell in your house, shall go into captivity, and enter into Baḡel. And there you shall die, and be buried there, you and all your friends, to whom you have prophesied falsehood.’ ”

Jer 20:7 O **YēHôVâH (יהוה)**, You enticed me, and I was enticed. You are stronger than I, and have prevailed. I have been ridiculed all day long, everyone mocks me.

Jer 20:8 For when I speak, I cry out, proclaiming violence and ruin. Because the word of **YēHôVâH (יהוה)** was made to me a reproach and a derision daily.

Jer 20:9 Whenever I said, “Let me not mention Him, nor speak in His Name again,” it was in my heart like a burning fire shut up in my bones. And I became weary of holding it back, and was helpless.

Jer 20:10 For I heard many mocking, “Fear on every side!” “Expose,” they say, “yea, let us expose him!” All my friends watched for my stumbling, saying, “He might be lured away, so that we prevail against him, and take our revenge on him.”

Jer 20:11 But **YēHôVâH (יהוה)** is with me like a mighty, awesome one. Therefore my persecutors shall stumble, and not prevail. They shall be greatly ashamed, for they have not acted wisely – an everlasting reproach never to be forgotten.

Jer 20:12 But, O **YēHôVâH (יהוה)** of hosts, trying the righteous, and seeing the kidneys and heart, let me

see Your vengeance on them, for I have revealed my cause to You.

Jer 20:13 Sing to YĕHôVâH (יהוה) ! Praise YĕHôVâH (יהוה) ! For He has delivered the being of the poor from the hand of evil ones.

Jer 20:14 Cursed be the day in which I was born! Let the day not be blessed in which my mother bore me!

Jer 20:15 Let the man be cursed who brought news to my father, saying, “A male child has been born to you,” making him very glad.

Jer 20:16 And let that man be like the cities which YĕHôVâH (יהוה) overthrew, and repented not. Let him hear the cry in the morning and the shouting at noon,

Jer 20:17 because I was not slain from the womb, so that my mother should have been my grave and her womb forever great.

Jer 20:18 Why did I come forth from the womb to see toil and sorrow, and spend my days in shame?

Jer 21:1 The word that came to Yirmeyahu from YĕHôVâH (יהוה) when King Tsidqiyahu sent to him Pashhur son of Malkiyah, and Tsephanyah the son of Ma`asëyah, the priest, saying,

Jer 21:2 “Please inquire of YĕHôVâH (יהוה) on our behalf, for Nebuqadretsar King of Babel has started fighting against us. It might be that YĕHôVâH (יהוה) deals with us according to all His wondrous works, so that he withdraws from us.”

Jer 21:3 But Yirmeyahu said to them, “Say this to Tsidqiyahu,

Jer 21:4 ‘Thus said YĕHôVâH (יהוה) Elohim (אלהים) of Yisra’el, “See, I am turning back the weapons of battle that are in your hands, with which you fight against the King of Babel and the Chaldeans who besiege you outside the wall. And I shall gather them inside this city.

Jer 21:5 “And I Myself shall fight against you with an outstretched hand, and with a strong arm, even in displeasure and rage and great wrath.

Jer 21:6 “And I shall smite the inhabitants of this city, both man and beast – let them die of a great pestilence.

Jer 21:7 “And afterward,” declares YĕHôVâH (יְהוָה), “I give Tsidqiyahu King of Yehudâh, his servants and the people, and such as are left in this city from the pestilence and the sword and the scarcity of food, into the hand of Nebukadretsar King of Babel, into the hand of their enemies, and into the hand of those who seek their life. And he shall smite them with the edge of the sword. He shall not pardon them, nor spare nor have compassion.” ’

Jer 21:8 “You shall also say to this people, ‘Thus said YĕHôVâH (יְהוָה), “See, I set before you the way of life and the way of death.

Jer 21:9 “Whoever stays in this city dies by the sword, by scarcity of food, and by pestilence. But whoever goes out and shall go over to the Chaldeans who besiege you, is going to live, and his life shall be as a prize to him.

Jer 21:10 “For I have set My face against this city for evil and not for good,” declares YĕHôVâH (יְהוָה). “It is given into the hand of the King of Babel, and he shall burn it with fire.” ’

Jer 21:11 “And to the house of the King of Yehudâh, say, ‘Hear the word of YĕHôVâH (יְהוָה),

Jer 21:12 ‘O house of Dawid! Thus said YĕHôVâH (יְהוָה), “Render right-ruling in the morning, and deliver him who has been robbed out of the hand of the oppressor, lest My wrath go out like fire and burn, with no one to quench it, because of the evil of your deeds.

Jer 21:13 “See, I am against you, O inhabitant of the valley, rock of the plain,” declares YĕHôVâH (יְהוָה), “who are saying, ‘Who would come down against us? And who would come into our dwellings?’

Jer 21:14 “And I shall punish you according to the fruit of your deeds,” declares YĕHôVâH (יְהוָה). “And I shall kindle a fire in its forest, and it shall consume all that is around her.” ’ ’

Jer 22:1 Thus said YĕHôVâH (יהוה), "Go down to the house of the King of Yehudâh. And there you shall speak this word,

Jer 22:2 and shall say, 'Hear the word of YĕHôVâH (יהוה), O King of Yehudâh, you who sit on the throne of Dawid, you and your servants and your people who enter these gates!

Jer 22:3 'Thus said YĕHôVâH (יהוה), "Do right-ruling and righteousness, and deliver him who is robbed out of the hand of the oppressor. Do not maltreat nor do violence to the stranger, the fatherless, or the widow, nor shed innocent blood in this place.

Jer 22:4 "For if you certainly do this word, then there shall enter in by the gates of this house sovereigns sitting on the throne of Dawid, riding on horses and in chariots, he and his servants and his people.

Jer 22:5 "But if you do not obey these words, I swear by Myself," declares YĕHôVâH (יהוה), "that this house shall become a ruin." ' "

Jer 22:6 For thus said YĕHôVâH (יהוה) to the house of the King of Yehudâh, "You are like Gil'ad to Me, the head of Leḇanon. But I shall make you a wilderness, and cities which are not inhabited.

Jer 22:7 "And I shall prepare destroyers against you, each with his weapons. And they shall cut down your choice cedars and throw them into the fire.

Jer 22:8 "And many gentiles shall pass by this city, and they shall say to one another, 'Why has YĕHôVâH (יהוה) done so to this great city?'

Jer 22:9 "Then they shall say, 'Because they have forsaken the covenant of YĕHôVâH (יהוה) their Elohîm (אלהים), and bowed themselves to other mighty ones and served them.' "

Jer 22:10 Do not weep for the dead, nor mourn for him. Weep bitterly for him who goes away, for he shall never come back nor see the land of his birth.

Jer 22:11 For thus said YĕHôVâH (יהוה) concerning Shallum son of Yoshiyahu, King of Yehudâh, who reigned instead of Yoshiyahu his father, who went from this place, "He shall never come back,

Jer 22:12 but he shall die in the place where they have exiled him, and not see this land again.

Jer 22:13 "Woe to him who builds his house without righteousness and his rooms without right-ruling, who uses his neighbour's service without wages and does not give him his wages,

Jer 22:14 who says, 'I am going to build myself a wide house with spacious rooms, and cut out windows for it, panelling it with cedar and painting it in red.'

Jer 22:15 "Do you reign because you enclose yourself in cedar? Did not your father eat and drink, and do right-ruling and righteousness? Then it was well with him.

Jer 22:16 "He defended the cause of the poor and needy – then it was well. Was this not to know Me?" declares YĕHôVâH (יהוה).

Jer 22:17 "But your eyes and your heart are only upon your own greedy gain, and on shedding innocent blood, and on oppression and on doing violence."

Jer 22:18 Therefore thus said YĕHôVâH (יהוה) concerning Yehoyaqim son of Yoshiyahu, King of Yehudâh, "Let them not lament for him: 'Alas, my brother!' or 'Alas, my sister!' Let them not lament for him: 'Alas, master!' or 'Alas, his excellency!' Jer 22:19 "He shall be buried with the burial of a donkey, dragged and thrown outside the gates of Yerushalayim.

Jer 22:20 "Go up to Leḇanon, and cry out, and lift up your voice in Bashan. And cry from Aḇarim, for all your lovers are destroyed.

Jer 22:21 "I have spoken to you in your ease, but you said, 'I do not listen.' This has been your way from your youth, for you did not obey My voice.

Jer 22:22 "Let all your shepherds be devoured by the wind, and your lovers go into captivity. Then you shall be ashamed and humiliated for all your evil.

Jer 22:23 "You who dwell in Leḇanon, being nested in the cedars, how you shall groan when pangs

come upon you, like the pains of a woman giving birth!

Jer 22:24 "As I live," declares **YēHôVâH (יהוה)**, "though Konyahu son of Yehoyaqim, King of Yehudâh, were the signet on My right hand, I would still pull you off from there;

Jer 22:25 and I shall give you into the hand of those who seek your life, and into the hand of those whose face you fear, into the hand of Nebukadretsar King of Babel and the hand of the Chaldeans.

Jer 22:26 "And I shall hurl you out, and your mother who bore you, into another land where you were not born, and there you shall die.

Jer 22:27 "But they shall not return to the land to which their being yearns to return.

Jer 22:28 "Is this man Konyahu a despised broken pot, or an undesirable vessel? Why are they hurled out, he and his descendants, and cast into a land which they do not know?

Jer 22:29 "O land, land, land! Hear the word of **YēHôVâH (יהוה)** !

Jer 22:30 "Thus said **YēHôVâH (יהוה)**, 'Write this man down as childless, a strong man who is not to prosper in his days, for none of his descendants shall prosper, sitting on the throne of Dawid, or rule any more in Yehudâh.' "

Jer 23:1 "Woe to the shepherds destroying and scattering the sheep of My pasture!" declares **YēHôVâH (יהוה)**.

Jer 23:2 Therefore thus said **YēHôVâH (יהוה) Elohim (אלהים)** of Yisra'el against the shepherds who feed My people, "You have scattered My flock, driven them away, and have not tended them. See, I am punishing you for the evil of your deeds," declares **YēHôVâH (יהוה)**.

Jer 23:3 "Therefore I shall gather the remnant of My flock out of all the lands where I have driven them, and shall bring them back to their fold. And they shall bear and increase.

Jer 23:4 "And I shall raise up shepherds over them, and they shall feed them. And they shall fear no

more, nor be discouraged, nor shall they be lacking," declares **YēHôVâH (יהוה)**.

Jer 23:5 "See, the days are coming," declares **YēHôVâH (יהוה)**, "when I shall raise for Dawid a Branch of righteousness, and a King shall reign and act wisely, and shall do right-ruling and righteousness in the earth.

Jer 23:6 "In His days Yehudâh shall be saved, and Yisra'el dwell safely. And this is His Name whereby He shall be called: ' **YēHôVâH (יהוה)** our Righteousness.'

Jer 23:7 "Therefore, see, the days are coming," declares **YēHôVâH (יהוה)**, "when they shall say no more, 'As **YēHôVâH (יהוה)** lives who brought up the children of Yisra'el out of the land of Mitsrayim,'

Jer 23:8 but, 'As **YēHôVâH (יהוה)** lives who brought up and led the seed of the house of Yisra'el out of the land of the north and from all the lands where I had driven them.' And they shall dwell on their own soil."

Jer 23:9 My heart within me is broken because of the prophets; all my bones shake. I am like a drunken man, and like a man overcome by wine, because of **YēHôVâH (יהוה)**, and because of His Holy words.

Jer 23:10 For the land is filled with adulterers; for the land mourns because of a curse. The pastures of the wilderness are dried up. And their course is evil, and their might is not right.

Jer 23:11 "For both prophet and priest have become defiled. Even in My house I have found their evil," declares **YēHôVâH (יהוה)**.

Jer 23:12 "Therefore their way is to them like slippery ways in the dark. They are driven on and they shall fall in them. For I bring evil on them, the year of their punishment," declares **YēHôVâH (יהוה)**.

Jer 23:13 "And I have seen folly in the prophets of Shomeron: they prophesied by Ba'al and led My people Yisra'el astray.

Jer 23:14 "And among the prophets of Yerushalayim I have seen a horrible matter: committing adultery and walking in falsehood. And

they strengthen the hands of evil ones, so that no one turns back from his evil. All of them are like Sedom to Me, and her inhabitants like Amorah.

Jer 23:15 “Therefore thus said YĕHôVâH (יהוה) of hosts concerning the prophets, ‘See, I am making them eat wormwood, and shall make them drink poisoned water. For defilement has gone out into all the land from the prophets of Yerushalayim.’ ”

Jer 23:16 Thus said YĕHôVâH (יהוה) of hosts, “Do not listen to the words of the prophets who prophesy to you, they lead you astray. They speak a vision of their own heart, not from the mouth of YĕHôVâH (יהוה).

Jer 23:17 “They keep on saying to those who despise Me, ‘YĕHôVâH (יהוה) has said you shall have peace.’ And to all who walk according to the stubbornness of their own heart they say, ‘No evil comes upon you.’ ”

Jer 23:18 For who has stood in the counsel of YĕHôVâH (יהוה), and has seen and heard His word? Who has listened to His word and obeyed it?

Jer 23:19 See, a storm of YĕHôVâH (יהוה) shall go forth in a rage, a whirling storm! It whirls on the head of the wrong.

Jer 23:20 The displeasure of YĕHôVâH (יהוה) shall not turn back until He has done and established the purposes of His heart. In the latter days you shall understand it perfectly.

Jer 23:21 “I did not send these prophets, yet they ran. I have not spoken to them, yet they prophesied.

Jer 23:22 “But if they had stood in My counsel, then they would have let My people hear My Words, and they would have turned them from their evil way and from the evil of their deeds.

Jer 23:23 “Am I an Elohîm (אלהים) close by,” declares YĕHôVâH (יהוה), “and not an Elohîm (אלהים) afar off?

Jer 23:24 “If anyone is hidden in secret places, would I not see him?” declares YĕHôVâH (יהוה). “Do I not fill the heavens and earth?” declares YĕHôVâH (יהוה).

Jer 23:25 “I have heard what the prophets have said who prophesy falsehood in My Name, saying, ‘I have dreamed, I have dreamed!’

Jer 23:26 “Till when shall it be in the heart of the prophets? – the prophets of falsehood and prophets of the deceit of their own heart,

Jer 23:27 who try to make My people forget My Name by their dreams which everyone relates to his neighbour, as their fathers forgot My Name for Ba'al.

Jer 23:28 “The prophet who has a dream, let him relate the dream, and he who has My Word, let him speak My Word in truth. What is the chaff to the wheat?” declares YĕHôVâH (יהוה).

Jer 23:29 “Is not My Word like a fire?” declares YĕHôVâH (יהוה), “and like a hammer that shatters a rock?

Jer 23:30 “Therefore see, I am against the prophets,” declares YĕHôVâH (יהוה), “who steal My Words every one from his neighbour.

Jer 23:31 “See, I am against the prophets,” declares YĕHôVâH (יהוה), “who use their tongues and say, ‘He declares.’

Jer 23:32 “See, I am against those who prophesy false dreams,” declares YĕHôVâH (יהוה), “and relate them, and lead My people astray by their falsehoods and by their reckless boasting. But I Myself did not send them nor have I commanded them. And they do not profit this people at all,” declares YĕHôVâH (יהוה).

Jer 23:33 “And when these people or the prophet or the priest ask you, saying, ‘What is the message of YĕHôVâH (יהוה)?’ then you shall say to them, ‘What message?’ I shall forsake you,” declares YĕHôVâH (יהוה).

Jer 23:34 “As for the prophet and the priest and the people who say, ‘The message of YĕHôVâH (יהוה),’ I shall punish that man and his house.

Jer 23:35 “This is what each one says to his neighbour, and each one to his brother, ‘What has YĕHôVâH (יהוה) answered?’ and, ‘What has YĕHôVâH (יהוה) spoken?’

Jer 23:36 “But the message of YĕHôVâH (יהוה) you no longer remember! For every man’s message is his own word, for you have changed the Words of the living Elohim (אלהים), YĕHôVâH (יהוה) of hosts, our Elohim (אלהים)!”

Jer 23:37 “This is what you say to the prophet, ‘What has YĕHôVâH (יהוה) answered you?’ and, ‘What has YĕHôVâH (יהוה) spoken?’

Jer 23:38 “But since you say, ‘The message of YĕHôVâH (יהוה)!’ therefore thus said YĕHôVâH (יהוה), ‘Because you say this word, “The message of YĕHôVâH (יהוה)!” and I have sent to you, saying, “Do not say, ‘The message of YĕHôVâH (יהוה)!’”

Jer 23:39 therefore see, I, I shall utterly forget you and cast you away from My presence, along with the city that I gave you and your fathers.

Jer 23:40 ‘And I shall put an everlasting reproach on you, and an everlasting shame that is not forgotten.’”

Jer 24:1 YĕHôVâH (יהוה) showed me, and look, there were two baskets of figs set before the Hēkal of YĕHôVâH (יהוה), after Nebukadrets-tsar King of Babel had exiled Yekonyahu son of Yehoyaqim, King of Yehudah, and the heads of Yehudah with the craftsmen and smiths, from Yerushalayim, and had brought them to Babel.

Jer 24:2 One basket had very good figs, like the figs that are first ripe. And the other basket had very spoilt figs which could not be eaten, they were so spoilt.”

Jer 24:3 And YĕHôVâH (יהוה) said to me, “What do you see, Yirmeyahu?” And I said, “Figs, the good figs, very good. And the spoilt, very spoilt, which could not be eaten, they are so spoilt.”

Jer 24:4 Again the word of YĕHôVâH (יהוה) came to me, saying,

Jer 24:5 “Thus said YĕHôVâH (יהוה), the Elohim (אלהים) of Yisra’el, ‘Like these good figs, so do I acknowledge the exiles of Yehudah, whom I have sent out of this place for their own good, into the land of the Chaldeans.

Jer 24:6 ‘And I shall set My eyes on them for good, and shall bring them back to this land. And I shall build them and not pull them down, and shall plant them and not pluck them up.

Jer 24:7 ‘And I shall give them a heart to know Me, that I am YĕHôVâH (יהוה). And they shall be My people and I shall be their Elohim (אלהים), for they shall turn back to Me with all their heart.

Jer 24:8 ‘And as the spoilt figs that could not be eaten because they are so spoilt,’ for thus said YĕHôVâH (יהוה), ‘so do I give up Tsidqiyahu, the King of Yehudah, his heads, the rest of Yerushalayim who remain in this land, and those who dwell in the land of Mitsrayim.

Jer 24:9 ‘And I shall make them a horror to all the reigns of the earth, for evil, to be a reproach and a byword, a mockery and a curse, in all the places to which I drive them.

Jer 24:10 ‘And I shall send the sword, the scarcity of food, and the pestilence among them, till they are consumed from the land that I gave to them and their fathers.’”

Jer 25:1 The word that came to Yirmeyahu concerning all the people of Yehudah, in the fourth year of Yehoyaqim son of Yoshiyahu, the King of Yehudah, which was the first year of Nebukadrettsar King of Babel,

Jer 25:2 which Yirmeyahu the prophet spoke to all the people of Yehudah and to all the inhabitants of Yerushalayim, saying,

Jer 25:3 “From the thirteenth year of Yoshiyahu son of Amon, King of Yehudah, even to this day, this is the twenty-third year in which the word of YĕHôVâH (יהוה) has come to me. And I have spoken to you, rising early and speaking, but you have not listened.

Jer 25:4 “Moreover, YĕHôVâH (יהוה) has sent to you all His servants the prophets, rising early and sending them, but you have not listened nor inclined your ear to hear,

Jer 25:5 saying, ‘Turn back now everyone from his evil way and from the evil of your deeds, and dwell

on the soil which YĕHôVâH (יהוה) has given to you and your fathers forever and ever.

Jer 25:6 'And do not go after other mighty ones to serve them and to bow down to them. And do not provoke Me with the works of your hands, so that I do you no evil.'

Jer 25:7 "But you did not listen to Me," declares YĕHôVâH (יהוה), "so as to provoke Me with the works of your hands, for your own evil.

Jer 25:8 "Therefore thus said YĕHôVâH (יהוה) of hosts, 'Because you did not obey My words,

Jer 25:9 see, I am sending and taking all the tribes of the north,' declares YĕHôVâH (יהוה), 'and Neḅuḱaḏretsar the King of Babel, My servant, and shall bring them against this land and against its inhabitants, and against these nations all around, and shall put them under the ban, and make them an astonishment, and a hissing, and everlasting ruins.

Jer 25:10 'And I shall banish from them the voice of rejoicing and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones and the light of the lamp.

Jer 25:11 'And all this land shall be a ruin and a waste, and these nations shall serve the King of Babel seventy years.

Jer 25:12 'And it shall be, when seventy years are completed, that I shall punish the King of Babel and that nation, the land of the Chaldeans, for their crookedness,' declares YĕHôVâH (יהוה), 'and shall make it everlasting ruins.

Jer 25:13 'And I shall bring on that land all My words which I have pronounced against it, all that is written in this book, which Yirmeyahu has prophesied concerning all the nations.

Jer 25:14 'For they too shall be enslaved by many nations and great sovereigns. And I shall repay them according to their deeds and according to the works of their hands.' "

Jer 25:15 For thus said YĕHôVâH (יהוה) Elohim (אלהים) of Yisra'el to me, "Take this wine cup of

wrath from My hand, and make all the nations, to whom I send you, drink it.

Jer 25:16 "And they shall drink, and shake, and go mad because of the sword that I am sending among them."

Jer 25:17 I then took the cup from the hand of YĕHôVâH (יהוה), and made all the nations drink, to whom YĕHôVâH (יהוה) had sent me,

Jer 25:18 namely Yerushalayim and the cities of Yehuḏah, and its sovereigns, its heads, to make them a ruin, an object of astonishment, a hissing, and a curse, as it is this day;

Jer 25:19 Pharaoh King of Mitsrayim, and his servants, and his heads, and all his people;

Jer 25:20 and all the mixed multitude, and all the sovereigns of the land of Uts, and all the sovereigns of the land of the Philistines – even Ashqelon, and Azzah, and Eqron, and the remnant of Ashdod;

Jer 25:21 Eḏom, and Mo'ab, and the children of Ammon;

Jer 25:22 and all the sovereigns of Tsor, and all the sovereigns of Tsidon, and the sovereigns of the coastlands which are beyond the sea;

Jer 25:23 Deḏan, and Tëma, and Buz, and all who are in the farthest corners;

Jer 25:24 and all the sovereigns of Arabia and all the sovereigns of the mixed multitude who dwell in the wilderness;

Jer 25:25 and all the sovereigns of Zimri, and all the sovereigns of Ėylam, and all the sovereigns of the Medes;

Jer 25:26 and all the sovereigns of the north, far and near, one with another, and all the reigns of the earth which are on the face of the ground. Also the King of Shëshaḱ shall drink after them.

Jer 25:27 "And you shall say to them, 'Thus said YĕHôVâH (יהוה) of hosts, the Elohim (אלהים) of Yisra'el, "Drink, be drunk, and vomit! Fall and rise no more, because of the sword which I am sending among you." '

Jer 25:28 "And it shall be, when they refuse to take the cup from your hand to drink, then you shall say

to them, 'Thus said YĕHôVâH (יהוה) of hosts, "You shall drink!

Jer 25:29 "For look, I am beginning to bring evil upon the city which is called by My Name, and should you be entirely unpunished? You are not going unpunished, for I am calling for a sword on all the inhabitants of the earth," declares YĕHôVâH (יהוה) of hosts.'

Jer 25:30 "And you shall prophesy against them all these words, and say to them, ' YĕHôVâH (יהוה) roars from on high, and utters His voice from His Holy dwelling place. He roars mightily over His fold, a shout as those who tread the grapes, against all the inhabitants of the earth.

Jer 25:31 "Tumult shall come to the ends of the earth, for YĕHôVâH (יהוה) has a controversy with the nations. He shall enter into judgment with all flesh. The wrong He shall give to the sword,' declares YĕHôVâH (יהוה)."

Jer 25:32 Thus said YĕHôVâH (יהוה) of hosts, "See, evil is going forth from nation to nation, and a great whirlwind is raised up from the farthest parts of the earth.

Jer 25:33 "And in that day the slain of YĕHôVâH (יהוה) shall be from one end of the earth even to the other end of the earth. They shall not be lamented, or gathered, or buried, for they are dung on the face of the ground.

Jer 25:34 "Howl, you shepherds, and cry! And roll yourselves in the ashes, you leaders of the flock! For the days of your slaughter and your scatterings are completed, and you shall fall like a choice vessel.

Jer 25:35 "And a place of refuge shall perish from the shepherds, and escape from the leaders of the flock.

Jer 25:36 "Hear the cry of the shepherds, and a wailing of the leaders of the flock, for YĕHôVâH (יהוה) is ravaging their pasture!

Jer 25:37 "And the pastures of peace shall be cut down because of the burning displeasure of YĕHôVâH (יהוה).

Jer 25:38 "Like a lion He shall leave His hiding place, for their land shall become a waste because of the sword of oppressors, and because of His burning displeasure."

Jer 26:1 In the beginning of the reign of Yehoyaqim the son of Yoshiyahu, the King of Yehudah, this word came from YĕHôVâH (יהוה), saying,

Jer 26:2 "Thus said YĕHôVâH (יהוה), 'Stand in the courtyard of the House of YĕHôVâH (יהוה), and speak to all the cities of Yehudah, which come to bow themselves in the House of YĕHôVâH (יהוה), all the words that I command you to speak to them. Do not diminish a word.

Jer 26:3 'If so be that they listen and each turn from his evil way, then I shall repent of the evil that I plan to do to them, because of the evil of their deeds.'

Jer 26:4 "And you shall say to them, 'Thus said YĕHôVâH (יהוה), "If you do not listen to Me, to walk in My Law which I set before you,

Jer 26:5 to listen to the words of My servants the prophets I am sending you, even rising up early and sending them – though you have not listened – Jer 26:6 then I shall make this house like Shiloh, and make this city a curse to all the nations of the earth." ' ' "

Jer 26:7 And the priests and the prophets and all the people heard Yirmeyahu speaking these words in the House of YĕHôVâH (יהוה).

Jer 26:8 And it came to be, when Yirmeyahu had ended speaking all that YĕHôVâH (יהוה) had commanded him to speak to all the people, that the priests and the prophets and all the people seized him, saying, "You shall certainly die!

Jer 26:9 "Why have you prophesied in the Name of YĕHôVâH (יהוה), saying, 'This house shall be like Shiloh, and this city be dried up, without an inhabitant'?" And all the people were gathered against Yirmeyahu in the House of YĕHôVâH (יהוה).

Jer 26:10 And the heads of Yehudah heard this, and they came up from the sovereign's house to the House of YĕHôVâH (יהוה) and sat down in the

entrance of the new gate of the House of YĕHôVâH (יהוה).

Jer 26:11 And the priests and the prophets spoke to the heads and all the people, saying, "A death sentence for this man! For he has prophesied against this city, as you have heard with your ears."

Jer 26:12 And Yirmeyahu spoke to all the heads and all the people, saying, "YĕHôVâH (יהוה) sent me to prophesy against this house and against this city with all the words you heard.

Jer 26:13 "And now, make good your ways and your deeds, and obey the voice of YĕHôVâH (יהוה) your Elohim (אלהים), then YĕHôVâH (יהוה) shall relent concerning the evil He has pronounced against you.

Jer 26:14 "And I, look I am in your hand. Do with me as seems good and right to you.

Jer 26:15 "But know for certain that if you put me to death, you are bringing innocent blood on yourselves, and on this city, and on its inhabitants. For truly YĕHôVâH (יהוה) has sent me to you to speak all these words in your hearing."

Jer 26:16 Then the heads and all the people said to the priests and the prophets, "No death sentence for this man. For he has spoken to us in the Name of YĕHôVâH (יהוה) our Elohim (אלהים)."

Jer 26:17 And some of the elders of the land rose up and spoke to all the assembly of the people, saying,

Jer 26:18 "Mikayah of Moresheth prophesied in the days of Hizqiyahu the King of Yehudah, and he spoke to all the people of Yehudah, saying, 'Thus said YĕHôVâH (יהוה) of hosts, "Tsiyon shall become a ploughed field, and Yerushalayim be heaps, and the mountain of the House like the bare hills of the forest." '

Jer 26:19 "Did Hizqiyahu King of Yehudah and all Yehudah indeed put him to death? Did he not fear YĕHôVâH (יהוה) and seek the favour of YĕHôVâH (יהוה)? And the Master relented concerning the evil which He had pronounced against them. But we are doing great evil against ourselves."

Jer 26:20 There was however a man who prophesied in the Name of YĕHôVâH (יהוה), Uriyahu the son of Shemayahu of Qiryath Ye'arim, who prophesied against this city and against this land according to all the words of Yirmeyahu.

Jer 26:21 And when Yehoyaqim the sovereign, with all his mighty men and all the heads, heard his words, the sovereign sought to put him to death. But Uriyahu heard of it, and was afraid and fled, and went to Mitsrayim.

Jer 26:22 Then Yehoyaqim the sovereign sent men to Mitsrayim: Elnathan the son of Akbor, and some men who went with him to Mitsrayim.

Jer 26:23 And they brought Uriyahu from Mitsrayim and brought him to Yehoyaqim the sovereign, who smote him with the sword and threw his dead body into the graves of the common people.

Jer 26:24 However, the hand of Ahiqam son of Shaphan was with Yirmeyahu, so as not to give him into the hand of the people to put him to death.

Jer 27:1 In the beginning of the reign of Yehoyaqim son of Yoshiyahu, the King of Yehudah, this word came to Yirmeyah from YĕHôVâH (יהוה), saying,

Jer 27:2 "This is what YĕHôVâH (יהוה) said to me, 'Make for yourselves bands and yokes. Then you shall put them on your neck,

Jer 27:3 and shall send them to the King of Edom, and the King of Mo'ab, and the King of the Ammonites, and the King of Tsor, and the King of Tsidon, by the hand of the messengers who come to Yerushalayim to Tsidqiyahu, the King of Yehudah.

Jer 27:4 'And you shall command them to say to their masters, "Thus said YĕHôVâH (יהוה) of hosts, the Elohim (אלהים) of Yisra'el, 'Say this to your masters,'

Jer 27:5 'I have made the earth, the man and the beast that are on the face of the earth, by My great power and by My outstretched arm. And I shall give it to whom it seemed right in My eyes.

Jer 27:6 'And now, I have given all these lands into the hand of Neḅuḱaḏnetšsar the King of Baḅel, My servant. And the beasts of the field I have also given him to serve him.

Jer 27:7 'And all nations shall serve him and his son and his son's son, until the time of his land comes. And then many nations and great sovereigns shall make him serve them.

Jer 27:8 'And it shall be, the nation and reign that do not serve Neḅuḱaḏnetšsar the King of Baḅel, and the one that does not put its neck under the yoke of the King of Baḅel, that nation I shall punish,' declares YēHôVâH (יהוה), 'with the sword, and the scarcity of food, and the pestilence, until I have consumed them by his hand.

Jer 27:9 'So do not listen to your prophets, or to your diviners, or to your dreamers, or to your observers of clouds, or your sorcerers, who speak to you, saying, "Do not serve the King of Baḅel."

Jer 27:10 'For they are prophesying falsehood to you, to remove you far from your land. And I shall drive you out, and you shall perish.

Jer 27:11 'But the nations that bring their necks under the yoke of the King of Baḅel and serve him, I shall leave in their own land,' declares YēHôVâH (יהוה), 'and they shall till it and dwell in it.' "

Jer 27:12 And I spoke to Tsidqiyah the King of Yehuḏah according to all these words, saying, "Bring your necks under the yoke of the King of Baḅel, and serve him and his people, and live!

Jer 27:13 "Why should you die, you and your people, by the sword, by the scarcity of food, and by the pestilence, as YēHôVâH (יהוה) has spoken against the nation that does not serve the King of Baḅel?

Jer 27:14 "Do not listen to the words of the prophets who speak to you, saying, 'Do not serve the King of Baḅel,' for they prophesy falsehood to you,

Jer 27:15 for I have not sent them," declares YēHôVâH (יהוה), "yet they prophesy falsehood in My Name, in order that I drive you out. Then you

shall perish, you and the prophets who prophesy to you."

Jer 27:16 Then I spoke to the priests and to all this people, saying, "Thus said YēHôVâH (יהוה), 'Do not listen to the words of your prophets who are prophesying to you, saying, "See, the vessels of the House of YēHôVâH (יהוה) are brought back from Baḅel soon now," for they prophesy falsehood to you.

Jer 27:17 'Do not listen to them. Serve the King of Baḅel, and live! Why should this city become a ruin?

Jer 27:18 'But if they are prophets, and if the word of YēHôVâH (יהוה) is with them, let them now make intercession to YēHôVâH (יהוה) of hosts, that the vessels which are left in the House of YēHôVâH (יהוה), and in the house of the King of Yehuḏah, and at Yerushalayim, shall not go to Baḅel.'

Jer 27:19 "For thus said YēHôVâH (יהוה) of hosts concerning the columns, and concerning the Sea, and concerning the stands, and concerning the remainder of the vessels which are left in this city, Jer 27:20 which Neḅuḱaḏnetšsar the King of Baḅel did not take, when he exiled Yeḱonyah the son of Yehoyaqim, the King of Yehuḏah, from Yerushalayim to Baḅel, and all the nobles of Yehuḏah and Yerushalayim –

Jer 27:21 thus said YēHôVâH (יהוה) of hosts, the Elohîm (אלהים) of Yisra'el, concerning the vessels that remain in the House of YēHôVâH (יהוה), and in the house of the King of Yehuḏah and of Yerushalayim:

Jer 27:22 'They shall be brought to Baḅel, and be there until the day that I visit them,' declares YēHôVâH (יהוה). 'Then I shall bring them back and restore them to this place.' "

Jer 28:1 And it came to be in that year, at the beginning of the reign of Tsidqiyah King of Yehuḏah, in the fourth year and in the fifth month, that Ḥananyah son of Azzur the prophet, who was from Giḅ'on, spoke to me in the House of YēHôVâH

(יהוה) in the presence of the priests and of all the people, saying,

Jer 28:2 “Thus spoke YĕHôVâH (יהוה) of hosts, the Elohim (אלהים) of Yisra’ël, saying, ‘I have broken the yoke of the King of Babel.

Jer 28:3 ‘Within two years I am going to bring back to this place all the vessels of the House of YĕHôVâH (יהוה), that Neḅuḱaḍnetstsar King of Babel removed from this place and took to Babel.

Jer 28:4 ‘And I am going to bring back to this place Yeḱonyah son of Yehoyaqim, King of Yehuḏah, with all the exiles of Yehuḏah who went to Babel,’ declares YĕHôVâH (יהוה), ‘for I am going to break the yoke of the King of Babel.’ ”

Jer 28:5 Then the prophet Yirmeyah spoke to the prophet Ḥananyah in the presence of the priests and in the presence of all the people who stood in the House of YĕHôVâH (יהוה),

Jer 28:6 and the prophet Yirmeyah said, “Amën! YĕHôVâH (יהוה) do so! YĕHôVâH (יהוה) establish your words which you have prophesied, to bring back the vessels of the House of YĕHôVâH (יהוה) and all the exiles from Babel to this place!

Jer 28:7 “Only, hear now this word that I speak in your hearing and in the hearing of all the people:

Jer 28:8 “The prophets who have been before me and before you of old prophesied against many lands and great reigns, of battle and of evil and of pestilence.

Jer 28:9 “The prophet who prophesies of peace – when the word of the prophet comes to pass, that prophet is known as one whom YĕHôVâH (יהוה) has truly sent.”

Jer 28:10 And Ḥananyah the prophet took the yoke off the prophet Yirmeyah’s neck and broke it.

Jer 28:11 And Ḥananyah spoke in the presence of all the people, saying, “Thus said YĕHôVâH (יהוה), ‘So I shall break the yoke of Neḅuḱaḍnetstsar King of Babel from the neck of all nations within two years.’ ” And the prophet Yirmeyah went his way.

Jer 28:12 And the word of YĕHôVâH (יהוה) came to Yirmeyah, after Ḥananyah the prophet had broken

the yoke from the neck of the prophet Yirmeyah, saying,

Jer 28:13 “Go and speak to Ḥananyah, saying, ‘Thus said YĕHôVâH (יהוה), “You have broken the yokes of wood, but you shall make yokes of iron instead.”

Jer 28:14 ‘For thus said YĕHôVâH (יהוה) of hosts, the Elohim (אלהים) of Yisra’ël, “I have put a yoke of iron on the neck of all these nations, to serve Neḅuḱaḍnetstsar King of Babel. And they shall serve him. And I have also given him the beasts of the field.” ’ ”

Jer 28:15 And the prophet Yirmeyah said to Ḥananyah the prophet, “Listen, please, Ḥananyah, YĕHôVâH (יהוה) has not sent you, but you have made this people trust in falsehood.

Jer 28:16 “Therefore thus said YĕHôVâH (יהוה), ‘See, I am sending you away from the face of the earth. This year you shall die, for you have spoken apostasy against YĕHôVâH (יהוה).’ ”

Jer 28:17 And Ḥananyah the prophet died the same year, in the seventh month.

Jer 29:1 And these are the words of the letter which Yirmeyah the prophet sent from Yerushalayim to the rest of the elders of the exile, and to the priests, and to the prophets and to all the people whom Neḅuḱaḍnetstsar had exiled from Yerushalayim to Babel –

Jer 29:2 after Yeḱonyah the sovereign, and the sovereignty mother, and the eunuchs, and the heads of Yehuḏah and Yerushalayim, and the craftsmen, and the smiths had gone into exile from Yerushalayim –

Jer 29:3 by the hand of El’asah son of Shaphan, and Gemaryah the son of Ḥilqiyah, whom Tsıdḱiyah King of Yehuḏah sent to Babel, to Neḅuḱaḍnetstsar the King of Babel, saying,

Jer 29:4 “Thus said YĕHôVâH (יהוה) of hosts, Elohim (אלהים) of Yisra’ël, to all the exiles whom I exiled from Yerushalayim to Babel,

Jer 29:5 ‘Build houses and dwell in them, plant gardens and eat their fruit.

Jer 29:6 'Take wives and bring forth sons and daughters. And take wives for your sons and give your daughters to husbands, and let them bear sons and daughters, and be increased there, and not diminished.

Jer 29:7 'And seek the peace of the city where I have exiled you, and pray to YĕHôVâH (יהוה) for it, for in its peace you have peace.'

Jer 29:8 "For thus said YĕHôVâH (יהוה) of hosts, Elohîm (אלהים) of Yisra'el, 'Let not your prophets and your diviners who are in your midst deceive you, neither listen to the dreams which you are dreaming.

Jer 29:9 'For they are prophesying falsely to you in My Name. I have not sent them,' declares YĕHôVâH (יהוה).

Jer 29:10 "For thus said YĕHôVâH (יהוה), 'When seventy years are completed, at Babel I shall visit you and establish My good word toward you, to bring you back to this place.

Jer 29:11 'For I know the plans I am planning for you,' declares YĕHôVâH (יהוה), 'plans of peace and not of evil, to give you a future and an expectancy.

Jer 29:12 'Then you shall call on Me, and shall come and pray to Me, and I shall listen to you.

Jer 29:13 'And you shall seek Me, and shall find Me, when you search for Me with all your heart.

Jer 29:14 'And I shall be found by you,' declares YĕHôVâH (יהוה), 'and I shall turn back your captivity, and shall gather you from all the gentiles and from all the places where I have driven you, declares YĕHôVâH (יהוה). And I shall bring you back to the place from which I have exiled you.'

Jer 29:15 "Because you have said, 'YĕHôVâH (יהוה) has raised up prophets for us in Babel' –

Jer 29:16 thus said YĕHôVâH (יהוה) concerning the sovereign who sits on the throne of Dawid, concerning all the people who dwell in this city, and concerning your brothers who have not gone out with you into exile,

Jer 29:17 thus said YĕHôVâH (יהוה) of hosts, 'See, I am sending on them the sword, the scarcity of

food, and the pestilence. And I shall make them like spoilt figs, so spoilt as to be uneatable.

Jer 29:18 'And I shall pursue them with the sword, with scarcity of food, and with pestilence. And I shall make them a horror among all the reigns of the earth, to be a curse, and an astonishment, and a hissing, and a reproach among all the gentiles where I have driven them.

Jer 29:19 'For they did not heed My words,' declares YĕHôVâH (יהוה), 'which I sent to them by My servants the prophets, rising up early and sending them, yet you did not listen,' declares YĕHôVâH (יהוה).

Jer 29:20 "You, therefore, hear the word of YĕHôVâH (יהוה), all you exiles whom I have sent from Yerushalayim to Babel.

Jer 29:21 "Thus said YĕHôVâH (יהוה) of hosts, the Elohîm (אלהים) of Yisra'el, concerning Ahab son of Qolayah, and Tsidqiyahu son of Ma'asëyah, who are prophesying falsely to you in My Name, 'See, I am giving them into the hand of Nebukadretsar King of Babel, and he shall smite them before your eyes.

Jer 29:22 'And because of them all the exiles of Yehudah who are in Babel shall use a curse, saying, "YĕHôVâH (יהוה) make you like Tsidqiyahu and Ahab, whom the King of Babel roasted in the fire,"

Jer 29:23 because they have done wickedness in Yisra'el, and committed adultery with their neighbours' wives, and have spoken a word in My Name falsely which I have not commanded them. And I am He who knows, and a witness,' declares YĕHôVâH (יהוה).

Jer 29:24 "And speak to Shemayahu the Neḥelamite, saying,

Jer 29:25 "Thus speaks YĕHôVâH (יהוה) of hosts, the Elohîm (אלהים) of Yisra'el, saying, 'Because you have sent letters in your name to all the people who are at Yerushalayim, to Tsephanyah son of Ma'asëyah the priest, and to all the priests, saying,

Jer 29:26 "YĕHôVâH (יהוה) has made you priest instead of Yehoyada the priest, so that there are

overseers in the House of YēHôVâH (יהוה) over everyone who is mad and makes himself a prophet, that you should put him in the stocks and in the iron collar.

Jer 29:27 "So why have you not reproved Yirmeyahu of Anathoth who makes himself a prophet to you?

Jer 29:28 "For he has sent to us in Babel, saying, 'This captivity is long – build houses and dwell in them, and plant gardens and eat their fruit.' " " "

Jer 29:29 And Tsephanyah the priest read this letter in the hearing of Yirmeyahu the prophet.

Jer 29:30 Then the word of YēHôVâH (יהוה) came to Yirmeyahu, saying,

Jer 29:31 "Send to all those in exile, saying, 'Thus said YēHôVâH (יהוה) concerning Shemayah the Neḥelamite, "Because Shemayah has prophesied to you, and I have not sent him, and he has made you to trust on falsehood,"

Jer 29:32 therefore thus said YēHôVâH (יהוה), "See, I am bringing punishment upon Shemayah the Neḥelamite and his seed: he shall have no one to dwell among this people, nor is he to see the good that I am about to do for My people," declares YēHôVâH (יהוה), "because he has spoken apostasy against YēHôVâH (יהוה)." " "

Jer 30:1 The word that came to Yirmeyahu from YēHôVâH (יהוה), saying,

Jer 30:2 "Thus spoke YēHôVâH (יהוה) Elohim (אלהים) of Yisra'el, saying, 'Write in a book for yourself all the words that I have spoken to you.

Jer 30:3 'For look, the days are coming,' declares YēHôVâH (יהוה), 'when I shall turn back the captivity of My people Yisra'el and Yehuḏah,' declares YēHôVâH (יהוה), 'and I shall bring them back to the land that I gave to their fathers, and let them possess it.' "

Jer 30:4 And these are the words YēHôVâH (יהוה) spoke concerning Yisra'el and Yehuḏah.

Jer 30:5 "For this is what YēHôVâH (יהוה) said, 'We have heard a voice of trembling, of fear, and not of peace.

Jer 30:6 'Ask now, and see if a man is giving birth. Why do I see every man with his hands on his loins like a woman in labour, and all faces turned pale? Jer 30:7 'Oh! For great is that day, there is none like it. And it is the time of Ya'aqob's distress, but he shall be saved out of it.

Jer 30:8 'And it shall be in that day,' declares YēHôVâH (יהוה) of hosts, 'that I break his yoke from your neck, and tear off your bonds, and foreigners no more enslave them.

Jer 30:9 'And they shall serve YēHôVâH (יהוה) their Elohim (אלהים) and Dawid their sovereign, whom I raise up for them.

Jer 30:10 'And you, do not fear, O Ya'aqob My servant,' declares YēHôVâH (יהוה), 'nor be discouraged, O Yisra'el. For look, I am saving you from afar, and your seed from the land of their captivity. And Ya'aqob shall return, and have rest and be at ease, with no one to trouble him.

Jer 30:11 'For I am with you,' declares YēHôVâH (יהוה), 'to save you. Though I make a complete end of all gentiles where I have scattered you, yet I do not make a complete end of you. But I shall reprove you in judgment, and by no means leave you unpunished.'

Jer 30:12 "For thus said YēHôVâH (יהוה), 'Your breach is incurable, your wound is grievous.

Jer 30:13 'No one pleads your cause, to bind up. There are no healing medicines for you.

Jer 30:14 'All those loving you have forgotten you, they do not seek you. For I smote you as an enemy smites, with cruel chastisement, because your crookedness is great, your sins have increased.

Jer 30:15 'Why do you cry about your breach? Your pain is incurable. Because of your many crookednesses, because your sins have increased, I have done this to you.

Jer 30:16 'However, all those who devour you shall be devoured. And all your adversaries, every one of them, shall go into captivity. And those who exploit you shall be exploited, and all who prey upon you I shall make a prey.

Jer 30:17 'For I restore health to you and heal you of your wounds,' declares YĕHôVâH (יהוה), 'for they have called you an outcast saying, "This is Tsiyon, no one is seeking her."'

Jer 30:18 "Thus said YĕHôVâH (יהוה), 'See, I turn back the captivity of Ya'aqob's tents, and have compassion on his dwelling places. And the city shall be built upon its own mound, and the palace stand on its right place.

Jer 30:19 'And out of them shall arise thanksgiving and the voice of those who are laughing. And I shall increase them, and they shall not diminish. And I shall esteem them, and they shall not be small.

Jer 30:20 'And his children shall be as before, and his congregation shall be established before Me. And I shall punish all who oppress them.

Jer 30:21 'And his Prince shall be from him, and his Ruler shall come from among him. And I shall bring him near, and he shall approach Me, for who is this who pledged his heart to approach Me?' declares YĕHôVâH (יהוה).

Jer 30:22 'And you shall be My people, and I shall be your Elohîm (אלהים).'

Jer 30:23 See, the storm of YĕHôVâH (יהוה) shall go forth in a rage, a whirling storm! It bursts upon the head of the wrong.

Jer 30:24 The burning displeasure of YĕHôVâH (יהוה) shall not turn back until He has done and established the purposes of His heart. In the latter days you shall understand it.

Jer 31:1 "At that time," declares YĕHôVâH (יהוה), "I shall be the Elohîm (אלהים) of all the clans of Yisra'el, and they shall be My people."

Jer 31:2 Thus said YĕHôVâH (יהוה), "A people escaped from the sword found favour in the wilderness, Yisra'el, when it went to find rest."

Jer 31:3 YĕHôVâH (יהוה) appeared to me from afar, saying, "I have loved you with an everlasting love, therefore I shall draw you with kindness.

Jer 31:4 "I am going to build you again. And you shall be rebuilt, O maiden of Yisra'el! Again you

shall take up your tambourines, and go forth in the dances of those who rejoice.

Jer 31:5 "Again you shall plant vines on the mountains of Shomeron. The planters shall plant and treat them as common.

Jer 31:6 "For there shall be a day when the watchmen cry on Mount Ephrayim, 'Arise, and let us go up to Tsiyon, to YĕHôVâH (יהוה) our Elohîm (אלהים).'

Jer 31:7 For thus said YĕHôVâH (יהוה), "Sing with gladness for Ya'aqob, and shout among the chief of the nations. Cry out, give praise, and say, 'O YĕHôVâH (יהוה), save Your people, the remnant of Yisra'el!'

Jer 31:8 "See, I am bringing them from the land of the north, and shall gather them from the ends of the earth, among them the blind and the lame, those with child and those in labour, together – a great assembly returning here.

Jer 31:9 "With weeping they shall come, and with their prayers I bring them. I shall make them walk by rivers of waters, in a straight way in which they do not stumble. For I shall be a Father [Abba אבא] to Yisra'el, and Ephrayim – he is My first-born.

Jer 31:10 "Hear the word of YĕHôVâH (יהוה), O gentiles, and declare it in the isles afar off, and say, 'He who scattered Yisra'el gathers him, and shall guard him as a shepherd his flock.'

Jer 31:11 "For YĕHôVâH (יהוה) shall ransom Ya'aqob, and redeem him from the hand of one stronger than he.

Jer 31:12 "And they shall come in and shall sing on the height of Tsiyon, and stream to the goodness of YĕHôVâH (יהוה), for grain and for new wine and for oil, and for the young of the flock and the herd.

And their being shall be like a well-watered garden, and never languish again.

Jer 31:13 "Then shall a maiden rejoice in a dance, and young men and old, together. And I shall turn their mourning to joy, and shall comfort them, and shall make them rejoice from their sorrow,

Jer 31:14 and shall fill the being of the priests with fatness. And My people shall be satisfied with My goodness,” declares YĕHôVâH (יהוה).

Jer 31:15 Thus said YĕHôVâH (יהוה), “A voice was heard in Ramah, wailing, bitter weeping, Raḥël weeping for her children, refusing to be comforted for her children, because they are no more.”

Jer 31:16 Thus said YĕHôVâH (יהוה), “Hold back your voice from weeping, and your eyes from tears, for there is a reward for your work,” declares YĕHôVâH (יהוה), “and they shall return from the land of the enemy.

Jer 31:17 “And there is expectancy for your latter end,” declares YĕHôVâH (יהוה), “and your children shall return to their own country.

Jer 31:18 “I have clearly heard Ephrayim lamenting, ‘You have chastised me, and I was chastised, like an untrained calf. Turn me back, and I shall turn back, for You are YĕHôVâH (יהוה) my Elohim (אלהים).

Jer 31:19 ‘For after my turning back, I repented. And after I was instructed, I struck myself on the thigh. I was ashamed, even humiliated, for I bore the reproach of my youth.’

Jer 31:20 “Is Ephrayim a precious son to Me, a child of delights? For though I spoke against him, I still remembered him. That is why My affections were deeply moved for him. I have great compassion for him,” declares YĕHôVâH (יהוה).

Jer 31:21 “Set up signposts, make landmarks; set your heart toward the highway, the way in which you went. Turn back, O maiden of Yisra’el, turn back to these cities of yours!

Jer 31:22 “Till when would you turn here and there, O backsliding daughter? For YĕHôVâH (יהוה) has created what is new on earth: a woman encompasses a man!”

Jer 31:23 Thus said YĕHôVâH (יהוה) of hosts, the Elohim (אלהים) of Yisra’el, “Let them once again say this word in the land of Yehudah and in its cities, when I turn back their captivity, ‘YĕHôVâH (יהוה) bless you, O home of righteousness, mountain of set- apartness!’

Jer 31:24 “And in Yehudah and all its cities farmers and those who journey with flocks, shall dwell together.

Jer 31:25 “For I shall fill the weary being, and I shall replenish every grieved being.”

Jer 31:26 At this I awoke and looked around, and my sleep was sweet to me.

Jer 31:27 “See, the days are coming,” declares YĕHôVâH (יהוה), “that I shall sow the house of Yisra’el and the house of Yehudah with the seed of man and the seed of beast.

Jer 31:28 “And it shall be, that as I have watched over them to pluck up, and to break down, and to throw down, and to destroy, and to afflict, so I shall watch over them to build and to plant,” declares YĕHôVâH (יהוה).

Jer 31:29 “In those days they shall no longer say, ‘The fathers ate sour grapes, and the children’s teeth are blunted.’

Jer 31:30 “But each one shall die for his own crookedness – whoever eats sour grapes, his teeth shall be blunted.

Jer 31:31 “See, the days are coming,” declares YĕHôVâH (יהוה), “when I shall make a new covenant with the house of Yisra’el and with the house of Yehudah,

Jer 31:32 not like the covenant I made with their fathers in the day when I took them by the hand to bring them out of the land of Mitsrayim, My covenant which they broke, though I was a husband to them,” declares YĕHôVâH (יהוה).

Jer 31:33 “For this is the covenant I shall make with the house of Yisra’el after those days, declares YĕHôVâH (יהוה) : I shall put My Law in their inward parts,

and write it on their hearts. And I shall be their Elohim (אלהים), and they shall be My people.

Jer 31:34 “And no longer shall they teach, each one his neighbour, and each one his brother, saying, ‘Know YĕHôVâH (יהוה),’ for they shall all know Me, from the least of them to the greatest of them,”

declares **YĕHôVâH (יהוה)**. “For I shall forgive their crookedness, and remember their sin no more.”
 Jer 31:35 Thus said **YĕHôVâH (יהוה)**, who gives the sun for a light by day, and the laws of the moon and the stars for a light by night, who stirs up the sea, and its waves roar – **YĕHôVâH (יהוה)** of hosts is His Name:

Jer 31:36 “If these laws vanish from before Me,” declares **YĕHôVâH (יהוה)**, “then the seed of Yisra’el shall also cease from being a nation before Me forever.”

Jer 31:37 Thus said **YĕHôVâH (יהוה)**, “If the heavens above could be measured, and the foundations of the earth searched out beneath, I would also cast off all the seed of Yisra’el for all that they have done,” declares **YĕHôVâH (יהוה)**.

Jer 31:38 “See, the days are coming,” declares **YĕHôVâH (יהוה)**, “that the city shall be built for **YĕHôVâH (יהוה)** from the Tower of Hānan’el to the Corner Gate.

Jer 31:39 “And the measuring line shall again extend straight ahead to the hill Garëb, then it shall turn toward Go’ah.

Jer 31:40 “And all the valley of the dead bodies and of the ashes, and all the fields as far as the wadi Qidron, to the corner of the Horse Gate toward the east, is to be Holy to **YĕHôVâH (יהוה)**. It shall not be plucked up or thrown down any more forever.”

Jer 32:1 The word that came to Yirmeyahu from **YĕHôVâH (יהוה)** in the tenth year of Tsıdḳiyahu King of Yehuḏah, which was the eighteenth year of Neḅuḳadretsar.

Jer 32:2 Now at that time the army of the King of Baḅel besieged Yerushalayim, and Yirmeyahu the prophet was shut up in the court of the guard, which was in the house of the King of Yehuḏah.

Jer 32:3 For Tsıdḳiyahu King of Yehuḏah had shut him up, saying, “Why are you prophesying, saying, ‘Thus said **YĕHôVâH (יהוה)**, “See, I am giving this city into the hand of the King of Baḅel, and he shall take it,

Jer 32:4 and Tsıdḳiyahu King of Yehuḏah shall not escape from the hand of the Chaldeans, but certainly be given into the hand of the King of Baḅel, and shall speak with him face to face, and see him eye to eye,

Jer 32:5 and he shall lead Tsıdḳiyahu to Baḅel, and be there until I visit him,” declares **YĕHôVâH (יהוה)**, “though you fight with the Chaldeans, you shall not prosper” ’?”

Jer 32:6 And Yirmeyahu said, “The word of **YĕHôVâH (יהוה)** came to me, saying,

Jer 32:7 ‘See, Hāname’el son of Shallum your uncle is coming to you, saying, “Buy my field which is in Anathoth, for the right of redemption is yours to buy it.” ’

Jer 32:8 “So Hāname’el my uncle’s son came to me in the court of the guard according to the word of **YĕHôVâH (יהוה)**, and said to me, ‘Please buy my field that is in Anathoth, which is in the land of Binyamin, for the right of inheritance is yours, and the redemption. Buy it for yourself.’ And I knew that this was the word of **YĕHôVâH (יהוה)**.

Jer 32:9 “And I bought the field which was at Anathoth from Hāname’el, my uncle’s son, and weighed out to him the silver, seventeen sheqels of silver.

Jer 32:10 “And I signed the deed and sealed it, took witnesses, and weighed the silver in the scales.

Jer 32:11 “Then I took the deed of purchase – that which was sealed according to the command and law, and that which was open –

Jer 32:12 and I gave the deed of purchase to Baruk son of Nēriyah, son of Maḥsēyah, in the presence of Hāname’el my uncle’s son, and in the presence of the witnesses who signed the deed of purchase, before all the Yehuḏim (Jews) who sat in the court of the guard.

Jer 32:13 “And I commanded Baruk before their eyes, saying,

Jer 32:14 ‘Thus said **YĕHôVâH (יהוה)** of hosts, the **Elohim (אלהים)** of Yisra’el, “Take these deeds, both this deed of purchase which is sealed and this deed

which is open, and put them in an earthen vessel, so that they remain many days.” Jer 32:15 ‘For thus said YĕHôVâH (יהוה) of hosts, the Elohîm (אלהים) of Yisra’el, “Houses and fields and vineyards shall again be bought in this land.” ’

Jer 32:16 “And after I had given the deed of purchase to Baruk son of Nĕriyah, I prayed to YĕHôVâH (יהוה), saying,

Jer 32:17 ‘Ah, Master YĕHôVâH (יהוה) ! See, You have made the heavens and the earth by Your great power and outstretched arm. There is no matter too hard for You,

Jer 32:18 who show kindness to thousands, and repay the crookedness of the fathers into the bosom of their children after them – the Great, the Mighty Ēl, YĕHôVâH (יהוה) of hosts is His Name, Jer 32:19 great in counsel and mighty in work, for Your eyes are open to all the ways of the sons of men, to give everyone according to his ways and according to the fruit of his deeds.

Jer 32:20 ‘For You have set signs and wonders in the land of Mitsrayim, to this day, and in Yisra’el and among other men. And You have made Yourself a Name, as it is this day.

Jer 32:21 ‘And You have brought Your people Yisra’el out of the land of Mitsrayim with signs and wonders, with a strong hand and an outstretched arm, and with great fearsome deeds.

Jer 32:22 ‘And You gave them this land, of which You swore to their fathers to give them, a land flowing with milk and honey.

Jer 32:23 ‘And they came in and possessed it, but they did not obey Your voice nor did they walk in Your Law. They did not do all that You commanded them to do, so You brought all this evil upon them.

Jer 32:24 ‘See the siege mounds! They have come to the city to take it. And the city has been given into the hand of the Chaldeans who fight against it, because of the sword and the scarcity of food and the pestilence. And what You have spoken has come about, and look, You see it!

Jer 32:25 ‘Yet You, O Master YĕHôVâH (יהוה), have said to me, “Buy the field for silver, and take witnesses”! although the city has been given into the hand of the Chaldeans.’ ”

Jer 32:26 Then the word of YĕHôVâH (יהוה) came to Yirmeyahu, saying,

Jer 32:27 “See, I am YĕHôVâH (יהוה), the Elohîm (אלהים) of all flesh. Is there any matter too hard for Me?”

Jer 32:28 Therefore thus said YĕHôVâH (יהוה), “See, I am giving this city into the hand of the Chaldeans, into the hand of Neḅuḳadretsar King of Babel, and he shall take it.

Jer 32:29 “And the Chaldeans who fight against this city shall come and set fire to this city and burn it, with the houses on whose roofs they burned incense to Ba'al and poured out drink offerings to other mighty ones, to provoke Me.

Jer 32:30 “For the children of Yisra’el and the children of Yehuḏah have done only evil before Me, from their youth. For the children of Yisra’el have only provoked Me with the work of their hands,” declares YĕHôVâH (יהוה).

Jer 32:31 “For this city has been a cause for My displeasure and My wrath from the day that they built it, even to this day that I should remove it from before My face,

Jer 32:32 because of all the evil of the children of Yisra’el and the children of Yehuḏah, which they have done to provoke Me – they, their sovereigns, their heads, their priests, their prophets, and the men of Yehuḏah, and the inhabitants of Yerushalayim.

Jer 32:33 “And they have turned their back to Me, and not their face – though I taught them, rising up early and teaching them, they did not listen to receive instruction.

Jer 32:34 “And they set their abominations in the house which is called by My Name, to defile it.

Jer 32:35 “And they built the high places of Ba'al which are in the Valley of the Son of Hinnom, to offer up their sons and their daughters to Molek,

which I did not command them, nor did it come into My heart, that they should do this abomination, to make Yehuḏah sin.

Jer 32:36 “And now, thus said YēHôVâH (יהוה), the Elohim (אלהים) of Yisra'el, concerning this city of which you say, ‘It shall be given into the hand of the King of Babel by the sword, and by scarcity of food, and by pestilence’:

Jer 32:37 ‘See, I am gathering them out of all the lands where I have driven them in My displeasure, and in My wrath, and in great rage. And I shall bring them back to this place, and shall let them dwell in safety.

Jer 32:38 ‘And they shall be My people, and I shall be their Elohim (אלהים).

Jer 32:39 ‘And I shall give them one heart and one way, to fear Me all the days, for the good of them and of their children after them.

Jer 32:40 ‘And I shall make an everlasting covenant with them, that I do not turn back from doing good to them. And I shall put My fear in their hearts so as not to turn aside from Me.

Jer 32:41 ‘And I shall rejoice over them to do good to them, and shall plant them in this land in truth, with all My heart and with all My being.’

Jer 32:42 “For thus said YēHôVâH (יהוה), ‘As I have brought all this great evil on this people, so I am bringing on them all the good that I am speaking to them.

Jer 32:43 ‘And fields shall be bought in this land of which you are saying, “It is a wasteland, without man or beast. It has been given into the hand of the Chaldeans.”

Jer 32:44 ‘Fields shall be bought for silver, and deeds signed and sealed, and witnesses be called, in the land of Binyamin, and in the places around Yerushalayim, and in the cities of Yehuḏah, and in the cities of the mountains, and in the cities of the low country, and in the cities of the South. For I shall turn back their captivity,’ declares YēHôVâH (יהוה).”

Jer 33:1 And the word of YēHôVâH (יהוה) came to Yirmeyahu a second time, while he was still shut up in the court of the guard, saying,

Jer 33:2 “Thus said YēHôVâH (יהוה) who made it, YēHôVâH (יהוה) who formed it to establish it, YēHôVâH (יהוה) is His Name,

Jer 33:3 ‘Call unto Me, and I shall answer you, and show you great and inaccessible matters, which you have not known.’

Jer 33:4 “For thus said YēHôVâH (יהוה), the Elohim (אלהים) of Yisra'el, concerning the houses of this city and the houses of the sovereigns of Yehuḏah, which are thrown down against the siege mounds and the sword,

Jer 33:5 while coming to fight with the Chaldeans, and to fill their places with the corpses of men whom I shall slay in My displeasure and My wrath, all for whose evil I have hidden My face from this city.

Jer 33:6 ‘See, I am bringing to it relief and healing. And I shall heal them and reveal to them the riches of peace and truth.

Jer 33:7 ‘And I shall turn back the captivity of Yehuḏah and the captivity of Yisra'el, and shall build them as at the first,

Jer 33:8 and shall cleanse them from all their crookedness that they have sinned against Me. And I shall pardon all their crookednesses that they have sinned and by which they have transgressed against Me.

Jer 33:9 ‘And it shall be to Me a name of joy, a praise, and a pride before all nations of the earth, who hear all the good I am doing to them, and they shall fear and tremble for all the goodness and all the peace I am doing to it.’

Jer 33:10 “Thus said YēHôVâH (יהוה), ‘In this place of which you say, “It is dried up, without man and without beast,” in the cities of Yehuḏah, in the streets of Yerushalayim that are deserted, without man and without inhabitant and without beast, there shall once again be heard

Jer 33:11 the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of those who are saying, "Praise YĕHôVâH (יהוה) of hosts, for YĕHôVâH (יהוה) is good, for His kindness is forever," of those who are bringing the offering of praise into the House of YĕHôVâH (יהוה). For I shall turn back the captivity of the land, as at the first,' declares YĕHôVâH (יהוה). Jer 33:12 "Thus said YĕHôVâH (יהוה) of hosts, 'In this place which is dried up, without man and without beast, and in all its cities, there shall once again be a home of shepherds causing their flocks to lie down.

Jer 33:13 'In the cities of the mountains, in the cities of the low country, and in the cities of the South, and in the land of Binyamin, and in the places around Yerushalayim, and in the cities of Yehuḏah, the flocks once again pass under the hands of him who counts them,' declares YĕHôVâH (יהוה).

Jer 33:14 'See, the days are coming,' declares YĕHôVâH (יהוה), 'when I shall establish the good word which I have promised to the house of Yisra'el and to the house of Yehuḏah:

Jer 33:15 'In those days and at that time I cause a Branch of righteousness to spring forth for Dawiḏ. And He shall do right-ruling and righteousness in the earth.

Jer 33:16 'In those days Yehuḏah shall be saved, and Yerushalayim dwell in safety. And this is that which shall be proclaimed to her: ' YĕHôVâH (יהוה) our Righteousness.'

Jer 33:17 "For thus said YĕHôVâH (יהוה), 'For Dawiḏ there is not to cease a man to sit on the throne of the house of Yisra'el.

Jer 33:18 'And for the priests, the Lĕwites, there is not to cease a man to offer burnt offerings before Me, to kindle grain offerings, and to slaughter continually.' "

Jer 33:19 And the word of YĕHôVâH (יהוה) came to Yirmeyahu, saying,

Jer 33:20 "Thus said YĕHôVâH (יהוה), 'If you could break My covenant with the day and My covenant with the night, so that there be not day and night in their season,

Jer 33:21 then My covenant could also be broken with Dawiḏ My servant – so that he shall not have a son to reign upon his throne – and with the Lĕwites, the priests, My attendants.

Jer 33:22 'As the host of the heavens is not counted, nor the sand of the sea measured, so I increase the descendants of Dawiḏ My servant and the Lĕwites who attend upon Me.' "

Jer 33:23 And the word of YĕHôVâH (יהוה) came to Yirmeyahu, saying,

Jer 33:24 "Have you not observed what these people have spoken, saying, 'The two clans which YĕHôVâH (יהוה) has chosen have been rejected by Him'? So they have despised My people, no more to be a nation before them.

Jer 33:25 "Thus said YĕHôVâH (יהוה), 'If My covenant is not with day and night, and if I have not appointed the laws of the heavens and earth, Jer 33:26 then I would also reject the descendants of Ya'aqob and Dawiḏ My servant, so that I should not take of his descendants to be rulers over the descendants of 'Ab-râ-hâm (אַבְרָהָם), Yiṣ-ḥâq, and Ya'aqob. For I shall turn back their captivity, and have compassion on them.' "

Jer 34:1 The word which came to Yirmeyahu from YĕHôVâH (יהוה), when Neḅuḳaḏnetṣar King of Baḅel and all his army, and all the reigns of the earth under his rule, and all the people, fought against Yerushalayim and all its cities, saying, Jer 34:2 "Thus said YĕHôVâH (יהוה) the Elohîm (אֱלֹהִים) of Yisra'el, 'Go and speak to Tsidqiyahu King of Yehuḏah and say to him, "Thus said YĕHôVâH (יהוה), 'See, I am giving this city into the hand of the King of Baḅel. And he shall burn it with fire,

Jer 34:3 and you shall not escape out of his hand, but certainly be taken and given into his hand. And your eyes shall see the eyes of the King of Baḅel,

and his mouth shall speak with your mouth, and you shall go to Babel.' ” ’

Jer 34:4 “But hear the word of YĕHôVâH (יהוה), O Tsidqiyahu King of Yehudah! Thus said YĕHôVâH (יהוה) concerning you, ‘You shall not die by the sword.

Jer 34:5 ‘In peace you are to die, and as in the burnings of spices for your fathers, the former sovereigns who were before you, so they shall burn spices for you and lament for you, saying, “Alas, master!” ’ For I have spoken the word,” declares YĕHôVâH (יהוה).

Jer 34:6 And Yirmeyahu the prophet spoke all these words to Tsidqiyahu the King of Yehudah in Yerushalayim,

Jer 34:7 while the King of Babel’s army was fighting against Yerushalayim and all the cities of Yehudah that were left, against Lakish and Azëqah. For only these walled cities remained of the cities of Yehudah.

Jer 34:8 The word which came to Yirmeyahu from YĕHôVâH (יהוה), after King Tsidqiyahu had made a covenant with all the people who were at Yerushalayim to proclaim release to them:

Jer 34:9 that everyone was to set free his male and female slave, the Hebrew man and the Hebrew woman, no one was to keep a Yehudite, his brother, enslaved.

Jer 34:10 And when all the heads and all the people who had come into the covenant heard that each one was to set free his male and female slaves, and not keep them enslaved any longer, they obeyed and released them.

Jer 34:11 But afterward they changed their minds and made the male and female slaves return, whom they had set free, and brought them into subjection as male and female slaves.

Jer 34:12 Therefore the word of YĕHôVâH (יהוה) came to Yirmeyahu from YĕHôVâH (יהוה), saying,

Jer 34:13 “Thus said YĕHôVâH (יהוה) the Elohîm (אלהים) of Yisra’el, ‘I Myself made a covenant with your fathers in the day that I brought them out of

the land of Mitsrayim, out of the house of bondage, saying,

Jer 34:14 “At the end of seven years each one should set free his Hebrew brother, who has been sold to him. And when he has served you six years, you shall let him go free from you.” But your fathers did not obey Me nor incline their ear.

Jer 34:15 ‘And you recently turned and did what was right in My eyes, each man proclaiming release to his neighbour. And you made a covenant before Me in the house which is called by My Name.

Jer 34:16 ‘But you turned back and profaned My Name, and each one of you took back his male and female slaves, whom he had set free, at their pleasure, and brought them into subjection, to be your male and female slaves.’

Jer 34:17 “Therefore thus said YĕHôVâH (יהוה), ‘You have not obeyed Me in proclaiming release, each one to his brother and each one to his neighbour. See, I am proclaiming release to you,’ declares YĕHôVâH (יהוה), ‘to the sword, to the pestilence, and to the scarcity of food! And I shall make you a horror to all reigns of the earth.

Jer 34:18 ‘And I shall give the men who are transgressing My covenant, who have not established the words of the covenant which they made before Me, when they cut the calf in two and passed between the parts of it:

Jer 34:19 the heads of Yehudah, and the heads of Yerushalayim, the eunuchs, and the priests, and all the people of the land who passed between the parts of the calf.

Jer 34:20 ‘And I shall give them into the hand of their enemies and into the hand of those who seek their life. And their corpses shall be for food to the birds of the heavens and the beasts of the earth.

Jer 34:21 ‘And I shall give Tsidqiyahu King of Yehudah and his heads into the hand of their enemies, and into the hand of those who seek their life, and into the hand of the King of Babel’s army that has withdrawn from you.

Jer 34:22 'See, I am commanding,' declares **YĕHôVâH (יהוה)**, 'and shall bring them back to this city, and they shall fight against it and take it and burn it with fire. And I shall make the cities of Yehuḏah a ruin without inhabitant.' "

Jer 35:1 The word which came to Yirmeyahu from **YĕHôVâH (יהוה)** in the days of Yehoyaqim son of Yoshiyahu, King of Yehuḏah, saying,

Jer 35:2 "Go to the house of the Rēḱabites. And you shall speak to them, and bring them into the House of **YĕHôVâH (יהוה)**, into one of the rooms, and give them wine to drink."

Jer 35:3 And I took Ya'azanyah the son of Yirmeyahu, the son of Ḥabātstsinyah, and his brothers and all his sons, and all the house of the Rēḱabites,

Jer 35:4 and brought them into the House of **YĕHôVâH (יהוה)**, into the room of the sons of Ḥanan son of Yiḡdalyahu, a man of **Elohim (אלהים)**, which was by the chamber of the heads, above the room of Ma'asēyahu son of Shallum, the keeper of the door.

Jer 35:5 And I set before the sons of the house of the Rēḱabites bowls filled with wine, and cups, and I said to them, "Drink wine."

Jer 35:6 But they said, "We do not drink wine, because Yonaḏab the son of Rēḱab, our father, commanded us, saying, 'You shall not drink wine, neither you nor your sons, forever.

Jer 35:7 'And do not build a house, neither sow seed, nor plant a vineyard, nor have any of these, but dwell in tents all your days, so that you live many days on the face of the land where you are sojourners.'

Jer 35:8 "So we obeyed the voice of Yonaḏab son of Rēḱab, our father, in all that he commanded us, to drink no wine all our days, we, our wives, our sons, and our daughters,

Jer 35:9 nor to build ourselves houses to dwell in. And we have no vineyard, field or seed.

Jer 35:10 "But we dwell in tents, and have obeyed and done according to all that Yonaḏab our father commanded us.

Jer 35:11 "And it came to be, when Neḅuḱaḏretsar King of Baḅel came up into the land, that we said, 'Come, let us go to Yerushalayim for fear of the army of the Chaldeans and for fear of the army of the Arameans.' So we dwell at Yerushalayim."

Jer 35:12 And the word of **YĕHôVâH (יהוה)** came to Yirmeyahu, saying,

Jer 35:13 "Thus said **YĕHôVâH (יהוה)** of hosts, the **Elohim (אלהים)** of Yisra'el, 'Go, and you shall say to the men of Yehuḏah and to the inhabitants of Yerushalayim, "Have you not received instruction, to obey My words?" declares **YĕHôVâH (יהוה)**.

Jer 35:14 "The words of Yonaḏab son of Rēḱab, which he commanded his sons, not to drink wine, are established, and they have not drunk unto this day, for they have obeyed their father's command. And as for Me, I have spoken to you, rising early and speaking, but you have not obeyed Me.

Jer 35:15 "And I sent to you all My servants the prophets, rising up early and sending them, saying, 'Turn, each one from his evil way, and make good your deeds, and do not go after other mighty ones to serve them, and you shall dwell in the land which I have given you and your fathers.' But you have not inclined your ear, nor obeyed Me.

Jer 35:16 "The sons of Yonaḏab son of Rēḱab have indeed carried out the command of their father which he commanded them, but this people has not obeyed Me." "

Jer 35:17 "Therefore thus said **YĕHôVâH (יהוה)** **Elohim (אלהים)** of hosts, the **Elohim (אלהים)** of Yisra'el, 'See, I am bringing on Yehuḏah and on all the inhabitants of Yerushalayim all the evil I have pronounced against them, because I have spoken to them but they did not listen, and I have called to them but they did not answer.' "

Jer 35:18 And Yirmeyahu said to the house of the Rēḱabites, "Thus said **YĕHôVâH (יהוה)** of hosts, the **Elohim (אלהים)** of Yisra'el, 'Because you have

obeyed the command of Yonaḏab your father, and guarded all his commands and done according to all that he commanded you,
Jer 35:19 therefore thus said YĕHôVâH (יהוה) of hosts, the Elohîm (אֱלֹהִים) of Yisra'ël, "Of Yonaḏab son of Rēḱab there shall never cease to be a man to stand before Me." ' ' "

Jer 36:1 And it came to be in the fourth year of Yehoyaqim son of Yoshiyahu, King of Yehuḏah, that this word came to Yirmeyahu from YĕHôVâH (יהוה), saying,

Jer 36:2 "Take a scroll and write on it all the words that I have spoken to you against Yisra'ël, and against Yehuḏah, and against all the nations, from the day I spoke to you, from the days of Yoshiyahu even to this day.

Jer 36:3 "It could be that the house of Yehuḏah hears of all the evil which I plan to bring upon them, so that each one turns back from his evil way, and I shall pardon their crookedness and their sin."

Jer 36:4 And Yirmeyahu called Baruk son of Nĕriyah. And Baruk wrote on a scroll from the mouth of Yirmeyahu, all the words of YĕHôVâH (יהוה) which He had spoken to him.

Jer 36:5 And Yirmeyahu commanded Baruk, saying, "I am shut up, I am unable to enter the House of YĕHôVâH (יהוה).

Jer 36:6 "But you shall enter, and shall read from the scroll which you have written from my mouth, the words of YĕHôVâH (יהוה), in the hearing of the people in the House of YĕHôVâH (יהוה) on the day of fasting. And also read them in the hearing of all Yehuḏah who come from their cities.

Jer 36:7 "It could be that they present their supplication before YĕHôVâH (יהוה), and they turn back, each one from his evil way. For great is the displeasure and the wrath that YĕHôVâH (יהוה) has spoken against this people."

Jer 36:8 And Baruk son of Nĕriyah did according to all that Yirmeyahu the prophet commanded him,

reading from the book the words of YĕHôVâH (יהוה) in the House of YĕHôVâH (יהוה).

Jer 36:9 And it came to be in the fifth year of Yehoyaqim son of Yoshiyahu, King of Yehuḏah, in the ninth month, that they called a fast before YĕHôVâH (יהוה) to all the people in Yerushalayim, and to all the people who came from the cities of Yehuḏah to Yerushalayim.

Jer 36:10 And Baruk read from the book the words of Yirmeyahu in the House of YĕHôVâH (יהוה), in the room of Gemaryahu son of Shaphan the scribe, in the upper courtyard at the entry of the New Gate of the House of YĕHôVâH (יהוה), in the hearing of all the people.

Jer 36:11 And Miḱayehu son of Gemaryahu, son of Shaphan, heard all the words of YĕHôVâH (יהוה) from the book,

Jer 36:12 And then he went down to the sovereign's house, into the scribe's room. And there all the heads were sitting: Elishama the scribe, and Delayahu son of Shemayahu, and Elnathan son of Akbor, and Gemaryahu son of Shaphan, and Tsiḏqiyahu son of Ḥananyahu, and all the heads.

Jer 36:13 And Miḱayehu told them all the words which he heard when Baruk read the book in the hearing of the people.

Jer 36:14 Then all the heads sent Yehuḏi son of Nethanyahu, son of Shelemyahu, son of Kushi, to Baruk, saying, "Take in your hand the scroll from which you have read in the hearing of the people, and come." So Baruk son of Nĕriyah took the scroll in his hand and came to them.

Jer 36:15 And they said to him, "Sit down, please, and read it in our hearing." Then Baruk read it in their hearing.

Jer 36:16 And it came to be, when they had heard all the words, that they looked at each other in fear, and said to Baruk, "We are certainly going to report all these words to the sovereign."

Jer 36:17 And they asked Baruk, saying, "Please explain to us, how did you write all these words? From his mouth?"

Jer 36:18 And Baruk answered them, "From his mouth he spoke all these words to me, and I wrote them with ink in the book."

Jer 36:19 Then the heads said to Baruk, "Go, hide, you and Yirmeyahu, and let no one know where you are."

Jer 36:20 And they went to the sovereign, into the court. But they put the scroll in the room of Elishama the scribe, and told all the words in the hearing of the sovereign.

Jer 36:21 The sovereign therefore sent Yehuḏi to bring the scroll, and he took it from the room of Elishama the scribe. And Yehuḏi read it in the hearing of the sovereign and in the hearing of all the heads standing beside the sovereign.

Jer 36:22 And the sovereign was sitting in the winter house in the ninth month, with a fire burning on the hearth before him.

Jer 36:23 Then it came to be, when Yehuḏi had read three or four columns, that the sovereign cut it with the scribe's knife and threw it into the fire that was on the hearth, until the entire scroll was burned in the fire that was on the hearth.

Jer 36:24 Yet the sovereign and all his servants who heard all these words were not afraid, nor did they tear their garments.

Jer 36:25 Moreover, Elnathan, and Delayahu, and Gemaryahu pleaded with the sovereign not to burn the scroll, but he did not listen to them.

Jer 36:26 And the sovereign commanded Yerahme'el son of the sovereign, and Serayahu son of Azri'el, and Shelemyahu son of Abde'el, to seize Baruk the scribe and Yirmeyahu the prophet, but YēHôVâH (יהוה) had hid them.

Jer 36:27 And after the sovereign had burned the scroll with the words which Baruk had written from the mouth of Yirmeyahu, the word of YēHôVâH (יהוה) came to Yirmeyahu, saying,

Jer 36:28 "Take another scroll, and write on it all the former words that were in the first scroll which Yehoyaqim the King of Yehuda has burned, Jer 36:29 and say to Yehoyaqim King of Yehuda, 'Thus said YēHôVâH (יהוה), "You have burned this scroll, saying, 'Why have you written in it that the King of Babel is certainly coming to destroy this land, and cause man and beast to cease from here?' "

Jer 36:30 'Therefore thus said YēHôVâH (יהוה) concerning Yehoyaqim King of Yehuda, "He shall have no one to sit on the throne of Dawid, and his dead body is to be thrown out, to the heat of the day and the frost of the night.

Jer 36:31 "And I shall punish him, and his seed, and his servants for their crookedness. And I shall bring on them, and on the inhabitants of Yerushalayim, and on the men of Yehuda all the evil I have spoken against them. But they did not listen." ' "

Jer 36:32 So Yirmeyahu took another scroll and gave it to Baruk the scribe, son of Nēriyahu, who wrote on it from the mouth of Yirmeyahu all the words of the book which Yehoyaqim King of Yehuda had burned in the fire.

And many similar words were added to them.

Jer 37:1 And King Tsidqiyahu son of Yoshiyahu reigned instead of Konyahu son of Yehoyaqim, whom Neḅuḳaḏretsar King of Babel set up to reign in the land of Yehuda.

Jer 37:2 But neither he nor his servants nor the people of the land had listened to the words of YēHôVâH (יהוה) which He spoke by the prophet Yirmeyahu.

Jer 37:3 And Tsidqiyahu the sovereign sent Yehuḳal son of Shelemyah, and the priest, Tsephanyahu son of Ma'asëyah, to the prophet Yirmeyahu, saying, "Please pray to YēHôVâH (יהוה) our Elohim (אלהים) for us."

Jer 37:4 Now Yirmeyahu was still coming and going among the people, for they had not yet put him in prison.

Jer 37:5 Meanwhile, Pharaoh's army had set out from Mitsrayim. And when the Chaldeans who were besieging Yerushalayim heard news of them, they withdrew from Yerushalayim.

Jer 37:6 And the word of **YēHōVâH (יהוה)** came to Yirmeyahu the prophet, saying,

Jer 37:7 "Thus said **YēHōVâH (יהוה)** the **Elohim (אלהים)** of Yisra'el, 'Say this to the King of Yehudah, who sent you to Me to inquire of Me, "See, Pharaoh's army which has come up to help you, shall turn back to Mitsrayim, to their own land.

Jer 37:8 "And the Chaldeans shall return and fight against this city, and take it and burn it with fire." "

Jer 37:9 "Thus said **YēHōVâH (יהוה)**, 'Do not deceive yourselves, saying, "The Chaldeans shall go away from us," for they do not go.

Jer 37:10 'For though you had smitten the entire army of the Chaldeans who are fighting against you, and there remained only wounded men among them, they would get up, each man in his tent, and burn the city with fire.' "

Jer 37:11 And it came to be, when the army of the Chaldeans left the siege of Yerushalayim for fear of Pharaoh's army,

Jer 37:12 that Yirmeyahu went out of Yerushalayim to go into the land of Binyamin to receive his portion there in the midst of the people.

Jer 37:13 And it came to be, as he was in the gate of Binyamin, a master of the guard was there whose name was Yiriyah son of Shelemyah, son of Ḥananyah. And he seized Yirmeyahu the prophet, saying, "You are deserting to the Chaldeans!"

Jer 37:14 But Yirmeyahu said, "It is a lie! I am not deserting to the Chaldeans." But he did not listen to him, and Yiriyah seized Yirmeyahu and brought him to the heads.

Jer 37:15 And the heads were wroth with Yirmeyahu, and smote him and put him in prison in the house of Yehonathan the scribe. For they had made that for a prison.

Jer 37:16 When Yirmeyahu had entered into the dungeon and into the cells, then Yirmeyahu remained there many days.

Jer 37:17 And Tsidqiyahu the sovereign sent and took him out. And the sovereign asked him secretly in his house, and said, "Is there any word from **YēHōVâH (יהוה)** ?" And Yirmeyahu said, "There is." And he said, "You are given into the hand of the King of Babel!"

Jer 37:18 And Yirmeyahu said to Tsidqiyahu the sovereign, "What have I sinned against you, and against your servants, and against this people, that you have put me into prison?

Jer 37:19 "Where are your prophets who prophesied to you, saying, 'The King of Babel is not coming against you or against this land?'

Jer 37:20 "But now, please hear, O my master the sovereign. Please, let my petition be accepted before you, and do not make me return to the house of Yehonathan the scribe, lest I die there."

Jer 37:21 Tsidqiyahu the sovereign then gave orders for Yirmeyahu to be placed in the court of the guard, and that they should give him daily a piece of bread from the bakers' street, until all the bread in the city was gone. So Yirmeyahu remained in the court of the guard.

Jer 38:1 And Shephatyah son of Mattan, and Gedalyahu son of Pashhur, and Yuḳal son of Shelemyahu, and Pashhur son of Malkiyah heard the words which Yirmeyahu had spoken to all the people, saying,

Jer 38:2 "Thus said **YēHōVâH (יהוה)**, 'He who remains in this city shall die by the sword, by scarcity of food, and by pestilence, but whoever goes over to the Chaldeans shall live. And his life shall be as a prize to him, and he shall live.'

Jer 38:3 "Thus said **YēHōVâH (יהוה)**, 'This city is certainly given into the hand of the King of Babel's army, and he shall take it.' "

Jer 38:4 Then the heads said to the sovereign, "Please, let this man be put to death, because he is weakening the hands of the men of battle who are

left in this city, and the hands of all the people, by speaking such words to them. For this man does not seek the peace of this people, but the evil.”

Jer 38:5 And Tsidqiyahu the sovereign said, “Look, he is in your hand. For the sovereign is unable to do any matter against you.”

Jer 38:6 And they took Yirmeyahu and threw him into the dungeon of Malkiyahu the sovereign’s son, which was in the court of the guard, and they let Yirmeyahu down with ropes. And in the dungeon there was no water, but mud. So Yirmeyahu sank in the mud.

Jer 38:7 And Ebed-Melek the Kushite, one of the eunuchs, who was in the sovereign’s house, heard that they had put Yirmeyahu in the dungeon. And the sovereign was sitting at the Gate of Binyamin, Jer 38:8 And Ebed-Melek came from the sovereign’s house and spoke to the sovereign, saying,

Jer 38:9 “My master the sovereign, these men have done evil in all that they have done to Yirmeyahu the prophet, whom they have thrown into the dungeon, and he is likely to die from hunger in the place where he is, for there is no more bread in the city.”

Jer 38:10 And the sovereign commanded Ebed-Melek the Kushite, saying, “Take thirty men from here with you, and lift Yirmeyahu the prophet out of the dungeon before he dies.”

Jer 38:11 So Ebed-Melek took the men with him and went into the house of the sovereign under the treasury, and took old clothes and old rags from there, and let them down by ropes into the dungeon to Yirmeyahu.

Jer 38:12 And Ebed-Melek the Kushite said to Yirmeyahu, “Please put these old clothes and rags under your armpits, under the ropes.” And Yirmeyahu did so,

Jer 38:13 and they pulled Yirmeyahu up with ropes and lifted him out of the dungeon. And Yirmeyahu remained in the court of the guard.

Jer 38:14 Then Tsidqiyahu the sovereign sent and had Yirmeyahu the prophet brought to him at the third entrance of the House of YēHôVâH (יהוה). And the sovereign said to Yirmeyahu, “I am asking you a matter. Do not hide a matter from me.”

Jer 38:15 And Yirmeyahu said to Tsidqiyahu, “If I declare it to you, shall you not put me to death? And if I give you advice, you shall not listen to me.”

Jer 38:16 But Tsidqiyahu the sovereign swore secretly to Yirmeyahu, saying, “As YēHôVâH (יהוה) lives, who made us this life, I do not put you to death, nor do I give you into the hand of these men who seek your life.”

Jer 38:17 And Yirmeyahu said to Tsidqiyahu, “Thus said YēHôVâH (יהוה), the Elohim (אלהים) of hosts, the Elohim (אלהים) of Yisra’el, ‘If you do indeed surrender to the heads of the King of Babel, then your being shall live, and this city not be burned with fire. And you and your house shall live.

Jer 38:18 ‘But if you do not surrender to the heads of the King of Babel, then this city shall be given into the hand of the Chaldeans, and they shall burn it with fire, and you shall not escape from their hand.’ ”

Jer 38:19 Then Tsidqiyahu the sovereign said to Yirmeyahu, “I am afraid of the Yehudim (Jews) who have gone over to the Chaldeans, lest they give me into their hand, and they maltreat me.”

Jer 38:20 But Yirmeyahu said, “They shall not hand you over. Please, obey the voice of YēHôVâH (יהוה) which I speak to you, and let it be well with you, and your life be spared.

Jer 38:21 “But if you refuse to surrender, this is the word that YēHôVâH (יהוה) has shown me:

Jer 38:22 ‘Then see, all the women who are left in the King of Yehudah’s house shall be surrendered to the heads of the King of Babel, and see, they are saying, “Your close friends have set upon you and prevailed against you; your feet have sunk in the mire; they have turned away again.”

Jer 38:23 ‘And they are going to surrender all your wives and children to the Chaldeans, and you

yourself shall not escape from their hand, but be taken by the hand of the King of Babel, and this city shall be burned with fire.' ”

Jer 38:24 Then Tsidqiyahu said to Yirmeyahu, “Let no one know of these words, and you shall not die.

Jer 38:25 “But if the heads hear that I have spoken with you, and they come to you and say to you, ‘Declare to us now what you have said to the sovereign, and also what the sovereign said to you. Do not hide it from us, and we do not put you to death,’

Jer 38:26 then you shall say to them, ‘I presented my petition before the sovereign, not to send me back to the house of Yonathan to die there.’ ”

Jer 38:27 And all the heads came to Yirmeyahu and asked him. And he informed them according to all these words that the sovereign had commanded. And they said no more to him, for the matter was not heard.

Jer 38:28 So Yirmeyahu remained in the court of the guard until the day that Yerushalayim was taken, and he was there when Yerushalayim was taken.

Jer 39:1 In the ninth year of Tsidqiyahu King of Yehudah, in the tenth month, Neḅuḱadretsar King of Babel and all his army came against Yerushalayim, and besieged it.

Jer 39:2 In the eleventh year of Tsidqiyahu, in the fourth month, on the ninth day of the month, the city was broken into.

Jer 39:3 And all the heads of the King of Babel came in and sat in the Middle Gate: Nërġal-Shar’etser, Samgar-Neḅo, Sarsekim, Raḅsaris, Nërġal-Sarezer, Raḅmaġ, and all the rest of the heads of the King of Babel.

Jer 39:4 And it came to be, when Tsidqiyahu the King of Yehudah and all the men of battle saw them, they fled and left the city by night, by way of the sovereign’s garden, by the gate between the two walls. And he went out toward the desert plain.

Jer 39:5 But the army of the Chaldeans pursued them and overtook Tsidqiyahu in the desert plains of Yeriho. And they captured him, and brought him up to Neḅuḱadnetstsar King of Babel, to Riḅlah in the land of Ḥamath, where he spoke judgment on him.

Jer 39:6 And the King of Babel slew the sons of Tsidqiyahu before his eyes in Riḅlah. The King of Babel also slew all the nobles of Yehudah.

Jer 39:7 And he put out the eyes of Tsidqiyahu, and bound him with bronze shackles to bring him to Babel.

Jer 39:8 And the Chaldeans burned the house of the sovereign and the houses of the people with fire, and they broke down the walls of Yerushalayim.

Jer 39:9 And Neḅuzaraḁan, chief of the guard, exiled to Babel the remnant of the people who remained in the city and those who defected to him, with the rest of the people who were left.

Jer 39:10 But Neḅuzaraḁan, chief of the guard, left in the land of Yehudah the poor people, who had naught whatever, and gave them vineyards and fields on the same day.

Jer 39:11 And Neḅuḱadretsar the King of Babel gave an order concerning Yirmeyahu to Neḅuzaraḁan, chief of the guard, saying,

Jer 39:12 “Take him and look after him, and do no harm whatsoever to him, but do to him even as he shall speak to you.”

Jer 39:13 And Neḅuzaraḁan, chief of the guard, and Neḅushazban the Raḅsaris, Nërġal-Shar’etser the Raḅmaġ, and all the King of Babel’s chief officers sent,

Jer 39:14 and had Yirmeyahu taken from the court of the guard, and gave him to Gedalyahu son of Aḥiqam, son of Shaphan, to take him home. And he dwelt among the people.

Jer 39:15 And the word of **YēHōVâH (יהוה)** had come to Yirmeyahu while he was shut up in the court of the guard, saying,

Jer 39:16 “Go, and you shall speak to Ebed-Meleḵ the Kushite, saying, ‘Thus said YĕHôVâH (יהוה) of hosts, the Elohîm (אלהים) of Yisra’ël, “See, I am bringing My words upon this city for evil and not for good, and they shall be before you in that day.

Jer 39:17 “And I shall deliver you in that day,” declares YĕHôVâH (יהוה), “so that you are not given into the hand of the men of whom you are afraid.

Jer 39:18 “For I shall rescue you, and you shall not fall by the sword. But your life shall be as a prize to you, for you have put your trust in Me,” declares YĕHôVâH (יהוה).’ ”

Jer 40:1 The word that came to Yirmeyahu from YĕHôVâH (יהוה) after Neḅzaraḏan, chief of the guard, had let him go from Ramah, when he had taken him bound in chains among all the exiles from Yerushalayim and Yehuḏah, who were being exiled to Baḅel.

Jer 40:2 And the chief of the guard took Yirmeyahu and said to him, “ YĕHôVâH (יהוה) your Elohîm (אלהים) has spoken this evil on this place.

Jer 40:3 “And YĕHôVâH (יהוה) has brought it on, and has done, as He has said. Because you have sinned against YĕHôVâH (יהוה), and did not obey His voice, therefore this matter has come upon you.

Jer 40:4 “And now, see, I loosen you today from the chains that were on your hand. If it seems good to you to come with me to Baḅel, come, and I shall look after you. But if it seems wrong for you to come with me to Baḅel, remain here. See, all the land is before you, go wherever it seems good and right for you to go.”

Jer 40:5 And before he replied, Neḅzaraḏan said, “Or go back to Geḏalyah son of Aḥiqam, son of Shaphan, whom the King of Baḅel has made governor over the cities of Yehuḏah, and dwell with him among the people, or go wherever it seems right for you to go.” And the chief of the guard gave him provisions and a gift and let him go.

Jer 40:6 So Yirmeyahu went to Geḏalyah son of Aḥiqam, to Mitspah, and dwelt with him among the people who were left in the land.

Jer 40:7 And all the commanders of the armies who were in the fields, they and their men, heard that the King of Baḅel had made Geḏalyahu son of Aḥiqam governor in the land, and had put him in charge of the men, and women, and children, and the poor of the land who had not been exiled to Baḅel.

Jer 40:8 So they came to Geḏalyah at Mitspah – Yiš·mā·'el (ישמעאל) the son of Nethanyahu, and Yoḥanan and Yonathan the sons of Qarëah, and Serayah the son of Tanḥumeth, and the sons of Ophai the Netophathite and Yezanyahu the son of a Ma'akathite, they and their men.

Jer 40:9 And Geḏalyahu son of Aḥiqam, son of Shaphan, swore to them and their men, saying, “Do not be afraid of serving the Chaldeans. Dwell in the land and serve the King of Baḅel, and it shall be well with you.

Jer 40:10 “And I, see, I am dwelling at Mitspah, to serve the Chaldeans who come to us. But you, gather wine and summer fruit and oil, and put them in your vessels, and dwell in your cities which you have taken.”

Jer 40:11 Also, when all the Yehuḏim (Jews) who were in Mo'ab, and among the Ammonites, and in Edom, and who were in all the lands, heard that the King of Baḅel had left a remnant of Yehuḏah, and that he had set over them Geḏalyahu son of Aḥiqam, son of Shaphan,

Jer 40:12 then all the Yehuḏim (Jews) returned from all the places where they had been driven, and came to the land of Yehuḏah, to Geḏalyahu at Mitspah, and gathered wine and summer fruit in large quantities.

Jer 40:13 And Yoḥanan son of Qarëah and all the commanders of the army that were in the fields came to Geḏalyahu at Mitspah,

Jer 40:14 and they said to him, “Do you know that Ba'alis King of the Ammonites has sent Yiš·mā·'el (ישמעאל) son of Nethanyah to take your life?” But Geḏalyahu son of Aḥiqam would not believe them.

Jer 40:15 Then Yoḥanan son of Qarëah spoke secretly to Gedalyahu in Mitspah, saying, "Please let me go and smite Yiš-mā-ʾêl (יִשְׁמָאֵל) son of Nethanyah, without anyone knowing it. Why should he murder you, and so let all the Yehuḏim (Jews) who are gathered to you be scattered, and the remnant in Yehuḏah perish?"

Jer 40:16 But Gedalyahu son of Aḥiqam said to Yoḥanan son of Qarëah, "Do not do this matter, for what you are saying about Yiš-mā-ʾêl (יִשְׁמָאֵל) is not true."

Jer 41:1 And in the seventh month it came to be that Yiš-mā-ʾêl (יִשְׁמָאֵל) son of Nethanyah, son of Elishama, of the royal seed, and of the officers of the sovereign, came with ten men to Gedalyahu son of Aḥiqam, at Mitspah. And while they ate bread together there in Mitspah,

Jer 41:2 Yiš-mā-ʾêl (יִשְׁמָאֵל) son of Nethanyah, and the ten men who were with him, arose and smote Gedalyahu son of Aḥiqam, son of Shaphan, with the sword, and killed him whom the King of Babel had made governor over the land.

Jer 41:3 And Yiš-mā-ʾêl (יִשְׁמָאֵל) smote all the Yehuḏim (Jews) who were with him, with Gedalyahu at Mitspah, and the Chaldeans who were found there, the men of battle.

Jer 41:4 And it came to be, on the second day after he had killed Gedalyahu, when no one yet knew it, Jer 41:5 that men came from Shekem, from Shiloh, and from Shomeron, eighty men with their beards shaved and their garments torn, having cut themselves, with offerings and incense in their hand, to bring them to the House of YēHôVâH (יְהוָה).

Jer 41:6 And Yiš-mā-ʾêl (יִשְׁמָאֵל) son of Nethanyah went out from Mitspah to meet them, weeping as he walked along. And it came to be, as he met them, that he said to them, "Come to Gedalyahu son of Aḥiqam!"

Jer 41:7 And it came to be, when they came inside the city, that Yiš-mā-ʾêl (יִשְׁמָאֵל) son of Nethanyah

slew them, throwing them into a pit, he and the men who were with him.

Jer 41:8 But ten men were found among them who said to Yiš-mā-ʾêl (יִשְׁמָאֵל), "Do not kill us, for we have wheat, and barley, and oil, and honey hidden in the field." So he held back and did not kill them among their brothers.

Jer 41:9 And the pit into which Yiš-mā-ʾêl (יִשְׁמָאֵל) had thrown all the corpses of the men whom he had slain, because of Gedalyahu, was the same one Asa the sovereign had made for fear of Ba'asha King of Yisra'el – Yiš-mā-ʾêl (יִשְׁמָאֵל) son of Nethanyahu had filled it with the slain.

Jer 41:10 Then Yiš-mā-ʾêl (יִשְׁמָאֵל) took captive all the rest of the people who were in Mitspah, the sovereign's daughters and all the people who were left in Mitspah, whom Neḅuzaraḏan, chief of the guard, had entrusted to Gedalyahu son of Aḥiqam. And Yiš-mā-ʾêl (יִשְׁמָאֵל) son of Nethanyahu took them captive and went to go over to the Ammonites.

Jer 41:11 But Yoḥanan son of Qarëah and all the commanders of the army that were with him heard of all the evil that Yiš-mā-ʾêl (יִשְׁמָאֵל) son of Nethanyah had done,

Jer 41:12 so they took all the men and went to fight with Yiš-mā-ʾêl (יִשְׁמָאֵל) son of Nethanyah. And they found him by the great pool that is in Giḇ'on.

Jer 41:13 And it came to be, when all the people who were with Yiš-mā-ʾêl (יִשְׁמָאֵל) saw Yoḥanan son of Qarëah, and all the commanders of the army who were with him, that they were glad.

Jer 41:14 And all the people whom Yiš-mā-ʾêl (יִשְׁמָאֵל) had taken captive from Mitspah turned around, and came back, and went to Yoḥanan son of Qarëah.

Jer 41:15 But Yiš-mā-ʾêl (יִשְׁמָאֵל) the son of Nethanyah escaped from Yoḥanan with eight men and went to the Ammonites.

Jer 41:16 Then Yoḥanan son of Qarëah, and all the commanders of the army that were with him, took from Mitspah all the rest of the people whom he

had recovered from Yiš-mā-’el (יִשְׁמָעֵאל) son of Nethanyah after he had murdered Gedalyah son of Aḥiqam – the mighty men of battle and the women and the children and the eunuchs, whom he had brought back from Giḇ’on.

Jer 41:17 And they set out and dwelt in the lodging place of Kimham, which is near Bēyth Leḥem, to go to enter Mitsrayim,

Jer 41:18 because of the Chaldeans. For they were afraid of them, because Yiš-mā-’el (יִשְׁמָעֵאל) son of Nethanyah had smitten Gedalyahu son of Aḥiqam, whom the King of Baḇel had made governor in the land.

Jer 42:1 Then all the commanders of the army, and Yoḥanan son of Qarēaḥ, and Yezanyah son of Hoshayah, and all the people, from the least to the greatest, came near

Jer 42:2 and said to Yirmeyahu the prophet, “We beg you, let our petition be acceptable to you, and pray for us to YēHôVâH (יְהוָה) your Elohim (אֱלֹהִים), for all this remnant, for we are few left of many, as your eyes see us.

Jer 42:3 “And let YēHôVâH (יְהוָה) your Elohim (אֱלֹהִים) show us the way in which we should walk and the word we should do.”

Jer 42:4 And Yirmeyahu the prophet said to them, “I have heard. See, I am praying to YēHôVâH (יְהוָה) your Elohim (אֱלֹהִים) according to your words, and it shall be that I declare to you all the word YēHôVâH (יְהוָה) answers you. I withhold not a word from you.”

Jer 42:5 And they said to Yirmeyahu, “Let YēHôVâH (יְהוָה) be a true and steadfast witness between us, if we do not do according to all the word which YēHôVâH (יְהוָה) your Elohim (אֱלֹהִים) sends us by you.

Jer 42:6 “Whether good or evil, let us obey the voice of YēHôVâH (יְהוָה) our Elohim (אֱלֹהִים) to whom we send you, in order that it might be well with us when we obey the voice of YēHôVâH (יְהוָה) our Elohim (אֱלֹהִים).”

Jer 42:7 And after ten days it came to be that the word of YēHôVâH (יְהוָה) came to Yirmeyahu.

Jer 42:8 So he called Yoḥanan son of Qarēaḥ, and all the commanders of the army which were with him, and all the people from the least even to the greatest,

Jer 42:9 and said to them, “Thus said YēHôVâH (יְהוָה), the Elohim (אֱלֹהִים) of Yisra’el, to whom you sent me to present your petition before Him,

Jer 42:10 ‘If you would indeed stay in this land, then I shall build you and not pull you down, and I shall plant you and not pluck you up. For I have relented of the evil I have done to you.

Jer 42:11 ‘Do not be afraid of the King of Baḇel, of whom you are afraid. Do not be afraid of him,’ declares YēHôVâH (יְהוָה), ‘for I am with you, to save you and deliver you from his hand.

Jer 42:12 ‘And I shall show you compassion, so that he has compassion on you and let you return to your own land.’

Jer 42:13 “But if you say, ‘We are not staying in this land,’ and so disobey the voice of YēHôVâH (יְהוָה) your Elohim (אֱלֹהִים),

Jer 42:14 saying, ‘No, but we are going to the land of Mitsrayim so that we see no fighting, nor hear the sound of the ram’s horn, nor hunger for bread, and there we shall stay,’

Jer 42:15 then hear the word of YēHôVâH (יְהוָה), O remnant of Yehuḏah! Thus said YēHôVâH (יְהוָה) of hosts, the Elohim (אֱלֹהִים) of Yisra’el, ‘If you indeed set your faces to enter Mitsrayim, and shall go to sojourn there,

Jer 42:16 then it shall be that the sword which you feared overtakes you there in the land of Mitsrayim, and the scarcity of food of which you were afraid clings to you there in Mitsrayim, and you die there.

Jer 42:17 ‘And so it shall be with all the men who set their faces to go to Mitsrayim to sojourn there: they shall die by the sword, by scarcity of food, and by pestilence, and not one of them shall survive or escape from the evil I am bringing upon them.’

Jer 42:18 “For thus said YĕHôVâH (יהוה) of hosts, the Elohim (אלהים) of Yisra’el, ‘As My displeasure and My wrath have been poured out on the inhabitants of Yerushalayim, so shall My wrath be poured out on you when you enter Mitsrayim. And you shall be an oath, and an astonishment, and a curse, and a reproach, and you shall see this place no more.’

Jer 42:19 “ YĕHôVâH (יהוה) has spoken about you, O remnant of Yehudah, ‘Do not go to Mitsrayim!’

Know for certain that I have warned you this day.

Jer 42:20 “For you deceived yourselves when you sent me to YĕHôVâH (יהוה) your Elohim (אלהים), saying, ‘Pray for us to YĕHôVâH (יהוה) our Elohim (אלהים), and according to all that YĕHôVâH (יהוה) your Elohim (אלהים) says, so declare to us and we shall do it.’

Jer 42:21 “So I have declared it to you today, but you have not obeyed the voice of YĕHôVâH (יהוה) your Elohim (אלהים) in all which He has sent me to you.

Jer 42:22 “And now, know for certain that you shall die by the sword, by scarcity of food, and by pestilence in the place where you have desired to go to sojourn.”

Jer 43:1 And it came to be, when Yirmeyahu had ended speaking all these words to all the people – all the words of YĕHôVâH (יהוה) their Elohim (אלהים), for which YĕHôVâH (יהוה) their Elohim (אלהים) had sent him to them –

Jer 43:2 that Azaryah son of Hoshayah, and Yoḥanan son of Qarëah, and all the proud men spoke, saying to Yirmeyahu, “You are speaking a lie! YĕHôVâH (יהוה) our Elohim (אלהים) has not sent you to say, ‘Do not go to Mitsrayim to sojourn there.’

Jer 43:3 “For Baruk son of Nĕriyah is moving you against us, to give us into the hand of the Chaldeans, to put us to death or exile us to Babel.”

Jer 43:4 So Yoḥanan son of Qarëah, and all the commanders of the army, and all the people

disobeyed the voice of YĕHôVâH (יהוה), to stay in the land of Yehudah.

Jer 43:5 And Yoḥanan son of Qarëah and all the commanders of the army took all the remnant of Yehudah who had returned to dwell in the land of Yehudah, from all nations where they had been driven –

Jer 43:6 the men, and the women, and the children, and the sovereign’s daughters, and every being whom Neḅuzaraḏan, chief of the guard, had left with Gedalyahu son of Aḥiqam, son of Shaphan, and Yirmeyahu the prophet, and Baruk son of Nĕriyah.

Jer 43:7 So they went to the land of Mitsrayim, for they disobeyed the voice of YĕHôVâH (יהוה). And they went as far as Taḥpanḥes.

Jer 43:8 And the word of YĕHôVâH (יהוה) came to Yirmeyahu in Taḥpanḥes, saying,

Jer 43:9 “Take large stones in your hand, and you shall hide them before the eyes of the men of Yehudah, in the clay in the brick courtyard which is at the entrance to Pharaoh’s house in Taḥpanḥes.

Jer 43:10 “Then you shall say to them, ‘Thus said YĕHôVâH (יהוה) of hosts, the Elohim (אלהים) of Yisra’el, “See, I am sending, and I shall bring Neḅukaḏretsar the King of Babel, My servant. And I shall set his throne above these stones that I have hidden. And he shall spread his canopy over them.

Jer 43:11 “And he shall come and smite the land of Mitsrayim, bringing death to those appointed for death, and captivity to those for captivity, and the sword to those for the sword.

Jer 43:12 “And he shall set fire to the houses of the mighty ones of Mitsrayim. And he shall burn them and take them captive. And he shall cover himself with the land of Mitsrayim, as a shepherd puts on his garment, and he shall go out from there in peace.

Jer 43:13 “And he shall break the stone pillars of the House of the Sun which are in the land of

Mitsrayim, and he shall burn the houses of the mighty ones of the Mitsrites with fire.” ’ ’

Jer 44:1 The word that came to Yirmeyahu concerning all the Yehudim (Jews) who were dwelling in the land of Mitsrayim – who were dwelling at Miḡdol, and at Taḥpanḥes, and at Noph, and in the land of Pathros, saying,

Jer 44:2 “Thus said **YēHôVâH (יהוה)** of hosts, the **Elohim (אלהים)** of Yisra’el, ‘You yourselves have seen all the evil that I have brought on Yerushalayim and on all the cities of Yehudah. And see, this day they are a ruin, and no one dwells in them,

Jer 44:3 because of their evil which they have done to provoke Me, by going to burn incense by serving other mighty ones whom they did not know, they nor you nor your fathers.

Jer 44:4 ‘And I sent to you all My servants the prophets, rising early and sending them, saying, “Please do not do this abominable matter that I hate!”

Jer 44:5 ‘But they did not listen or incline their ear, to turn from their evil, not to burn incense to other mighty ones.

Jer 44:6 ‘So My wrath and My displeasure were poured out and burned in the cities of Yehudah and in the streets of Yerushalayim, and they became a ruin and a wasteland, as it is this day.’

Jer 44:7 “And now, thus said **YēHôVâH (יהוה)**, the **Elohim (אלהים)** of hosts, the **Elohim (אלהים)** of Yisra’el, ‘Why are you doing this great evil against your lives, to cut off from you man and woman, child and infant, from the midst of Yehudah, leaving none to remain,

Jer 44:8 by provoking Me with the works of your hands, by burning incense to other mighty ones in the land of Mitsrayim where you have gone to dwell, to cut yourselves off and be a curse and a reproach among all the nations of the earth?

Jer 44:9 ‘Have you forgotten the evils of your fathers, and the evils of the sovereigns of Yehudah, and the evils of their wives, and your own evils, and

the evils of your wives, which they have done in the land of Yehudah and in the streets of Yerushalayim?

Jer 44:10 ‘To this day they have not been humbled, nor have they feared, nor have they walked in My Law and in My laws that I set before you and your fathers.’

Jer 44:11 “Therefore thus said **YēHôVâH (יהוה)** of hosts, the **Elohim (אלהים)** of Yisra’el, ‘See, I am setting My face against you for evil and for cutting off all Yehudah.

Jer 44:12 ‘And I shall take the remnant of Yehudah who have set their faces to go into the land of Mitsrayim to sojourn there. And they shall all be consumed in the land of Mitsrayim – fall by the sword, consumed by scarcity of food. From the least to the greatest they shall die, by the sword and by scarcity of food. And they shall be an oath and an astonishment and a curse and a reproach! Jer 44:13 ‘And I shall punish those dwelling in the land of Mitsrayim, as I have punished Yerushalayim, by the sword, by scarcity of food, and by pestilence.

Jer 44:14 ‘And none of the remnant of Yehudah who have gone into the land of Mitsrayim to sojourn there shall escape or survive, lest they return to the land of Yehudah, to which they are longing to return to dwell there. For they shall not return, except those who escape.’ ”

Jer 44:15 Then all the men who knew that their wives had burned incense to other mighty ones, and all the women who stood by, a great assembly, and all the people who dwelt in the land of Mitsrayim, in Pathros, answered Yirmeyahu, saying, Jer 44:16 “We are not going to listen to you in the matter about which you spoke to us in the Name of **YēHôVâH (יהוה)** !

Jer 44:17 “But we shall do whatever has gone out of our own mouth, to burn incense to the sovereignty of the heavens and pour out drink offerings to her, as we have done, we and our fathers, our sovereigns and our heads, in the cities

of Yehudah and in the streets of Yerushalayim. And we had plenty of food, and were well-off, and saw no evil.

Jer 44:18 "But since we ceased burning incense to the sovereignty of the heavens and pouring out drink offerings to her, we have lacked all and have been consumed by the sword and by scarcity of food.

Jer 44:19 "And when we burned incense to the sovereignty of the heavens and poured out drink offerings to her, did we make cakes for her, to idolize her, and pour out drink offerings to her, without our husbands?"

Jer 44:20 Then Yirmeyahu spoke to all the people – to the men and to the women, and to all the people who had given him that answer, saying,

Jer 44:21 "As for the incense that you burned in the cities of Yehudah and in the streets of Yerushalayim, you and your fathers, your sovereigns and your heads, and the people of the land, did not **YēHôVâH (יהוה)** remember them? And it came into His heart!

Jer 44:22 "And **YēHôVâH (יהוה)** could no longer bear it, because of the evil of your deeds and because of the abominations which you did. Therefore your land is a ruin, an object of astonishment, a curse, and without an inhabitant, as it is this day.

Jer 44:23 "Because you have burned incense and because you have sinned against **YēHôVâH (יהוה)**, and did not obey the voice of **YēHôVâH (יהוה)** or walk in His Law, in His laws or in His witnesses, therefore this evil did befall you, as at this day."

Jer 44:24 And Yirmeyahu said to all the people and to all the women, "Hear the word of **YēHôVâH (יהוה)**, all Yehudah who are in the land of Mitsrayim!

Jer 44:25 "Thus spoke **YēHôVâH (יהוה)** of hosts, the **Elohim (אלהים)** of Yisra'el, saying, 'You and your wives have spoken with your mouths, and have filled with your hands, saying, "We shall perform our vows that we have made, to burn incense to the sovereignty of the heavens and pour out drink

offerings to her." Then confirm your vows and perform your vows!'

Jer 44:26 "Therefore hear the word of **YēHôVâH (יהוה)**, all Yehudah who are dwelling in the land of Mitsrayim, 'See, I have sworn by My great Name,' declares **YēHôVâH (יהוה)**, 'My Name shall no longer be called upon by the mouth of any man of Yehudah in all the land of Mitsrayim, saying, "As the Master **YēHôVâH (יהוה)** lives..."

Jer 44:27 'See, I am watching over them for evil and not for good. And all the men of Yehudah who are in the land of Mitsrayim shall be consumed by the sword and by scarcity of food, until they come to an end.

Jer 44:28 'And those who escape the sword, few in number, shall return from the land of Mitsrayim to the land of Yehudah. And all the remnant of Yehudah, who came into the land of Mitsrayim to sojourn there, shall know whose word is established, Mine or theirs.

Jer 44:29 'And this is the sign to you,' declares **YēHôVâH (יהוה)**, 'that I am punishing you in this place, so that you know that My words are certainly established against you for evil.'

Jer 44:30 "Thus said **YēHôVâH (יהוה)**, 'See, I am giving Pharaoh Hophra King of Mitsrayim into the hand of his enemies and into the hand of those who seek his life, as I gave Tsidqiyahu King of Yehudah into the hand of Neḅuḱadretsar King of Babel, his enemy who sought his life.' "

Jer 45:1 The word that Yirmeyahu the prophet spoke to Baruk son of Nēriyah, when he had written these words in a book from the mouth of Yirmeyahu, in the fourth year of Yehoyaqim son of Yoshiyahu, King of Yehudah, saying,

Jer 45:2 "Thus said **YēHôVâH (יהוה)**, the **Elohim (אלהים)** of Yisra'el, concerning you, Baruk:

Jer 45:3 'You have said, "Woe to me now! For **YēHôVâH (יהוה)** has added grief to my pain. I have been wearied with my sighing, and I have found no rest." '

Jer 45:4 “Say this to him, ‘Thus said **YēHôVâH (יהוה)**,
“See, what I have built I am breaking down, and
what I have planted I am plucking up, that is, the
entire land.

Jer 45:5 “And do you seek great matters for
yourself? Do not seek them, for look, I am bringing
evil on all flesh,” declares **YēHôVâH (יהוה)**. “But I
shall give your life to you as a prize in all places,
wherever you go.” ’ ’

Jer 46:1 The word of **YēHôVâH (יהוה)** which came to
Yirmeyahu the prophet concerning the gentiles:

Jer 46:2 For Mitsrayim, concerning the army of
Pharaoh Neḳo, King of Mitsrayim, which was by the
River Euphrates in Karkemish, and which
Neḅuḱadretsar the King of Baḅel had smitten in
the fourth year of Yehoyaḳim, son of Yoshiyahu,
King of Yehuḁah:

Jer 46:3 “Prepare the large and the small shield,
and draw near to battle!

Jer 46:4 “Harness the horses, and mount up, you
horsemen! Stand with helmets, polish the spears,
put on the armour!

Jer 46:5 “Why do I see them afraid, turned back?
And their fighters are beaten down. And they have
fled in haste, and did not look back, for fear was all
around,” declares **YēHôVâH (יהוה)**.

Jer 46:6 Do not let the swift flee away, nor the
mighty man escape. They shall stumble and fall
toward the north, by the River Euphrates.

Jer 46:7 Who is this rising like a flood, whose
waters surge about like the rivers?

Jer 46:8 Mitsrayim rises like a flood, and its waters
surge about like the rivers. And he says, ‘Let me
rise and cover the earth; let me destroy the city
and its inhabitants.’

Jer 46:9 Go up, O horses, and rage, O chariots! And
let the mighty men go forth – Kush and Put who
handle the shield, and Luḁ who handle and bend
the bow.

Jer 46:10 For this is the day of the Master **YēHôVâH (יהוה)**
of hosts, a day of vengeance, to revenge
Himself on His adversaries. And the sword shall

devour, and be satisfied and made drunk with their
blood. For the Master **YēHôVâH (יהוה)** of hosts has a
slaughtering in the land of the north by the River
Euphrates.

Jer 46:11 Go up to Gil'aḁ and take balm, O maiden,
the daughter of Mitsrayim. In vain you have used
many remedies, there is no healing for you.

Jer 46:12 Nations have heard of your shame, and
your cry has filled the land. For the mighty has
stumbled against the mighty, they have both fallen
together.

Jer 46:13 The word which **YēHôVâH (יהוה)** spoke to
Yirmeyahu the prophet, about the coming of
Neḅuḱadretsar King of Baḅel, to smite the land of
Mitsrayim:

Jer 46:14 “Declare in Mitsrayim, and let it be heard
in Miḡdol. And let it be heard in Noph and in
Taḥpanḥes. Say, ‘Stand fast and be prepared, for a
sword shall devour all around you.’

Jer 46:15 “Why were your strong ones swept
away? They did not stand because **YēHôVâH (יהוה)**
drove them away.

Jer 46:16 “He made many stumble; indeed, they
fell over each other, and said, ‘Arise! Let us go back
to our own people, and to the land of our birth,
away from the oppressing sword.’

Jer 46:17 “There they cried, ‘Pharaoh, King of
Mitsrayim, is but a noise. He has let the appointed
time pass by!’

Jer 46:18 “As I live,” declares the King, whose
Name is **YēHôVâH (יהוה)** of hosts, “For as Taḅor is
among the mountains, and as Karmel by the sea,
he shall come.

Jer 46:19 “O you daughter dwelling in Mitsrayim,
prepare yourself to go into exile! For Noph shall
become a waste and a ruin, and be burned,
without inhabitant.

Jer 46:20 “Mitsrayim is like a very pretty heifer, but
destruction comes, it comes from the north.

Jer 46:21 “Her hired ones too, in her midst, are like
fatted calves, for they too shall turn, they shall
flee away together. They shall not stand, for the

day of their calamity has come upon them, the time of their punishment.

Jer 46:22 "Its sound moves along like a serpent, for they move on like an army and come against her with axes, like woodcutters.

Jer 46:23 "They shall cut down her forest," declares YĒHÔVÂH (יהוה), "for it is not searched, because they are more numerous than locusts, and without number.

Jer 46:24 "The daughter of Mitsrayim shall be put to shame. She shall be given into the hand of the people of the north."

Jer 46:25 YĒHÔVÂH (יהוה) of hosts, the Elohim (אלהים) of Yisra'el, has said, "See, I am bringing punishment on Amon of No, and on Pharaoh, and on Mitsrayim, and on their mighty ones, and on their sovereigns, and on Pharaoh and on those trusting in him.

Jer 46:26 "And I shall give them into the hand of those who seek their lives, into the hand of Neḅuḳadretsar King of Baḅel and into the hand of his servants. And afterward it shall be inhabited as in the days of old," declares YĒHÔVÂH (יהוה).

Jer 46:27 "But as for you, do not fear, O My servant Ya'aqob, and do not be discouraged, O Yisra'el! For look, I am saving you from afar, and your descendants from the land of their captivity. And Ya'aqob shall return, and shall have rest and be at ease, with no one disturbing.

Jer 46:28 "Do not fear, O Ya'aqob My servant," declares YĒHÔVÂH (יהוה), "for I am with you. Though I make a complete end of all the gentiles to which I have driven you, yet I do not make a complete end of you. But I shall reprove you in right-ruling, and by no means leave you unpunished."

Jer 47:1 The word of YĒHÔVÂH (יהוה) that came to Yirmeyahu the prophet concerning the Philistines, before Pharaoh smote Azzah:

Jer 47:2 Thus said YĒHÔVÂH (יהוה), "See, waters are rising out of the north, and shall be an overflowing flood. And they shall overflow the land and all that

is in it, the city and those who dwell within. And men shall cry, and all the inhabitants of the land shall wail.

Jer 47:3 "At the noise of the stamping hooves of his strong horses, at the rushing of his chariots, at the rumbling of his wheels, the fathers shall not look to their children, because of weakness of hands, Jer 47:4 because of the day that shall come to ravage all the Philistines, to cut off from Tsor and Tsidon every helper that survives. For YĒHÔVÂH (יהוה) is ravaging the Philistines, the remnant of the isle of Kaphtor.

Jer 47:5 "Baldness shall come upon Azzah, Ashqelon shall be cut off with the remnant of their valley. Till when would you cut yourself?

Jer 47:6 "O you sword of YĒHÔVÂH (יהוה), how long till you rest? Put yourself up into your sheath, rest and be still!

Jer 47:7 "How shall it rest, when YĒHÔVÂH (יהוה) has given it a command? Against Ashqelon and against the seashore – there He has appointed it."

Jer 48:1 Concerning Mo'ab. This is what YĒHÔVÂH (יהוה) of hosts, the Elohim (אלהים) of Yisra'el said, "Woe to Neḅo! For it is ravaged, Qiryathayim is put to shame, captured. The high stronghold is put to shame and broken down.

Jer 48:2 "There is praise for Mo'ab no longer. In Ḥeshbon they have devised evil against her, 'Come and let us cut it off as a nation.' O Maḏmën, you are also cut off, a sword goes after you.

Jer 48:3 "Listen! An outcry from Ḥoronayim, ravaging and great destruction!

Jer 48:4 "Mo'ab shall be destroyed, her little ones shall cry out.

Jer 48:5 "For on the ascent to Luḥith they go up weeping bitterly. For in the descent of Ḥoronayim the enemies shall hear a cry of destruction.

Jer 48:6 "Flee, deliver your own lives! And be like a bush in the wilderness.

Jer 48:7 "For because you have trusted in your works and your treasures, you shall be captured.

And Kemosh shall go forth into exile, his priests and his heads together.

Jer 48:8 "And a ravager shall come into every city, no one escapes. And the valley shall perish, and the plain be destroyed, as YĕHôVâH (יהוה) has spoken.

Jer 48:9 "Give wings to Mo'ab, for she has to flee away, and her cities become a ruin, with no one to dwell in them.

Jer 48:10 (Cursed is he who is slack in doing the work of YĕHôVâH (יהוה), and cursed is he who withholds his sword from blood).

Jer 48:11 "Mo'ab has been at ease from his youth, and he has settled on his dregs, and has not been emptied from vessel to vessel, nor has he gone into exile. Therefore his flavour has stayed in him, and his fragrance is unchanged.

Jer 48:12 "Therefore see, the days are coming," declares YĕHôVâH (יהוה), "when I shall send him tilters, who shall tilt him over and empty his vessels and break the bottles.

Jer 48:13 "And Mo'ab shall be ashamed because of Kemosh, as the house of Yisra'el was ashamed of Bĕyth Ēl, their refuge.

Jer 48:14 "How do you say, 'We are mighty and strong men for battle'?

Jer 48:15 "Mo'ab is ravaged and her cities have been entered. And her chosen young men have gone down to the slaughter," declares the King, whose Name is YĕHôVâH (יהוה) of hosts.

Jer 48:16 "The calamity of Mo'ab is near to come and his affliction hurries fast.

Jer 48:17 "Lament for him, all you who are around him. And all you who know his name, say, 'How the strong sceptre has been broken, the staff of splendour!'

Jer 48:18 "Come down from your esteem, and sit in thirst, O inhabitant, daughter of Diḇon. For the ravager of Mo'ab shall come against you, he shall destroy your strongholds.

Jer 48:19 "Stand by the way and watch, O inhabitant of Aro'ër. Ask him who flees and her who escapes; say, 'What has been done?'

Jer 48:20 "Mo'ab has been put to shame, for it has been broken down. Howl and cry! Let it be heard in Arnon that Mo'ab is ravaged.

Jer 48:21 "And judgment has come on the plain country, on Ḥolon and on Yaḥtsah and on Mopha'ath,

Jer 48:22 and on Diḇon and Neḇo and on Bĕyth Diblathayim,

Jer 48:23 and on Qiryathayim and on Bĕyth Gamul and on Bĕyth Me'on,

Jer 48:24 and on Qeriyoth and on Botsrah, and on all the cities of the land of Mo'ab, far or near.

Jer 48:25 "The horn of Mo'ab has been cut off, and his arm has been broken," declares YĕHôVâH (יהוה).

Jer 48:26 "Make him drunk, because he has made himself great against YĕHôVâH (יהוה). Mo'ab shall splash in his vomit, and he shall also be in mockery.

Jer 48:27 "And was not Yisra'el a mockery to you? Was he found among thieves? For whenever you speak of him, you shake your head.

Jer 48:28 "O inhabitants of Mo'ab, leave the cities and dwell in the rock, and be like the dove making a nest in the sides of the cave's mouth.

Jer 48:29 "We have heard of the pride of Mo'ab (he is very proud!), of his loftiness and arrogance and pride, and of the haughtiness of his heart."

Jer 48:30 "I know his wrath," declares YĕHôVâH (יהוה), "and his boastings are untrue, and his deeds are false.

Jer 48:31 "Therefore I wail for Mo'ab, and I cry out for all Mo'ab. I mourn for the men of Qir Ḥeres.

Jer 48:32 "O vine of Siḇmah! I weep for you with the weeping of Ya'zër. Your branches have passed over the sea, they have come to the sea of Ya'zër. The ravager has fallen on your summer fruit and your grape harvest.

Jer 48:33 "Joy and gladness have been taken away from the orchard and from the land of Mo'ab. And I have made wine to cease from the winepresses. No one treads with shouting – the shouting is no shouting!

Jer 48:34 “From the outcry of Heshbon unto El'alëh, unto Yahats, they shall raise their voice, from Tso'ar to Hōronayim, like a three-year-old heifer, for even the waters of Nimrim are dried up.

Jer 48:35 “And I shall make an end in Mo'ab to him who offers in the high places and burns incense to his mighty ones,” declares YēHōVâH (יהוה).

Jer 48:36 “So My heart sounds for Mo'ab like flutes, and My heart sounds for the men of Qir Heres like flutes. Therefore the wealth they made shall be gone.

Jer 48:37 “For every head is bald, and every beard clipped – cuts on all the hands, and sackcloth on the loins.

Jer 48:38 “On all the house-tops of Mo'ab and in its streets it is all lamentation, for I have broken Mo'ab like a vessel in which no one delights,” declares YēHōVâH (יהוה).

Jer 48:39 “How has she been broken down! They shall wail! How has Mo'ab turned her back with shame! So Mo'ab shall be a mockery and a horror to all those about her.”

Jer 48:40 For thus said YēHōVâH (יהוה), “See, he soars like an eagle, and shall spread his wings over Mo'ab.

Jer 48:41 “Qeriyoth shall be captured, and the strongholds seized. And the heart of the mighty men in Mo'ab on that day shall be like the heart of a woman in labour.

Jer 48:42 “And Mo'ab shall be destroyed as a people, because he has made himself great against YēHōVâH (יהוה).

Jer 48:43 “Fear and the pit and the snare are upon you, O inhabitant of Mo'ab,” declares YēHōVâH (יהוה).

Jer 48:44 “He who flees from the fear falls into the pit, and he who gets out of the pit is caught in the snare. For I am bringing upon Mo'ab the year of their punishment,” declares YēHōVâH (יהוה).

Jer 48:45 “Those who fled stood powerless under the shadow of Heshbon. But a fire shall come out of Heshbon, and a flame from the midst of Siḥon,

and consume the brow of Mo'ab and the crown of the head of the sons of uproar.

Jer 48:46 “Woe to you, O Mo'ab! The people of Kemosh have perished, for your sons have been taken into exile, and your daughters into exile.

Jer 48:47 “But I shall turn back the captivity of Mo'ab in the latter days,” declares YēHōVâH (יהוה). Thus far is the judgment of Mo'ab.

Jer 49:1 Concerning the Ammonites: Thus said YēHōVâH (יהוה), “Has Yisra'el no sons? Has he no heir? Why has Malkam taken possession of Gaḏ, and his people dwell in its cities?

Jer 49:2 “Therefore see, the days are coming,” declares YēHōVâH (יהוה), “when I shall sound a battle cry in Rabbah of the Ammonites. And it shall be a heap, a wasteland, and her villages shall be burned with fire. Then Yisra'el shall dispossess those who dispossessed him,” declares YēHōVâH (יהוה).

Jer 49:3 “Howl, O Heshbon, for Ai is ravaged! Cry, daughters of Rabbah, gird on sackcloth! Lament and diligently search by the walls, for Malkam shall go into exile, with his priests and his heads.

Jer 49:4 “Why do you boast in the valleys, your flowing valley, O backsliding daughter who is trusting in her treasures, saying, ‘Who would come against me?’

Jer 49:5 “See, I am bringing fear upon you, from all those around you,” declares the Master YēHōVâH (יהוה) of hosts. “And you shall be driven out, each one straight ahead, with no one to bring home the wanderer.

Jer 49:6 “And after this I turn back the captivity of the children of Ammon,” declares YēHōVâH (יהוה).

Jer 49:7 Concerning Eḏom: Thus said YēHōVâH (יהוה) of hosts, “Is there no more wisdom in Tēman? Has counsel been lost to those with understanding? Has their wisdom vanished?

Jer 49:8 “Flee, turn back, dwell in the depths, O inhabitants of Deḏan! For I shall bring the calamity of Ėsaw upon him, the time that I shall punish him.

Jer 49:9 "If grape-gatherers came to you, would they not leave some gleaning grapes? Even thieves by night would destroy only until they had enough!

Jer 49:10 "But as for Me, I shall make Ėsaw bare. I shall uncover his hiding places, so that he is unable to conceal himself. His seeds is ravaged, his brothers and his neighbours, and he is no more.

Jer 49:11 "Leave your fatherless children, let Me keep them alive. And let your widows trust in Me."

Jer 49:12 For thus said YēHôVâH (יהוה), "See, those whose judgment was not to drink of the cup have certainly drunk. And are you the one to go unpunished? You shall not go unpunished, but certainly drink of it.

Jer 49:13 "For I have sworn by Myself," declares YēHôVâH (יהוה), "that Botsrah is to become a ruin, a reproach, a waste, and a curse, and all its cities become everlasting wastes."

Jer 49:14 I have heard a report from YēHôVâH (יהוה), and an envoy has been sent to the nations, "Gather together, come against her, and rise up to battle!

Jer 49:15 "For look, I shall make you small among nations, despised among men.

Jer 49:16 "The dread for you, the pride of your heart, has deceived you, O you who dwell in the clefts of the rock, holding the height of the hill! Though you make your nest as high as the eagle, from there I bring you down," declares the Master.

Jer 49:17 "And Eḡom shall be a ruin, everyone who passes by it is astonished and whistles at all its plagues.

Jer 49:18 "As in the overthrow of Seḡom and Amorah and their neighbouring cities," declares YēHôVâH (יהוה), "No one shall dwell there, nor would a son of man sojourn in it.

Jer 49:19 "See, he comes up like a lion from the Yardën jungle against the home of the strong. But in an instant I shall make him run away from her. And who is the Chosen One, to appoint over her? For who is like Me? And who summons Me? And who is that Shepherd who stands before Me?"

Jer 49:20 Therefore hear the counsel of YēHôVâH (יהוה) which He has counselled concerning Eḡom, and the purposes He has purposed concerning the inhabitants of Tëman: the least of the flock shall drag them away! He shall make their pasture a waste before them!

Jer 49:21 The earth shall be shaken at the noise of their fall. There is an outcry! Its noise is heard at the Sea of Reeds.

Jer 49:22 See, like an eagle he flies up, and spreads his wings over Botsrah. And the heart of the mighty men of Eḡom in that day shall be like the heart of a woman in her pain.

Jer 49:23 Concerning Damascus: "Ḥamath and Arpaḡ have been put to shame, for they have heard an evil report. They have been melted in anxiety, like the sea, unable to rest.

Jer 49:24 "Damascus has become feeble, she has turned to flee, and trembling has seized her. Distress and pain have taken hold of her like a woman in labour.

Jer 49:25 "How is the city of praise deserted, the city of My joy!

Jer 49:26 "Therefore her young men fall in her streets, and all the men of battle are cut off in that day," declares YēHôVâH (יהוה) of hosts.

Jer 49:27 "And I shall kindle a fire in the wall of Damascus, and it shall consume the palaces of Ben-Haḡaḡ."

Jer 49:28 To Qëḡar and to the reigns of Ḥatsor, which Nebukaḡretstsar King of Baḡel smote: Thus said YēHôVâH (יהוה), "Arise, go up to Qëḡar, and ravage the men of the East!

Jer 49:29 "Their tents and their flocks, their curtains and all their vessels shall be taken. And they shall take away their camels for themselves. And they shall cry out to them, 'Fear is on every side!'

Jer 49:30 "Flee, go away! Dwell in the depths, O inhabitants of Ḥatsor!" declares YēHôVâH (יהוה). "For Nebukaḡretstsar King of Baḡel has taken

counsel against you, and has devised a plan against you.

Jer 49:31 "Arise, go up to the nation at ease that dwells safely," declares YĕHôVâH (יהוה). "It has no gates or bars, they dwell alone.

Jer 49:32 "And their camels shall become plunder, and their large herds booty. And I shall scatter them to all winds, those who cut off the corner, and bring their calamity from all its sides," declares YĕHôVâH (יהוה).

Jer 49:33 "Ḥatsor shall be a habitation for jackals, a desert forever. No one dwells there, nor does son of man sojourn in it."

Jer 49:34 The word of YĕHôVâH (יהוה) that came to Yirmeyahu the prophet concerning Ĕylam, in the beginning of the reign of Tsidqiyah, the King of Yehuḏah, saying,

Jer 49:35 "Thus said YĕHôVâH (יהוה) of hosts, 'See, I am breaking the bow of Ĕylam, the chief of their might.

Jer 49:36 'And I shall bring upon Ĕylam the four winds from the four quarters of the heavens, and scatter them toward all those winds. And there shall be no nation where the outcasts of Ĕylam do not go.

Jer 49:37 'And I shall break Ĕylam before their enemies and before those who seek their life. And I shall bring evil upon them, my burning displeasure,' declares YĕHôVâH (יהוה). 'And I shall send the sword after them until I have consumed them.

Jer 49:38 'And I shall set My throne in Ĕylam, and destroy from there the sovereign and the heads,' declares YĕHôVâH (יהוה).

Jer 49:39 'And it shall be in the latter days that I turn back the captivity of Ĕylam,' declares YĕHôVâH (יהוה)."

Jer 50:1 The word that YĕHôVâH (יהוה) spoke concerning Baḇel, concerning the land of the Chaldeans by Yirmeyahu the prophet.

Jer 50:2 "Declare among the nations, and let it be heard. And lift up a banner, let it be heard, and do not conceal it. Say, 'Baḇel shall be taken, Bēl shall

be put to shame, Meroḏaḳ shall be broken, her images shall be put to shame, her idols shall be broken.'

Jer 50:3 For a nation shall come up against her from the north, which shall make her land waste, and none shall dwell in it. They shall flee, they shall go, both man and beast.

Jer 50:4 "In those days and at that time," declares YĕHôVâH (יהוה), "the children of Yisra'el shall come, they and the children of Yehuḏah together, weeping as they come, and seek YĕHôVâH (יהוה) their Elohîm (אלהים).

Jer 50:5 "They shall ask the way to Tsiyon, their faces toward it, 'Come and let us join ourselves to YĕHôVâH (יהוה), in an everlasting covenant, never to be forgotten.'

Jer 50:6 "My people have been wandering sheep. Their shepherds have led them astray, turning them away on the mountains. They have gone from mountain to hill, they have forgotten their resting place.

Jer 50:7 "All who found them have devoured them. And their adversaries have said, 'We are not guilty, because they have sinned against YĕHôVâH (יהוה), the Home of righteousness, and the Expectation of their fathers: YĕHôVâH (יהוה).'

Jer 50:8 "Flee from the midst of Baḇel, come out of the land of the Chaldeans. And be as rams before a flock.

Jer 50:9 "For look, I am stirring up and bringing up against Baḇel an assembly of great nations from a land of the north, and they shall array themselves against her. From there she shall be captured – their arrows are like those of a mighty skilled man, not returning empty-handed.

Jer 50:10 "And Chaldea shall become plunder, all who plunder her shall satisfy themselves," declares YĕHôVâH (יהוה).

Jer 50:11 "Because you were glad, because you rejoiced, you who plunder My inheritance, because you have grown fat like a heifer threshing grain, and you neigh like stallions,

Jer 50:12 your mother shall be greatly ashamed. She who bore you shall be humiliated. Look, the last of the nations, a wilderness, a dry land and a desert.

Jer 50:13 "Because of the wrath of YĕHôVâH (יהוה) she shall not be inhabited, but she shall be deserted – all of it. Everyone passing by Babel shall be astonished and whistle at all her plagues.

Jer 50:14 "Set yourselves in array against Babel all around, all you who bend the bow. Shoot at her, spare no arrows, for she has sinned against YĕHôVâH (יהוה).

Jer 50:15 "Shout against her all around. She has given her hand, her foundations have fallen, her walls are thrown down, for it is the vengeance of YĕHôVâH (יהוה). Take vengeance on her. As she has done, so do to her.

Jer 50:16 "Cut off the sower from Babel, and him who handles the sickle at harvest time. From before the sword of the oppressor each one turns to his own people, and each one flees to his own land.

Jer 50:17 "Yisra'el is a scattered sheep, the lions have driven him away. First the King of Ashshur devoured him, and now, at last, this Nebukadretsar King of Babel has broken his bones."

Jer 50:18 Therefore thus said YĕHôVâH (יהוה) of hosts, the Elohim (אלהים) of Yisra'el, "See, I am punishing the King of Babel and his land, as I have punished the King of Ashshur.

Jer 50:19 "And I shall bring back Yisra'el to his pasture, and he shall feed on Karmel and Bashan. And his being shall be satisfied on Mount Ephrayim and Gil'ad.

Jer 50:20 "In those days and at that time," declares YĕHôVâH (יהוה), "the crookedness of Yisra'el shall be searched for, but there shall be none; and the sin of Yehudah, but none shall be found. For I shall pardon those whom I leave as a remnant.

Jer 50:21 "Go up against the land of Merathayim, against it, and against the inhabitants of Peqod.

Slay and put them under the ban," declares YĕHôVâH (יהוה), "and do according to all that I have commanded you.

Jer 50:22 "There is a sound of battle in the land, and of great destruction.

Jer 50:23 "How the hammer of all the earth has been cut off and broken! How Babel has become a ruin among the nations!

Jer 50:24 "I have laid a snare for you, and you were captured, O Babel, and you yourself did not know! You have been found and also caught, because you strove against YĕHôVâH (יהוה)."

Jer 50:25 YĕHôVâH (יהוה) has opened His armoury, and has brought out the weapons of His displeasure, for the Master Elohim (אלהים) of hosts has a work to do in the land of the Chaldeans.

Jer 50:26 Come against her from every quarter, open her storehouses, pile her up as heaps of ruins, and put her under the ban. Let her have no remnant.

Jer 50:27 Slay all her bulls, let them go down to the slaughter. Woe to them! For their day has come, the time of their punishment.

Jer 50:28 Listen! They flee and escape from the land of Babel, to declare in Tsiyon the vengeance of YĕHôVâH (יהוה) our Elohim (אלהים), the vengeance of His Hēkal.

Jer 50:29 "Summon archers against Babel. All you who bend the bow, encamp against it all around, let no one escape. Repay her according to her work, do to her according to all she has done. For she has been proud against YĕHôVâH (יהוה), against the Holy One of Yisra'el.

Jer 50:30 "Therefore her young men shall fall in the streets, and all her men of battle shall perish in that day," declares YĕHôVâH (יהוה).

Jer 50:31 "See, I am against you, O proud one!" declares the Master YĕHôVâH (יהוה) of hosts, "for your day has come, the time for your punishment.

Jer 50:32 "And the proud one shall stumble, and he shall fall, with no one to raise him up. And I shall

kindle a fire in his cities, and it shall devour all around him.”

Jer 50:33 Thus said **YēHôVâH (יהוה)** of hosts, “The children of Yisra’ël were oppressed, along with the children of Yehuḏah. And all who took them captive have held them fast, they refused to let them go.

Jer 50:34 “Their Redeemer is strong, **YēHôVâH (יהוה)** of hosts is His Name. He shall strongly plead their case, so as to give rest to the land, but unrest to the inhabitants of Baḇel.

Jer 50:35 “A sword is upon the Chaldeans,” declares **YēHôVâH (יהוה)**, “and it is upon the inhabitants of Baḇel, and upon her heads and upon her wise men.

Jer 50:36 “A sword is upon the liars, and they shall be fools. A sword is upon her mighty men, and they shall be broken down.

Jer 50:37 “A sword is upon their horses, and upon their chariots, and upon all the mixed peoples who are in her midst, and they shall become like women. A sword is upon her treasures, and they shall be plundered.

Jer 50:38 “A sword is upon her waters, and they shall be dried up. For it is a land of carved images, and they boast about their idols.

Jer 50:39 “Therefore the wild desert beasts shall dwell with the jackals, and the ostriches dwell in it. And it shall never again be inhabited, nor dwelt in, unto all generations.

Jer 50:40 “As **Elohim (אלהים)** overthrew Sedom and Amorah and their neighbouring cities,” declares **YēHôVâH (יהוה)**, “so no one would dwell there, nor would son of man sojourn in it.

Jer 50:41 “See, a people shall come from the north, and a great nation and many sovereigns stirred up from the ends of the earth.

Jer 50:42 “They lay hold of bow and spear, they are cruel and they show no compassion. They sound like the roaring sea, and ride on horses, set in array, like a man for the battle, against you, O daughter of Baḇel.

Jer 50:43 “The King of Baḇel has heard the report about them, and his hands became weak. Distress has seized him, pain like that of a woman in labour.

Jer 50:44 “See, he comes up like a lion from the Yardën jungle, against the enduring pasture. But in an instant I shall make them run away from her. And who is the Chosen One whom I appoint against her? For who is like Me?

Who summons Me? And who is that Shepherd who stands before Me?”

Jer 50:45 Therefore hear the counsel of **YēHôVâH (יהוה)** which He has counselled concerning Baḇel, and His purposes He has purposed concerning the land of the Chaldeans: the least of the flock shall drag them away! He shall make their pasture a waste before them!

Jer 50:46 At the sound of Baḇel’s capture the earth shall be shaken, and the outcry shall be heard among the nations.

Jer 51:1 Thus said **YēHôVâH (יהוה)**, “See, I am stirring up the **Spirit [Ruach רוח]** of a destroyer against Baḇel, against those who dwell in Lëb – My opponents.

Jer 51:2 And I shall send winnowers to Baḇel, who shall winnow her and empty her land. For they shall be against her all around, in the day of evil.

Jer 51:3 “Let the archer draw his bow, and let him stand ready in his armour. Do not spare her young men, put all her army under the ban.

Jer 51:4 “And the slain shall fall in the land of the Chaldeans, and the pierced-through in her streets.

Jer 51:5 “For neither Yisra’ël nor Yehuḏah is widowed by his **Elohim (אלהים)**, **YēHôVâH (יהוה)** of hosts, though their land has been filled with sin against the Holy One of Yisra’ël.”

Jer 51:6 Flee from the midst of Baḇel, and let each one save his life! Do not be cut off in her crookedness, for this is the time of the vengeance of **YēHôVâH (יהוה)**, the recompense He is repaying her.

Jer 51:7 Baḇel was a golden cup in the hand of **YēHôVâH (יהוה)**, making drunk all the earth. The

nations drank her wine, that is why the nations went mad!

Jer 51:8 Babel shall suddenly fall and be broken. Howl for her! Take balm for her pain – if so be, she might be healed.

Jer 51:9 We would have healed Babel, but she is not healed. Let us leave her and each go to his own land, for her judgment reaches to the heavens and is lifted up to the clouds.

Jer 51:10 YĕHôVâH (יהוה) has brought forth our righteousness. Come and let us relate in Tsiyon the work of YĕHôVâH (יהוה) our Elohîm (אלהים).

Jer 51:11 Polish the arrows! Put on the shields! YĕHôVâH (יהוה) has stirred up the Spirit [Ruach רוח] of the sovereigns of the Medes. For His plan is against Babel to destroy it, because it is the vengeance of YĕHôVâH (יהוה), the vengeance for His Hēkal.

Jer 51:12 Lift up a banner on the walls of Babel, strengthen the watch, station the watchmen, prepare the ambush. For YĕHôVâH (יהוה) has both planned and done what He spoke concerning the inhabitants of Babel.

Jer 51:13 You who dwell upon many waters, great in treasures, your end has come, the measure of your greedy gain.

Jer 51:14 YĕHôVâH (יהוה) of hosts has sworn by Himself, "I shall certainly fill you with men, as with locusts, and they shall lift up a shout against you."

Jer 51:15 He made the earth by His power, He established the world by His wisdom, and stretched out the heavens by His understanding.

Jer 51:16 When He gives forth His voice the waters in the heavens roar, and He makes vapours to ascend from the ends of the earth; He makes lightnings for the rain, and He brings the wind out of His treasures.

Jer 51:17 All mankind has become too brutish to know, every smith has been put to shame by the carved image, for his moulded image is falsehood, and there is no breath in them.

Jer 51:18 They are worthless, a work of mockery. In the time of their punishment they perish.

Jer 51:19 The Portion of Ya'aqob is not like them, for He is the Maker of all, and Yisra'el is the tribe of His inheritance. YĕHôVâH (יהוה) of hosts is His Name.

Jer 51:20 "You are My battle-axe, weapons of battle, and with you I shall break nations in pieces, and with you I shall destroy reigns.

Jer 51:21 "And with you I shall break in pieces the horse and its rider, and with you I shall break in pieces the chariot and its rider.

Jer 51:22 "And with you I shall break in pieces man and woman, and with you I shall break in pieces old and young, and with you I shall break in pieces the young man and the maiden.

Jer 51:23 "And with you I shall break in pieces the shepherd and his flock, and with you I shall break in pieces the farmer and his yoke of oxen. And with you I shall break in pieces governors and rulers.

Jer 51:24 "And I shall repay Babel and all the inhabitants of Chaldea for all the evil they have done in Tsiyon before your eyes," declares YĕHôVâH (יהוה).

Jer 51:25 "See, I am against you, O destroying mountain, who destroys all the earth," declares YĕHôVâH (יהוה). "And I shall stretch out My hand against you. And I shall roll you down from the rocks, and make you a burnt mountain.

Jer 51:26 "And they shall not take from you a stone for a corner nor a stone for a foundation, but you shall be a waste forever," declares YĕHôVâH (יהוה).

Jer 51:27 Lift up a banner in the land, blow the ram's horn among the nations! Prepare the nations against her, call the reigns together against her: Ararat, Minni, and Ashkenaz. Appoint a commander against her, bring up horses like hairy locusts.

Jer 51:28 Separate the nations against her, with the sovereigns of the Medes, its governors and all its rulers, all the land of his rule,

Jer 51:29 so that the land shakes and writhes in pain. For every plan of YĕHôVâH (יהוה) shall be established against Baḇel, to make the land of Baḇel a ruin, without inhabitant.

Jer 51:30 The mighty men of Baḇel have ceased to fight, they remained in their strongholds. Their might has failed, they became like women, they have burned her dwelling places. The bars of her gate have been broken.

Jer 51:31 One runner runs to meet another, and one reporter to meet another, to report to the King of Baḇel that his city is taken on all sides,

Jer 51:32 and the fords have been captured, and they have burned the reeds with fire, and the soldiers are startled.

Jer 51:33 For thus said YĕHôVâH (יהוה) of hosts, the Elohim (אלהים) of Yisra'el, "The daughter of Baḇel is like a threshing-floor at the time it is trodden. Yet a little while and the time of her harvest shall come."

Jer 51:34 "Neḇuḱaḏretsar the King of Baḇel has devoured us, he has crushed us, he has made us an empty vessel, he has swallowed us up like a monster. He has filled his stomach with my delicacies, he has driven us away.

Jer 51:35 "Let the violence done to me and my flesh be upon Baḇel," says the inhabitant of Tsiyon. And, "Let my blood be upon the inhabitants of Chaldea," says Yerushalayim.

Jer 51:36 Therefore thus said YĕHôVâH (יהוה), "See, I am pleading your case. And I shall take vengeance for you and dry up her sea and make her fountain dry.

Jer 51:37 "And Baḇel shall become a heap, a habitation of jackals, an astonishment and a hissing, without inhabitant.

Jer 51:38 "Together they roar like lions, they shall growl like lions' cubs.

Jer 51:39 "In their heat I prepare their feasts. And I shall make them drunk, so that they rejoice, and sleep a neverending sleep and not awake," declares YĕHôVâH (יהוה).

Jer 51:40 "I shall bring them down like lambs to the slaughter, like rams with male goats.

Jer 51:41 "Oh, how Shĕshaḱ has been captured, the praise of all the earth been seized! How Baḇel has become a ruin among the nations!

Jer 51:42 "The sea has risen over Baḇel, she has been covered with the roaring of its waves.

Jer 51:43 "Her cities have become a ruin, a dry land and a desert, a land where no one dwells, neither does son of man pass by it.

Jer 51:44 "And I shall punish Bēl in Baḇel. And I shall make him spew out what he has swallowed, and nations shall no longer stream to him. Even the wall of Baḇel shall fall.

Jer 51:45 "Come out of her midst, My people! And let everyone deliver his being from the burning displeasure of YĕHôVâH (יהוה).

Jer 51:46 "And lest your heart grow faint, and you fear the report heard in the land – for a report shall come one year, and after that, in another year a report shall come, and violence in the land, ruler against ruler –

Jer 51:47 therefore see, the days are coming that I shall bring punishment on the carved images of Baḇel, and all her land shall be put to shame, and all her slain fall in her midst.

Jer 51:48 "And the heavens and the earth and all that is in them shall shout for joy over Baḇel, for the ravagers shall come to her from the north," declares YĕHôVâH (יהוה).

Jer 51:49 As Baḇel is to fall for the slain of Yisra'el, so for Baḇel the slain of all the earth shall fall.

Jer 51:50 You who have escaped the sword, go away! Do not stand still! Remember YĕHôVâH (יהוה) from afar, and let Yerushalayim come to your heart.

Jer 51:51 We are ashamed because we have heard reproach. Shame has covered our faces, for strangers have come into the Holy places of the House of YĕHôVâH (יהוה).

Jer 51:52 "Therefore see, the days are coming," declares YĕHôVâH (יהוה), "that I shall bring

punishment on her carved images, while the wounded groan throughout all her land.

Jer 51:53 "Though Baḇel should mount up to the heavens, and though she should make the height of her strength inaccessible, ravagers shall come to her from Me," declares YĒHÔVÂH (יהוה).

Jer 51:54 Listen! A cry from Baḇel, and great destruction from the land of the Chaldeans,

Jer 51:55 because YĒHÔVÂH (יהוה) is ravaging Baḇel, and shall silence her loud voice. And her waves shall roar like great waters, the noise of their voice shall resound,

Jer 51:56 because the ravager shall come against her, against Baḇel, and her mighty men shall be captured. Every one of their bows shall be broken, for YĒHÔVÂH (יהוה) is the Ėl of recompense, He shall certainly repay.

Jer 51:57 "And I shall make her rulers drunk, and her wise men, her governors, and her deputies, and her mighty men. And they shall sleep a lasting sleep, and not awake," declares the King, whose Name is YĒHÔVÂH (יהוה) of hosts.

Jer 51:58 Thus said YĒHÔVÂH (יהוה) of hosts, "The broad walls of Baḇel are completely demolished, and her high gates are burned with fire, and peoples labour in vain, and the nations weary themselves for fire."

Jer 51:59 The word that Yirmeyahu the prophet commanded Serayah son of Nĕriyah, son of Maḥsĕyah, when he went with Tsidqiyahu the King of Yehuḏah to Baḇel in the fourth year of his reign. And Serayah was a quartermaster.

Jer 51:60 So Yirmeyahu wrote in a book all the evil that would come upon Baḇel, all these words which have been written concerning Baḇel.

Jer 51:61 And Yirmeyahu said to Serayah, "When you come to Baḇel and see it, and read all these words,

Jer 51:62 then you shall say, 'O YĒHÔVÂH (יהוה), You have spoken concerning this place to cut it off, so that none shall dwell in it, neither man nor beast, for it is a ruin forever.'

Jer 51:63 "And it shall be, when you have ended reading this book, that you shall tie a stone to it and throw it into the midst of the Euphrates, Jer 51:64 and shall say, 'So does Baḇel sink and not rise from the evil that I am bringing upon her, and they shall weary themselves.' " Thus far are the words of Yirmeyahu.

Jer 52:1 Tsidqiyahu was twenty-one years old when he began to reign, and he reigned eleven years in Yerushalayim. And his mother's name was Ḥamutal the daughter of Yirmeyahu of Liḇnah.

Jer 52:2 And he did evil in the eyes of YĒHÔVÂH (יהוה), according to all that Yehoyaqim had done.

Jer 52:3 For through the displeasure of YĒHÔVÂH (יהוה) this came to be against Yerushalayim and Yehuḏah, until He had cast them out from His presence. And Tsidqiyahu rebelled against the King of Baḇel.

Jer 52:4 And it came to be in the ninth year of his reign, in the tenth month, on the tenth of the month, that Neḇuḱaḏretsar King of Baḇel and all his army came against Yerushalayim and encamped against it. And they built a siege wall against it all around.

Jer 52:5 And the city was under siege until the eleventh year of King Tsidqiyahu.

Jer 52:6 On the ninth of the fourth month the scarcity of food was so severe in the city that there was no food for the people of the land.

Jer 52:7 Then the city wall was breached, and all the men of battle fled and went out of the city at night by way of the gate between the two walls, which was by the sovereign's garden, while the Chaldeans were near the city all around. And they went by way of the desert plain.

Jer 52:8 But the army of the Chaldeans pursued the sovereign, and they overtook Tsidqiyahu in the desert plains of Yeriḥo, and his entire army was scattered from him.

Jer 52:9 Then they captured the sovereign and brought him up to the King of Baḇel at Riḇlah in the

land of Ḥamath, and he pronounced judgments on him.

Jer 52:10 And the King of Babel slew the sons of Tsidqiyahu before his eyes, and he also slew all the heads of Yehuḏah in Riḇlah.

Jer 52:11 And he put out the eyes of Tsidqiyahu. And the King of Babel bound him in bronze shackles, and took him to Babel, and put him in prison till the day of his death.

Jer 52:12 And on the tenth of the fifth month, which was the nineteenth year of sovereign Neḅuḳadretsar King of Babel, Neḅuzaraḏan, chief of the guard, who served the King of Babel, came to Yerushalayim,

Jer 52:13 and he burned the House of YēHôVâH (יהוה), and the sovereign's house, and all the houses of Yerushalayim, and all the houses of the great men, he burned with fire.

Jer 52:14 And all the army of the Chaldeans who were with the chief of the guard broke down all the walls of Yerushalayim all around.

Jer 52:15 And Neḅuzaraḏan, chief of the guard, exiled some of the poor people, and the rest of the people who were left in the city, and the defectors who had gone over to the King of Babel, and the rest of the craftsmen.

Jer 52:16 But Neḅuzaraḏan, chief of the guard, left some of the poor of the land as vinedressers and farmers.

Jer 52:17 And the Chaldeans broke the bronze columns that were in the House of YēHôVâH (יהוה), and the stands and the bronze Sea that were in the House of YēHôVâH (יהוה), and brought all their bronze to Babel.

Jer 52:18 They also took away the pots, and the shovels, and the snuffers, and the bowls, and the ladles, and all the bronze utensils with which they served,

Jer 52:19 and the basins, and the fire holders, and the bowls, and the pots, and the lampstands, and the ladles, and the cups, whatever was of solid gold

and whatever was of solid silver, the chief of the guard took.

Jer 52:20 The two columns, one Sea, the twelve bronze bulls which were under it, and the stands, which King Shelomoh had made for the House of YēHôVâH (יהוה) – the bronze of all these vessels was beyond weighing.

Jer 52:21 As for the columns, the height of one column was eighteen cubits, and its circumference was twelve cubits, and its thickness was four fingers, hollow.

Jer 52:22 And a capital of bronze was on it. And the height of one capital was five cubits, with a network and pomegranates all around the capital, all of bronze. And the second column, with pomegranates was the same.

Jer 52:23 And there were ninety-six pomegranates on the sides. All the pomegranates on the network were one hundred, all around.

Jer 52:24 And the chief of the guard took Serayah the chief priest, and Tsephanyah the second priest, and the three doorkeepers.

Jer 52:25 And from the city he took one eunuch who was in charge of the men of battle, and seven men who saw the sovereign's face, who were found in the city, and the scribe of the commander of the army who mustered the people of the land, and sixty men of the people of the land who were found in the city.

Jer 52:26 And Neḅuzaraḏan, chief of the guard, took these and brought them to the King of Babel at Riḇlah,

Jer 52:27 and the King of Babel smote them and put them to death at Riḇlah in the land of Ḥamath. Thus Yehuḏah was exiled from its own land.

Jer 52:28 These are the people whom Neḅuḳadretsar exiled: in the seventh year, three thousand and twenty-three Yehuḏim (Jews);

Jer 52:29 in the eighteenth year of Neḅuḳadretsar he exiled from Yerushalayim eight hundred and thirty-two beings;

Jer 52:30 in the twenty-third year of Neḅuḱadretsar, Neḅuzaraḁan, chief of the guard, exiled of the Yehuḁim (Jews) seven hundred and forty-five beings. All the beings were four thousand six hundred.

Jer 52:31 And it came to be in the thirty-seventh year of the exile of Yehoyakin King of Yehuḁah, in the twelfth month, on the twenty-fifth of the month, that Ewil-Meroḁak King of Baḅel, in the first year of his reign, lifted up the head of Yehoyakin King of Yehuḁah and brought him out of prison, Jer 52:32 and spoke kindly to him and set his throne above those of the sovereigns who were with him in Baḅel.

Jer 52:33 So he changed his prison garments, and he ate bread continually before the sovereign all the days of his life.

Jer 52:34 And as for his allowance, there was a continual allowance given him by the King of Baḅel, a portion for each day until the day of his death, all the days of his life. Ėḱah/Lamentations

Lamentations Outline

1. The Sorrows of Zion (1:1 - 22)
2. God's Anger over Jerusalem (2:1 - 22)
3. The Suffering Servant (3:1 - 66)
 - a. The Prophet's Affliction (3:1 - 18)
 - b. The Prophet's Hope (3:19 - 36)
 - c. God's Justice (3:37 - 66)
4. The Siege of Jerusalem (4:1 - 22)
5. A Prayer for Restoration (5:1 - 22)

Ėḱah/Lamentations

Lam 1:1 How alone she sits, The city once great with people! Like a widow she has become, One

great among the nations! A princess among provinces has become a slave!

Lam 1:2 She weeps bitterly at night, And her tears are upon her cheeks. Among all her lovers there is no comforter for her. All her friends have betrayed her, They have become her enemies.

Lam 1:3 Yehuḁah has gone into exile, Because of affliction and because of harsh labour. She has dwelt among gentiles, She has found no rest. All her pursuers have overtaken her Between narrow places.

Lam 1:4 The ways to Tsiyon mourn For no one comes to the appointed times. All her gates are deserted, Her priests sigh, her maidens are afflicted, And she has bitterness.

Lam 1:5 Her adversaries have become chief, Her enemies have become at ease. For **YēHôVâH (יהוה)** has afflicted her Because of her many transgressions. Her children have gone into captivity before the enemy.

Lam 1:6 And all the splendour has departed From the daughter of Tsiyon. Her rulers have become like buck, They have found no pasture, And they go powerless before the pursuer.

Lam 1:7 In the days of her affliction and wandering, Yerushalayim remembered all her precious matters She had in the days of old. When her people fell into the hand of the enemy, With no one to help her, The adversaries saw her, They mocked at her Sabbaths.

Lam 1:8 Yerushalayim has sinned greatly, Therefore she has become defiled. All who esteemed her despised her Because they have seen her nakedness.

She herself has sighed and turned away.

Lam 1:9 Her uncleanness is in her skirts. She did not keep in mind her latter end, And has gone down appallingly, There was no one to comfort her. "See, O **YēHôVâH (יהוה)**, my affliction, For the enemy has made himself great!"

Lam 1:10 The adversary has spread his hand Over all her precious matters; Indeed, she has seen: The

gentiles have entered her Holy place, Those whom You commanded not to enter Your assembly.

Lam 1:11 All her people are sighing, seeking bread. They have given their precious matters For food, to bring back life. "See, O YĕHôVâH (יהוה), and look, For I have become despised."

Lam 1:12 "Is it naught to you, All you who pass by? Look and see if there is any pain like my pain, Which has been brought on me, Which YĕHôVâH (יהוה) has inflicted on me In the day of His burning displeasure.

Lam 1:13 "From above He has sent fire into my bones, And it overpowered them; He has spread a net for my feet and turned me back; He has laid me waste and faint all the day.

Lam 1:14 "The yoke of my transgressions Has been bound by His hand, Woven together and thrust upon my neck. He has made my strength stumble, YĕHôVâH (יהוה) has given me into hands Which I am unable to withstand.

Lam 1:15 "YĕHôVâH (יהוה) has trodden down all my strong men in my midst, He has called an appointed time Against me to crush my young men. YĕHôVâH (יהוה) has trodden down as in a winepress The maiden daughter of Yehuḏah.

Lam 1:16 "This is why I weep. My eye, my eye is running down with water, Because the comforter, Who could bring back my life, Has been far from me. My children are stunned, For the enemy has prevailed."

Lam 1:17 Tsiyon spreads out her hands, There is no comforter for her. YĕHôVâH (יהוה) has commanded concerning Ya'aqob, His neighbours are his adversaries.

Yerushalayim has become an uncleanness among them.

Lam 1:18 YĕHôVâH (יהוה) is righteous, for I rebelled against His mouth. Hear now, all peoples, and see my pain. My maidens and my young men have gone into captivity.

Lam 1:19 I called for my lovers, but they deceived me. My priests and my elders breathed their last in

the city, While they sought food to bring back their life.

Lam 1:20 "See, O YĕHôVâH (יהוה), that I am in distress. My inward parts are boiling up, My heart is overturned within me, For I have been very rebellious. From without the sword has bereaved, At home it is like death.

Lam 1:21 "They have heard that I sighed, With no one to comfort me. All my enemies have heard of my calamity, They have rejoiced that You have done it. You shall bring on the day that You have announced, So let them become like me.

Lam 1:22 "Let all their evil come before You, And do to them as You have done to me For all my transgressions. For my sighs are many, and my heart is faint."

Lam 2:1 How YĕHôVâH (יהוה) in His displeasure Has covered the daughter of Tsiyon with a cloud! He has cast down from the heavens to the earth The comeliness of Yisra'el, And has not remembered His footstool in the day of His displeasure.

Lam 2:2 YĕHôVâH (יהוה) has swallowed up, without compassion, All the pastures of Ya'aqob. In His wrath He has thrown down The strongholds of the daughter of Yehuḏah. He has brought them down to the ground. He has profaned the reign and its rulers.

Lam 2:3 In the heat of displeasure He has cut off every horn of Yisra'el. He has withdrawn His right hand from before the enemy. And He burns against Ya'aqob Like a flaming fire, consuming all around.

Lam 2:4 He has bent His bow like an enemy. He has set His right hand like an adversary. And He slays all who delighted the eye. In the tent of the daughter of Tsiyon, He has poured out His wrath like fire.

Lam 2:5 YĕHôVâH (יהוה) has been like an enemy. He has swallowed up Yisra'el, He has swallowed up all her palaces, He has destroyed her strongholds. And He increases mourning and lamentation In the daughter of Yehuḏah.

Lam 2:6 He has demolished His booth like a garden, He has destroyed His place of meeting. YĕHôVâH

(יהי) has made the appointed times and Sabbaths To be forgotten in Tsiyon, And despises sovereign and priest In His raging displeasure.

Lam 2:7 YĕHôVâH (יהי) has cast off His altar, He has rejected His Holy place, He has delivered the walls of her palaces Into the hand of the enemy. They have made a noise in the House of YĕHôVâH (יהי) As on the day of an appointed time.

Lam 2:8 YĕHôVâH (יהי) has planned to destroy The wall of the daughter of Tsiyon. He has stretched out a line. He has not turned back His hand from destroying.

And He has made the rampart and wall to lament; Together they have languished.

Lam 2:9 Her gates have sunk into the ground. He has destroyed and broken her bars. Her sovereign and her rulers are among the gentiles. The Law is no more, And her prophets have found no vision from YĕHôVâH (יהי).

Lam 2:10 The elders of the daughter of Tsiyon Sit on the ground, are silent. They have thrown dust on their heads, They have girded themselves with sackcloth. The maidens of Yerushalayim Have let their heads hang to the ground.

Lam 2:11 My eyes are spent with tears, My inward parts ferment, My bile has been poured on the ground Because of the destruction of the daughter of my people, As children and the infants languish In the streets of the city.

Lam 2:12 They say to their mothers, "Where is grain and wine?" As they languish like the wounded In the streets of the city, As their life is poured out in their mothers' bosom.

Lam 2:13 How shall I admonish you, To what shall I compare you, O daughter of Yerushalayim? To what shall I liken you to comfort you, O maiden daughter of Tsiyon? For your breach is as great as the sea. Who shall heal you?

Lam 2:14 Your prophets have seen Falsehood and folly for you, And have not shown you your crookedness, To turn back your captivity. But their visions for you Are false and misleading messages.

Lam 2:15 All who pass by have clapped their hands at you. They have whistled, And they shake their heads At the daughter of Yerushalayim, "Is this the city that is called 'The perfection of loveliness, The joy of all the earth'?"

Lam 2:16 All your enemies have opened Their mouth against you; They have whistled and they gnash their teeth. They say, "We have swallowed her up!

This is certainly the day we waited for; We have found it, we have seen it."

Lam 2:17 YĕHôVâH (יהי) has done what He planned, He has filled His word Which He commanded in days of old. He has torn down, without compassion, And He has let your enemy rejoice over you. He has exalted the horn of your adversaries.

Lam 2:18 Their heart cried out to YĕHôVâH (יהי), "O wall of the daughter of Tsiyon, Let tears run down like a river day and night. Give yourself no numbness, Let your eyes have no rest.

Lam 2:19 "Arise, cry out in the night, At the beginning of the watches, Pour out your heart like water Before the face of YĕHôVâH (יהי). Lift your hands toward Him For the life of your young children, Who languish from hunger At the head of every street.

Lam 2:20 "See, O YĕHôVâH (יהי), and look attentively To whom have You done thus. Should the women eat their offspring, Infants of a hand breadth? Should the priest and prophet be slain In the Holy place of YĕHôVâH (יהי) ?

Lam 2:21 "Young and old lie on the ground in the streets. My maidens and my young men have fallen by the sword. You have slain them in the day of Your displeasure, You have slaughtered without compassion.

Lam 2:22 "Would You proclaim, as in a day of appointed time, The fears that surround me? And no one escaped or survived In the day of the displeasure of YĕHôVâH (יהי). Those whom I have nursed and brought up My enemy has destroyed."

Lam 3:1 I am the man who has seen affliction By the rod of His wrath.
 Lam 3:2 He has led me and made me walk In darkness and not light.
 Lam 3:3 Indeed, He has turned back, He has turned His hand against me all the day.
 Lam 3:4 He has worn out my flesh and my skin, He has broken my bones.
 Lam 3:5 He has piled up against me, And surrounded me with bitterness and hardship.
 Lam 3:6 He has made me dwell in dark places Like the dead of old.
 Lam 3:7 He has hedged me in and I do not go out, He has made my chain heavy.
 Lam 3:8 Also, when I cry and shout, He shuts out my prayer.
 Lam 3:9 He has blocked my ways with hewn stone, He has made my paths crooked.
 Lam 3:10 He is to me like a bear lying in wait, A lion in hiding.
 Lam 3:11 He has turned aside my ways And torn me in pieces, He has laid me waste.
 Lam 3:12 He has bent His bow And set me up as a target for the arrow.
 Lam 3:13 He made the arrows of His quiver pierce my kidneys.
 Lam 3:14 I have been a mockery to all my people, Their mocking song all the day.
 Lam 3:15 He has filled me with bitterness, He drenched me with wormwood.
 Lam 3:16 And He has broken my teeth with gravel, He has covered me with ashes.
 Lam 3:17 And You have removed my being far from peace, I have forgotten goodness.
 Lam 3:18 And I said, "My strength and my expectancy Have perished from YĕHôVâH (יהוה)."
 Lam 3:19 Remember my affliction and my anguish, The wormwood and the gall.
 Lam 3:20 Your being indeed remembers And bows down upon me.
 Lam 3:21 This I recall to my mind, therefore I wait:

Lam 3:22 The kindnesses of YĕHôVâH (יהוה) ! For we have not been consumed, For His compassions have not ended.
 Lam 3:23 They are new every morning, Great is Your trustworthiness.
 Lam 3:24 " YĕHôVâH (יהוה) is my Portion," says my being, "Therefore I wait for Him!"
 Lam 3:25 YĕHôVâH (יהוה) is good to those waiting for Him, To the being who seeks Him.
 Lam 3:26 It is good – both to wait and to be silent, For the deliverance of YĕHôVâH (יהוה).
 Lam 3:27 It is good for a man to bear a yoke in his youth.
 Lam 3:28 Let him sit alone and be silent, Because He has laid it on him.
 Lam 3:29 Let him put his mouth in the dust, There might yet be expectancy.
 Lam 3:30 Let him give his cheek To the one who smites him – He is filled with reproach.
 Lam 3:31 For YĕHôVâH (יהוה) does not cast off forever.
 Lam 3:32 For though He afflicted, Yet He shall show compassion According to the greatness of His kindnesses.
 Lam 3:33 For He has not afflicted from His heart, Nor does He grieve the children of men.
 Lam 3:34 To crush under His feet All the prisoners of the earth,
 Lam 3:35 To turn aside the right-ruling of man Before the face of the Most High,
 Lam 3:36 Or wrong a man in his cause – This YĕHôVâH (יהוה) does not approve.
 Lam 3:37 Who was it that spoke, And it came to be! Has YĕHôVâH (יהוה) not commanded it?
 Lam 3:38 Do not the evils and the good Come out of the mouth of the Most High?
 Lam 3:39 What? Should mankind complain, A living man, because of his sins?
 Lam 3:40 Let us search and examine our ways, And turn back to YĕHôVâH (יהוה).
 Lam 3:41 Let us lift our hearts and hands To Ēl in the heavens and say:

Lam 3:42 We, we have transgressed and rebelled.
You, You have not forgiven.

Lam 3:43 You have wrapped Yourself With
displeasure and pursued us. You have slain, You
have not shown compassion.

Lam 3:44 You have wrapped Yourself With a cloud,
so that prayer does not pass through.

Lam 3:45 You make us as scum and refuse In the
midst of the peoples.

Lam 3:46 All our enemies have opened their mouth
against us.

Lam 3:47 Fear and a snare have come upon us,
Shame and ruin.

Lam 3:48 Streams of water run down my eye For
the ruin of the daughter of my people.

Lam 3:49 My eye flows out and does not cease,
Without stopping,

Lam 3:50 Until YĕHôVâH (יהוה) looks down and sees
from the heavens.

Lam 3:51 My eye pains my being Because of all the
daughters of my city.

Lam 3:52 My enemies hunted me down Like a bird,
without cause.

Lam 3:53 They have cut off my life in the pit, And
they threw stones at me.

Lam 3:54 Waters flowed over my head; I said, "I am
cut off!"

Lam 3:55 I called on Your Name, O YĕHôVâH (יהוה),
from the lowest pit.

Lam 3:56 You have heard my voice, Do not hide
Your ear from my groaning, From my outcry!

Lam 3:57 You drew near on the day I called on You;
You said, "Do not fear!"

Lam 3:58 O YĕHôVâH (יהוה), You did plead the case
for my being; You have redeemed my life.

Lam 3:59 O YĕHôVâH (יהוה), You have seen my
oppression; Judge my case.

Lam 3:60 You have seen all their vengeance, All
their plans against me.

Lam 3:61 You have heard their reproach, O
YĕHôVâH (יהוה), all their plans against me,

Lam 3:62 The lips of those rising against me, And
their scheming against me all the day.

Lam 3:63 Look at their sitting down and their rising
up; I am their song. L

Lam 3:64 Repay them, O YĕHôVâH (יהוה), According
to the work of their hands.

Lam 3:65 Give them a veiled heart, Your curse
upon them!

Lam 3:66 Pursue and destroy them in displeasure,
From under the heavens of YĕHôVâH (יהוה).

Lam 4:1 How dim the gold has become, The fine
gold changed! The stones of the Holy place Are
scattered at the head of every street.

Lam 4:2 The precious sons of Tsiyon Who were
weighed against fine gold, How they have been
reckoned as clay pots, The work of the hands of the
potter!

Lam 4:3 Even jackals have presented their breasts,
They have nursed their young. The daughter of my
people has become as cruel, As ostriches in the
wilderness.

Lam 4:4 The tongue of the infant has clung To the
roof of its mouth for thirst; Children asked for
bread, No one breaks it for them.

Lam 4:5 Those who ate delicacies Have been laid
waste in the streets; Those who were brought up in
scarlet Have embraced dunghills.

Lam 4:6 And the crookedness of the daughter of
my people Is greater than the punishment of the
sin of Sedom, Which was overthrown in a moment,
And no hands were wrung over her!

Lam 4:7 Her Nazirites were brighter than snow And
whiter than milk; More ruddy in body than rubies,
Their cut like sapphire.

Lam 4:8 Their appearance has become blacker than
soot; They have become unrecognised in the
streets; Their skin has shrivelled on their bones, It
has become dry, it has become as wood.

Lam 4:9 Better off were those pierced by the sword
Than those pierced by hunger; For these pine
away, Pierced through for lack of the fruits of the
field.

Lam 4:10 The hands of the compassionate women
Have boiled their own children; They became food
for them In the destruction of the daughter of my
people.

Lam 4:11 **YĕHôVâH (יהוה)** has completed His wrath,
He has poured out His burning displeasure. And He
kindled a fire in Tsiyon, And it consumed her
foundations.

Lam 4:12 The sovereigns of the earth did not
believe, Nor any of the inhabitants of the world,
That an adversary and enemy Would enter the
gates of Yerushalayim.

Lam 4:13 It was because of the sins of her
prophets, The crookednesses of her priests, Who
shed in her midst the blood of the righteous.

Lam 4:14 They staggered, blind, in the streets; They
have defiled themselves with blood, So that no one
was able to touch their garments.

Lam 4:15 They shouted at them, "Away! Unclean!
Away! Away! Touch not!" When they fled and
staggered, They said, among the gentiles, "They
shall stay no longer."

Lam 4:16 The face of **YĕHôVâH (יהוה)** scattered
them. He no longer regards them. They showed no
respect for the priests Nor favour to the elders.

Lam 4:17 While we exist, our eyes are consumed,
Watching vainly for our help. In our watch-tower
we watched for a nation That could not save.

Lam 4:18 They have hunted our steps From going
in our streets. Our end was near, Our days were
completed, For our end had come.

Lam 4:19 Our pursuers were swifter Than the
eagles of the heavens. They came hotly after us on
the mountains And lay in wait for us in the
wilderness.

Lam 4:20 The breath of our nostrils, the anointed
of **YĕHôVâH (יהוה)**, Was caught in their pits, In
whose shadow we had thought To live among the
gentiles.

Lam 4:21 Rejoice and be glad, O daughter of Eḡom,
You who dwell in the land of Uz! The cup is to pass

over to you too, So that you become drunk and
make yourself naked.

Lam 4:22 Your crookedness has been completed, O
daughter of Tsiyon. He no longer prolongs your
exile. He shall punish your crookedness, O
daughter of Eḡom, He shall uncover your sins!

Lam 5:1 Remember, O **YĕHôVâH (יהוה)**, what has
come upon us. Look, and see our reproach!

Lam 5:2 Our inheritance has been turned over to
strangers, And our houses to foreigners.

Lam 5:3 We have become orphans, fatherless, Our
mothers are like widows.

Lam 5:4 We had to pay for our drinking water, And
our wood comes at a price.

Lam 5:5 We have been pursued close onto our
neck, We have laboured and had no rest.

Lam 5:6 To Mitsrayim we have given a hand; To
Ashshur, to be satisfied with bread.

Lam 5:7 Our fathers sinned, they are no more. We
have borne their crookednesses.

Lam 5:8 Servants have ruled over us; There is no
one to deliver from their hand.

Lam 5:9 With our lives we bring in our bread,
Because of the sword of the wilderness.

Lam 5:10 Our skin has become as hot as an oven,
Because of the burning heat of scarcity of food.

Lam 5:11 They have humbled the women in Tsiyon,
The maidens in the cities of Yehuḡah.

Lam 5:12 Rulers were hung up by their hands, And
elders were not respected.

Lam 5:13 They have taken young men to grind, And
youths stumbled under loads of wood.

Lam 5:14 Elders have ceased from the gate, Young
men from their song.

Lam 5:15 The joy of our heart has ceased, Our
dancing has turned into mourning.

Lam 5:16 The crown has fallen from our head. Woe
to us, for we have sinned!

Lam 5:17 Because of this our heart has been sick,
Because of these our eyes have become dim,

Lam 5:18 Because of Mount Tsiyon which is laid
waste; Foxes have gone roaming in it.

Lam 5:19 You, O YēHôVâH (יהוה), remain forever,
Your throne from generation to generation.
Lam 5:20 Why do You forget us forever, Forsake us
for length of days?
Lam 5:21 Turn us back to You, O YēHôVâH (יהוה),
And let us turn back, Renew our days as of old.
Lam 5:22 You have been wroth with us,
exceedingly!

Yehezqel Outline

1. Prophecies of Judgement (1:2 - 32:32)
 - a. The Call of Yehezqel (1:1 - 3:27)
 - i. Appearance of the Glory of Yēhōvâh (1:1 - 28)
 - ii. Yehezqel's Mission (2:1 - 3:27)
 1. Yehezqel the Prophet (2:1 - 3:15)
 2. Yehezqel the Watchman (3:16 - 27)
 - b. Yehezqel's Signs (4:1 - 5:17)
 - i. A Sign of Jerusalem's Siege (4:1 - 17)
 - ii. The Razor of Judgment (5:1 - 17)
 - c. Judgment on the Land (6:1 - 7:27)
 - i. Judgment against Idolatry (6:1 - 7)
 - ii. A Remnant to Be Blessed (6:8 - 14)
 - iii. Desolation of the Land of Israel (7:1 - 27)
 - d. The Defiled Temple (8:1 - 11:25)
 - i. The Vision of Idolatry in the Temple (8:1 - 18)
 - ii. Execution of the Idolaters (9:1 - 11)
 - iii. God's Glory Exits the Temple (10:1 - 22)
 - iv. Evil in High Places (11:1 - 12)
 - v. A Promise of Restoration (11:13 - 21)
 - vi. God's Glory Leaves Jerusalem (11:22 - 25)
 - e. Prophecies of Judgment on Judah (12:1 - 24:27)
 - i. Signs of the Coming Captivity (12:1 - 28)
 1. Yehezqel's Baggage (12:1 - 16)
 2. Eat Your Bread with Trembling (12:17 - 20)
 3. A Presumptuous Proverb (12:21 - 28)
 - ii. Reproof of False Prophets (13:1 - 23)

- iii. Idolatrous Elders Condemned (14:1 - 11)
- iv. Four Dire Judgments (14:12 - 23)
- v. Jerusalem the Useless Vine (15:1 - 8)
- vi. Jerusalem as a Rebellious Wife (16:1 - 63)
- vii. The Parable of Two Eagles and a Vine (17:1 - 24)
- viii. The Soul Who Sins Will Die (18:1 - 32)
- ix. A Lament for the Princes of Israel (19:1 - 14)
- x. Rebellious Israel (20:1 - 44)
 1. Israel's Rebellion in Egypt (20:1 - 17)
 2. Israel's Rebellion in the Wilderness (20:18 - 26)
 3. Israel's Rebellion in the Land (20:27 - 32)
 4. Judgment and Restoration (20:33 - 44)
- xi. Babylon, the Instrument of Judgment (20:45 - 21:32)
 1. A Prophecy against the South (20:45 - 49)
 2. God's Sword of Judgment (21:1 - 32)
- xii. The Sin of Jerusalem (22:1 - 31)
- xiii. The Two Adulterous Sisters: Jerusalem and Samaria (23:1 - 49)
- xiv. The Parable of the Cooking Pot (24:1 - 14)
- xv. Yehezqel's Wife Dies (24:15 - 27)
- f. Prophecies of Judgment on the Nations (25:1 - 32:32)
 - i. A Prophecy against Ammon (25:1 - 7)
 - ii. A Prophecy against Moab (25:8 - 11)
 - iii. A Prophecy against Edom (25:12 - 14)
 - iv. A Prophecy against the Philistines (25:15 - 17)
 - v. A Prophecy against Tyre (26:1 - 28:19)
 1. Proud Tyre to Fall (26:1 - 21)
 2. A Lament for Tyre (27:1 - 36)
 3. A Prophecy against the Ruler of Tyre (28:1 - 10)
 4. A Lament for the King of Tyre (28:11 - 19)
 - vi. A Prophecy against Sidon (28:20 - 24)
 - vii. The Restoration of Israel (28:25 - 26)
 - viii. A Prophecy against Egypt (29:1 - 32:32)
 1. A Prophecy against Pharaoh (29:1 - 7)
 2. The Desolation of Egypt (29:8 - 16)

3. Egypt the Reward of Nebuchadnezzar (29:17 - 21)
4. A Lament for Egypt (30:1 - 19)
5. Pharaoh's Power Broken (30:20 - 26)
6. Egypt Will Fall like Assyria (31:1 - 18)
7. A Lament for Pharaoh King of Egypt (32:1 - 16)
8. Egypt Cast into the Pit (32:17 - 32)
2. Prophecies of Restoration (33:1 - 48:35)
 - a. Yeḥezqël's the Watchman for Israel (33:1 - 20)
 - b. Word of Jerusalem's Fall (33:21 - 33)
 - c. Israel Will Return to the Land (34:1 - 37:28)
 - i. A Prophecy for Shepherds (34:1 - 31)
 1. Against Israel's Shepherds (34:1 - 10)
 2. The Good Shepherd (34:11 - 24)
 3. The Covenant of Peace (34:25 - 31)
 - ii. A Prophecy against Mount Seir (35:1 - 15)
 - iii. A Prophecy to the Mountains of Israel (36:1 - 15)
 - iv. A New Heart and a New Spirit (36:16 - 38)
 - v. The Valley of Dry Bones Restored (37:1 - 14)
 - vi. One Nation with One King (37:15 - 28)
 - d. Removal of Israel's Enemies (38:1 - 39:29)
 - i. A Prophecy against Gog (38:1 - 23)
 - ii. The Slaughter of Gog's Army (39:1 - 20)
 - iii. Israel to Be Restored (39:21 - 29)
 - e. Reinstatement of True Worship (40:1 - 46:24)
 - i. Yeḥezqël Measures the New Temple (40:1 - 42:20)
 1. The Man with a Measuring Rod (40:1 - 4)
 2. The East Gate (40:5 - 16)
 3. The Outer Court (40:17 - 19)
 4. The North Gate (40:20 - 23)
 5. The South Gate (40:24 - 27)
 6. The Gates of the Inner Court (40:28 - 37)
 7. Eight Tables for Sacrifices (40:38 - 43)
 8. Chambers for Ministry (40:44 - 46)
 9. The Inner Court (40:47 - 49)
 10. Inside the Temple (41:1 - 4)

11. Outside the Temple (41:5 - 14)
12. The Interior Structures (41:15 - 26)
13. Chambers for the Priests (42:1 - 14)
14. The Outer Measurements (42:15 - 20)
- ii. Temple Worship Restored (43:1 - 46:24)
 1. The Glory of Yêhōvâh Returns to the Temple (43:1 - 12)
 2. The Altar of Sacrifice (43:13 - 27)
 3. The East Gate Assigned to the Prince (44:1 - 5)
 4. The Levitical Priesthood (44:6 - 31)
 - a. Reproof of the Levites (44:6 - 14)
 - b. The Duties of the Priests (44:15 - 31)
 5. Consecration of the Land (45:1 - 6)
 6. The Prince's Portion (45:7 - 9)
 7. Honest Scales (45:10 - 12)
 8. Offerings and Feasts (45:13 - 25)
 9. The Prince's Offerings (46:1 - 18)
 10. The Courts for Boiling and Baking (46:19 - 24)
- iii. The Land of Israel (47:1 - 48:35)
 1. Waters from under the Temple (47:1 - 12)
 2. The Borders of the Land (47:13 - 23)
 3. Distribution of the Land (48:1 - 35)
 - a. The Portions for the Tribes (48:1 - 7)
 - b. The Portions for the Priests and Levites (48:8 - 20)
 - c. The Portion for the Prince (48:21 - 22)
 - d. The Portions for the Remaining Tribes (48:23 - 29)
 - e. The City Gates and Dimensions (48:30 - 35)

Yeḥezqël /Ezekiel

Ezek 1:1 And it came to be in the thirtieth year, in the fourth month, on the fifth of the month, as I was among the exiles by the River Keḅar, the heavens were opened and I saw visions of **Elohim** (אֱלֹהִים).

Ezek 1:2 On the fifth of the month, in the fifth year of King Yehoyāqin's exile,

Ezek 1:3 the word of **YĕHôVâH (יהוה)** came expressly to Yehezqël the priest, the son of Buzi, in the land of the Chaldeans by the River Keḅar. And the hand of **YĕHôVâH (יהוה)** came upon him there.

Ezek 1:4 And I looked and saw a whirlwind coming out of the north, a great cloud with fire flashing itself. And brightness was all around it, and out of its midst like glowing metal, out of the midst of the fire,

Ezek 1:5 and out of the midst of it came what looked like four living creatures. And this was their appearance: they had the likeness of a man.

Ezek 1:6 And each one had four faces, and each one had four wings.

Ezek 1:7 And their feet were straight feet, and the soles of their feet were like the sole of a calves' foot. And they sparkled like the appearance of polished bronze,

Ezek 1:8 and under their wings on their four sides were the hands of a man. And each of the four had faces and wings –

Ezek 1:9 their wings touched one another. They did not turn when they went, but each one went straight forward.

Ezek 1:10 And the likeness of their faces: the face of a man, and each of the four had the face of a lion on the right side, and each of the four had the face of an ox on the left side, and each of the four had the face of an eagle.

Ezek 1:11 Such were their faces. Their wings were spread upward, two of each touched one another, and two covered their bodies.

Ezek 1:12 And each one went straight forward, going wherever the **Spirit [Ruach רוח]** was to go, and they did not turn when they went.

Ezek 1:13 And the likeness of the living creatures: their appearance was like burning coals of fire, and like the appearance of torches, moving back and forth among the living creatures. And the fire was bright, and out of the fire went lightning.

Ezek 1:14 And the living creatures ran back and forth, like the appearance of a flash of lightning.

Ezek 1:15 And I looked at the living creatures, and saw a wheel on the earth beside each living creature with its four faces.

Ezek 1:16 The appearance of the wheels and their works was like the appearance of beryl, and all four had the same form. The appearance of their works was, as it were, a wheel in the middle of a wheel.

Ezek 1:17 When they went, they went in any one of four directions, they did not turn aside when they went.

Ezek 1:18 And their rims were high and awesome, and their rims were covered with eyes, all around the four of them.

Ezek 1:19 And when the living creatures went, the wheels went beside them. And when the living creatures were lifted up from the earth, the wheels were lifted up.

Ezek 1:20 Wherever the **Spirit [Ruach רוח]** was to go, they went, because there the **Spirit [Ruach רוח]** went. And the wheels were lifted together with them, for the **Spirit [Ruach רוח]** of the living creatures was in the wheels.

Ezek 1:21 When those went, these went; when those stood, these stood. And when those were lifted up from the earth, the wheels were lifted up together with them, for the **Spirit [Ruach רוח]** of the living creatures was in the wheels.

Ezek 1:22 And a likeness was over the heads of the living creatures, an expanse like the appearance of an awesome crystal, stretched out over their heads.

Ezek 1:23 And under the expanse their wings were straight, one toward another. Each one had two which covered one side, and each one had two which covered the other side of the body.

Ezek 1:24 And when they went, I heard the noise of their wings, like the noise of many waters, like the voice of the Almighty, a tumult like the noise of an army. And when they stood still, they let down their wings.

Ezek 1:25 And a voice came from above the expanse that was over their heads. When they stood, they dropped their wings.

Ezek 1:26 And above the expanse over their heads was the likeness of a throne, in appearance like a sapphire stone. And on the likeness of the throne was a likeness as the appearance of a man high above it.

Ezek 1:27 And from the appearance of His waist and upward I saw what looked like glowing metal with the appearance of fire all around within it. And from the appearance of His waist and downward I saw what looked like fire, and brightness all around.

Ezek 1:28 As the appearance of a rainbow in a cloud on a rainy day, so was the appearance of the brightness all around it. This was the appearance of the likeness of the esteem of **YĕHôVâH (יהוה)**. And when I saw it, I fell on my face, and I heard a voice of One speaking.

Ezek 2:1 And He said to me, "Son of man, stand on your feet, so that I speak to you."

Ezek 2:2 And the **Spirit [Ruach רוח]** entered into me when He spoke to me, and set me on my feet. And I heard Him who was speaking to me.

Ezek 2:3 And He said to me, "Son of man, I am sending you to the children of Yisra'el, to a nation of rebels who have rebelled against Me. They and their fathers have transgressed against Me, until this day.

Ezek 2:4 "And the children are stiff of face and hard of heart to whom I am sending you, and you shall say to them, 'Thus said the Master **YĕHôVâH (יהוה)**.'

Ezek 2:5 "And they – whether they hear or whether they refuse, for they are a rebellious house – shall know that a prophet has been in their midst.

Ezek 2:6 "And you, son of man, do not be afraid of them, nor be afraid of their words, though thistles and thorns are with you and you dwell among scorpions. Do not be afraid of their words or discouraged by their looks, for they are a rebellious house.

Ezek 2:7 "And you shall speak My words to them, whether they hear or whether they refuse, for they are rebellious.

Ezek 2:8 "And you, son of man, hear what I am speaking to you. Do not be rebellious like that rebellious house, open your mouth and eat what I am giving you."

Ezek 2:9 And I looked and saw a hand stretched out to me. And see, a scroll of a book was in it,

Ezek 2:10 and He spread it before me, and it was written on the inside and on the outside. And written on it were lamentations and mourning and woe.

Ezek 3:1 And He said to me, "Son of man, eat what you find, eat this scroll, and go, speak to the house of Yisra'el."

Ezek 3:2 And I opened my mouth, and He fed me the scroll.

Ezek 3:3 And He said to me, "Son of man, feed your stomach, and fill your stomach with this scroll that I am giving you." And I ate it, and it was as sweet as honey in my mouth.

Ezek 3:4 And He said to me, "Son of man, go to the house of Yisra'el, and you shall speak to them with My words.

Ezek 3:5 "For you are not sent to a people of foreign speech and of difficult language, but to the house of Yisra'el,

Ezek 3:6 not to many people of foreign speech and of difficult language, whose words you do not understand. If I had rather sent you to them, they would have listened to you.

Ezek 3:7 "But the house of Yisra'el is going to refuse to listen to you, for they refuse to listen to Me. For all the house of Yisra'el are hard of head, and hard of heart.

Ezek 3:8 "See, I shall make your face as hard as their faces and your forehead as hard as their foreheads.

Ezek 3:9 "Like adamant stone, harder than flint, I shall make your forehead. Do not be afraid of

them, nor be discouraged at their looks, for they are a rebellious house.”

Ezek 3:10 And He said to me, “Son of man, receive into your heart all My words that I speak to you, and hear with your ears.

Ezek 3:11 “And go! Come to the exiles, to the children of your people, and speak to them and say to them, ‘Thus said the Master **YĕHôVâH (יהוה)**,’ whether they hear, or whether they refuse.”

Ezek 3:12 And the **Spirit [Ruach רוח]** lifted me up, and behind me I heard the sound of a great rumbling voice, “Blessed be the esteem of **YĕHôVâH (יהוה)** from His place,”

Ezek 3:13 and the sound of the wings of the living creatures touching one another, and the sound of the wheels beside them, and the sound of a great rushing.

Ezek 3:14 And the **Spirit [Ruach רוח]** lifted me and took me away, and I went in bitterness, in the heat of my **Spirit [Ruach רוח]**, while the hand of **YĕHôVâH (יהוה)** was strong upon me.

Ezek 3:15 And I came to the exiles at Tël Aḇîḇ, who were dwelling by the River Keḇar. And I sat where they were sitting, and sat there, stunned among them, seven days.

Ezek 3:16 And it came to be at the end of seven days that the word of **YĕHôVâH (יהוה)** came to me, saying,

Ezek 3:17 “Son of man, I have made you a watchman for the house of Yisra’el. And you shall hear a word from My mouth, and shall warn them from Me.

Ezek 3:18 “When I say to the wrong, ‘You shall certainly die,’ and you have not warned him, nor spoken to warn the wrong from his wrong way, to save his life, that same wrong man shall die in his crookedness, and his blood I require at your hand.

Ezek 3:19 “But if you have warned the wrong and he does not turn from his wrong, nor from his wrong way, he shall die in his crookedness, and you have delivered your being.

Ezek 3:20 “And when a righteous one turns from his righteousness and shall do unrighteousness, when I have put a stumbling-block before him, he shall die. Because you did not warn him, he shall die in his sin, and his righteousness which he has done is not remembered, and his blood I require at your hand.

Ezek 3:21 “But if you have warned the righteous one that the righteous should not sin, and he did not sin, he shall certainly live because he has been warned, and you have delivered your being.”

Ezek 3:22 And the hand of **YĕHôVâH (יהוה)** came upon me there, and He said to me, “Arise, go out into the plain, so that I might speak to you there.”

Ezek 3:23 So I got up and went out into the plain, and see, the esteem of **YĕHôVâH (יהוה)** stood there, like the esteem which I saw by the River Keḇar, and I fell on my face.

Ezek 3:24 And the **Spirit [Ruach רוח]** entered me and set me on my feet, and spoke with me and said to me, “Go, shut yourself inside your house.

Ezek 3:25 “And you, O son of man, see, they shall put cords on you and bind you with them, so that you do not go out in their midst.

Ezek 3:26 “And I make your tongue stick to the roof of your mouth, so that you shall be dumb and not be a reprover to them, for they are a rebellious house.

Ezek 3:27 “But when I speak with you, I open your mouth, and you shall say to them, ‘Thus said the Master **YĕHôVâH (יהוה)**,’ He who hears, let him hear. And he who refuses, let him refuse, for they are a rebellious house.

Ezek 4:1 “And you, son of man, take a clay tablet, and you shall lay it before you, and shall inscribe on it a city, Yerushalayim,

Ezek 4:2 and shall lay siege against it, and build a siege wall against it, and heap up a mound against it, and set camps against it, and place battering rams against it all around.

Ezek 4:3 “Then take an iron plate, and set it as an iron wall between you and the city. And you shall

set your face against it, and it shall be besieged, and you shall lay siege against it. It is a sign to the house of Yisra'ël.

Ezek 4:4 "And lie on your left side, and you shall put the crookedness of the house of Yisra'ël on it. As many days as you lie on it, you shall bear their crookedness.

Ezek 4:5 "For I Myself have laid on you the years of their crookedness, according to the number of the days, three hundred and ninety days. And you shall bear the crookedness of the house of Yisra'ël.

Ezek 4:6 "And when you have completed them, you shall lie again on your right side and shall bear the crookedness of the house of Yehuḏah forty days, a day for a year. I have laid on you a day for a year.

Ezek 4:7 "Then you shall set your face toward the siege of Yerushalayim, with your arm bared, and you shall prophesy against it.

Ezek 4:8 "And see, I shall put cords on you so that you do not turn from one side to another untill you have completed the days of your siege.

Ezek 4:9 "And take wheat, and barley, and beans, and lentils, and millet, and spelt. And you shall put them into one vessel, and make bread of them. You shall eat it, as many days as you lie on your side, three hundred and ninety days.

Ezek 4:10 "And your food which you eat is by weight, twenty sheqels a day, to be eaten from time to time.

Ezek 4:11 "And drink water by measure, one-sixth of a hin, to be drunk from time to time.

Ezek 4:12 "And eat it as a barley cake. And bake it, before their eyes, on human dung."

Ezek 4:13 And YĕHôVâH (יהוה) said, "Even so the children of Yisra'ël shall eat their defiled bread among the gentiles, to whom I drive them."

Ezek 4:14 Then I said, "Ah, Master YĕHôVâH (יהוה)! See, I have never defiled myself from my youth till now. I have never eaten what died of itself or was torn by beasts, nor has unclean meat ever come into my mouth."

Ezek 4:15 And He said to me, "See, I am giving you the dung of cattle instead of human dung, and you shall prepare your bread over it."

Ezek 4:16 And He said to me, "Son of man, see, I am going to cut off the supply of bread in Yerushalayim, and they shall eat bread by weight and with fear, and drink water by measure and with dread,

Ezek 4:17 so that they lack bread and water, and shall be appalled with one another, and be consumed in their crookedness.

Ezek 5:1 "And you, son of man, take a sharp sword, take it as a barber's razor, and you shall pass it over your head and your beard. And you shall take scales to weigh and divide the hair.

Ezek 5:2 "Burn with fire one-third in the midst of the city when the days of the siege are completed. And you shall take one-third and strike around it with the sword, and scatter one-third in the wind. And I shall draw out a sword after them.

Ezek 5:3 "And you shall take a few hairs from there and bind them in the edge of your garment.

Ezek 5:4 "And take again some of them, and throw them into the midst of the fire, and burn them in the fire. From it a fire shall spread unto all the house of Yisra'ël.

Ezek 5:5 "Thus said the Master YĕHôVâH (יהוה), 'This is Yerushalayim which I have set in the midst of the gentiles, with the other lands all around her.

Ezek 5:6 'But she rebelled against My rightrulings, doing wrong, more than the gentiles, and My laws more than the lands all around her. For they have rejected My right-rulings, and they have not walked in My laws.'

Ezek 5:7 "Therefore thus said the Master YĕHôVâH (יהוה), 'Because you have rebelled more than the gentiles all around you, and have not walked in My laws, nor done My right-rulings, nor even done according to the right-rulings of the gentiles all around you,'

Ezek 5:8 therefore thus said the Master YĕHôVâH (יהוה), 'Look I Myself am against you and shall

execute judgments in your midst before the eyes of the gentiles.

Ezek 5:9 'And I shall do among you what I have never done, and the like of which I never do again, because of all your abominations.

Ezek 5:10 'Therefore fathers are going to eat their sons in your midst, and sons eat their fathers. And I shall execute judgments among you and scatter all your remnant to all the winds.

Ezek 5:11 'Therefore, as I live,' declares the Master YĕHôVâH (יְהוָה), 'because you have defiled My Holy place with all your disgusting matters and with all your abominations, therefore I also withdraw. And My eye shall not pardon, nor shall I spare.

Ezek 5:12 'One-third of you shall die of pestilence, and be consumed with scarcity of food in your midst. And one-third shall fall by the sword all around you. And I shall scatter another third to all the winds, and draw out a sword after them.

Ezek 5:13 'And My displeasure shall be completed. And I shall bring My wrath to rest upon them, and I shall be eased. And they shall know that I, YĕHôVâH (יְהוָה), have spoken it in My ardour, when I have completed My wrath upon them.

Ezek 5:14 'And I shall make you a waste and a reproach among the gentiles that are all around you, before the eyes of all who pass by.

Ezek 5:15 'And it shall be a reproach, an object of scorn, a warning, and an astonishment to the gentiles that are all around you, when I execute judgments among you in displeasure and in wrath and in heated chastisements. I, YĕHôVâH (יְהוָה), have spoken.

Ezek 5:16 'When I send against them the evil arrows of scarcity of food which shall be for their destruction, which I send to destroy you, I shall increase the scarcity of food upon you and cut off your supply of bread.

Ezek 5:17 'And I shall send against you scarcity of food and evil beasts, and they shall bereave you. And pestilence and blood shall pass through you,

while I bring the sword against you. I, YĕHôVâH (יְהוָה), have spoken.' "

Ezek 6:1 And the word of YĕHôVâH (יְהוָה) came to me, saying,

Ezek 6:2 "Son of man, set your face toward the mountains of Yisra'el, and prophesy against them.

Ezek 6:3 "And you shall say, 'O mountains of Yisra'el, hear the word of the Master YĕHôVâH (יְהוָה)! ' Thus said the Master YĕHôVâH (יְהוָה) to the mountains, to the hills, to the ravines, and to the valleys, "Look, I Myself am bringing a sword against you, and I shall destroy your high places.

Ezek 6:4 "And your altars shall be ruined, your sun-pillars shall be broken in pieces. And I shall make your slain fall in front of your idols,

Ezek 6:5 and lay the corpses of the children of Yisra'el in front of their idols, and scatter your bones all around your altars.

Ezek 6:6 "In all your dwelling places the cities shall be destroyed and the high places deserted, so that your altars are broken and bear their punishment. And your idols shall be smashed and made to cease, and your sun-pillars cut down, and your works blotted out.

Ezek 6:7 "And the slain shall fall in your midst, and you shall know that I am YĕHôVâH (יְהוָה).

Ezek 6:8 "But I shall leave a remnant, in that some of you shall escape the sword among the gentiles, when you are scattered throughout the lands.

Ezek 6:9 "And those of you who escape shall remember Me among the gentiles where they have been taken captive, because I have been broken by their adulterous heart which has turned away from Me, and by their eyes which whored after their idols. And they shall loathe themselves for the evils which they have done in all their abominations.

Ezek 6:10 "And they shall know that I am YĕHôVâH (יְהוָה), and not for naught have I spoken to do this evil to them."

Ezek 6:11 'Thus said the Master YĕHôVâH (יְהוָה), "Strike with your hand and stamp your feet, and say, 'Alas, because of all the evil abominations of

Ezek 7:20 'And the splendour of His ornaments, He set it in excellency. But they made from it the images of their abominations and their disgusting matters. Therefore I shall make it like filth to them.

Ezek 7:21 'And I shall give it for a prey into the hands of strangers, and to the wrong of the earth for a spoil, and they shall profane it.

Ezek 7:22 'And I shall turn My face from them. And they shall profane My secret place, for destroyers shall enter it and profane it.

Ezek 7:23 'Make a chain, for the land has been filled with crimes of blood, and the city has been filled with violence.

Ezek 7:24 'And I shall bring the evil ones of the gentiles, and they shall possess their houses. And I shall cause the pride of the strong to cease, and their Holy places shall be profaned.

Ezek 7:25 'Destruction shall come. And they shall seek peace, but there is none.

Ezek 7:26 'Calamity upon calamity shall come, and report shall be upon report. And they shall seek a vision from a prophet. But the teaching has perished from the priest, and counsel from the elders!

Ezek 7:27 'Let the sovereign mourn, and let the prince put on despair, and let the hands of the common people tremble. And I shall deal with them according to their way, and judge them with their own right-rulings. And they shall know that I am YĕHôVâH (יהוה) !' "

Ezek 8:1 And it came to be in the sixth year, in the sixth month, on the fifth of the month, as I sat in my house with the elders of Yehuḏah sitting before me, that the hand of the Master YĕHôVâH (יהוה) fell upon me there.

Ezek 8:2 And I looked and saw a likeness, like the appearance of fire. From His waist and downward the appearance was like fire, and from His waist and upward the appearance of brightness, like glowing metal.

Ezek 8:3 And He stretched out the form of a hand, and took me by a lock of my hair. And the Spirit

[Ruach רוח] lifted me up between the earth and the heavens, and brought me in visions of Elohim (אלהים) to Yerushalayim, to the door of the north gate of the inner court, where the seat of the image of jealousy was, which causes jealousy.

Ezek 8:4 And see, the esteem of the Elohim (אלהים) of Yisra'el was there, like the vision that I saw in the plain.

Ezek 8:5 And He said to me, "Son of man, please lift your eyes toward the north." And I lifted my eyes northward, and north of the altar gate I saw this image of jealousy in the entrance.

Ezek 8:6 And He said to me, "Son of man, do you see what they are doing, the great abominations which the house of Yisra'el are doing here, driving Me away from My Holy place? And you are to see still greater abominations."

Ezek 8:7 Then He brought me to the door of the court. And I looked and saw a hole in the wall.

Ezek 8:8 And He said to me, "Son of man, please dig into the wall." And when I dug into the wall I saw a door.

Ezek 8:9 And He said to me, "Go in, and see the evil abominations which they are doing there."

Ezek 8:10 And I went in and looked and saw all kinds of creeping creatures, abominable beasts, and all the idols of the house of Yisra'el, carved all around on the walls.

Ezek 8:11 And facing them stood seventy men of the elders of the house of Yisra'el, and in their midst stood Ya'azanyahu son of Shaphan. Each one had a censer in his hand, and a thick cloud of incense went up.

Ezek 8:12 And He said to me, "Son of man, have you seen what the elders of the house of Yisra'el are doing in the dark, each one in the room of his idols? For they say, 'YĕHôVâH (יהוה) does not see us, YĕHôVâH (יהוה) has forsaken the land.' "

Ezek 8:13 And He said to me, "You are to see still greater abominations which they are doing."

Ezek 8:14 And He brought me to the door of the north gate of the House of YĕHôVâH (יהוה), and I saw women sitting there, weeping for Tammuz.
Ezek 8:15 Then He said to me, "Have you seen this, O son of man? You are to see still greater abominations than these."

Ezek 8:16 And He brought me into the inner court of the House of YĕHôVâH (יהוה). And there, at the door of the Hēkal of YĕHôVâH (יהוה), between the porch and the altar, were about twenty-five men with their backs toward the Hēkal of YĕHôVâH (יהוה) and their faces toward the east, and they were bowing themselves eastward to the sun.

Ezek 8:17 And He said to me, "Have you seen, O son of man? Is it a small matter to the house of Yehudāh to do the abominations which they have done here? For they have filled the land with violence, and turn back to provoke Me. And see, they are putting the branch to My nose.

Ezek 8:18 "Therefore I shall indeed deal in wrath. My eye shall not pardon nor would I spare. And they shall cry in My ears with a loud voice, but I shall not hear them."

Ezek 9:1 And He called out in my hearing with a loud voice, saying, "Let the punishers of the city draw near, each with his weapon of destruction in his hand."

Ezek 9:2 And look, six men came from the direction of the upper gate, which faces north, each with his battle-axe in his hand. And one man in their midst was clothed with linen and had a writer's ink-horn at his side. And they came in and stood beside the bronze altar.

Ezek 9:3 And the esteem of the Elohim (אלהים) of Yisra'el went up from the kerub, where it had been, to the threshold of the House. And He called to the man clothed with linen, who had the writer's ink-horn at his side,

Ezek 9:4 and YĕHôVâH (יהוה) said to him, "Pass on into the midst of the city, into the midst of Yerushalayim, and you shall put a mark on the

foreheads of the men who sigh and cry over all the abominations that are done within it."

Ezek 9:5 And to the others He said in my hearing, "Pass on into the city after him and smite, do not let your eye pardon nor spare.

Ezek 9:6 "Slay to destruction old, young men, maidens and children and women, but do not come near anyone upon whom is the mark, and begin at My Holy place." So they began with the elders who were in front of the House.

Ezek 9:7 And He said to them, "Defile the House, and fill the courts with the slain. Go out!" And they went out and smote in the city.

Ezek 9:8 And as they were smiting them it came to be that I alone was left. And I fell on my face and cried out, and said, "Ah, Master YĕHôVâH (יהוה)! Are You destroying all the remnant of Yisra'el in pouring out Your wrath on Yerushalayim?"

Ezek 9:9 And He said to me, "The crookedness of the house of Yisra'el and Yehudāh is exceedingly great, and the land is filled with bloodshed, and the city filled with that which is warped. For they say, 'YĕHôVâH (יהוה) has forsaken the land, and YĕHôVâH (יהוה) is not seeing!'

Ezek 9:10 "But as for Me, My eye shall not pardon, nor would I spare, I shall recompense their deeds on their own head."

Ezek 9:11 And see, the man clothed with linen, who had the ink-horn at his side, reported back and said, "I have done as You commanded me."

Ezek 10:1 And I looked and saw in the expanse that was above the head of the kerubim, like a sapphire stone, having the appearance of the likeness of a throne.

Ezek 10:2 And He spoke to the man clothed with linen, and said, "Go in among the wheels, under the kerub, and fill your hands with coals of fire from among the kerubim, and scatter over the city." And he went in before my eyes.

Ezek 10:3 And the kerubim were standing on the south side of the House when the man went in, and the cloud filled the inner court.

Ezek 10:4 And the esteem of **YēHôVâH (יהוה)** went up from the keruḇ, over the threshold of the House. And the House was filled with the cloud, and the court was filled with the brightness of the esteem of **YēHôVâH (יהוה)**.

Ezek 10:5 And the sound of the wings of the keruḇim was heard in the outer court, like the voice of Ēl Shaddai when He speaks.

Ezek 10:6 And it came to be, when He commanded the man clothed in linen, saying, “Take fire from among the wheels, from among the keruḇim,” that he went in and stood beside the wheel.

Ezek 10:7 And the keruḇ stretched out his hand from among the keruḇim to the fire that was among the keruḇim, and took some, and put it into the hands of the man clothed with linen, who took it and went out.

Ezek 10:8 And the form of a man's hand was seen under the wings of the keruḇim.

Ezek 10:9 And I looked and saw four wheels beside the keruḇim, one wheel beside each keruḇ, and the wheels' appearance was like the colour of beryl stone.

Ezek 10:10 As for their appearance, all four looked alike; as if a wheel in the middle of a wheel.

Ezek 10:11 When they went, they went on their four sides; they did not turn aside when they went, but went in the direction the head was facing. They did not turn aside when they went.

Ezek 10:12 And their entire bodies, and their backs, and their hands, and their wings, and the wheels that the four had, were covered with eyes all around.

Ezek 10:13 The wheels were called in my hearing, “Wheel.”

Ezek 10:14 And each one had four faces: the first face was the face of a keruḇ, and the second face the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

Ezek 10:15 And the keruḇim were lifted up – it was the living creature I saw by the River Keḇar.

Ezek 10:16 And when the keruḇim went the wheels went beside them. And when the keruḇim lifted their wings to mount up from the earth, the same wheels also did not turn from beside them.

Ezek 10:17 When they stood still, the wheels stood still, and when one was lifted up, the other lifted itself up, for the **Spirit [Ruach רוח]** of the living creature was in them.

Ezek 10:18 And the esteem of **YēHôVâH (יהוה)** went from the threshold of the House and stood over the keruḇim.

Ezek 10:19 And the keruḇim lifted their wings and rose from the earth before my eyes. When they went out, the wheels were beside them. And it stood at the door of the east gate of the House of **YēHôVâH (יהוה)**, and the esteem of the **Elohim (אלהים)** of Yisra'el was above them.

Ezek 10:20 It was the living creature I saw under the **Elohim (אלהים)** of Yisra'el by the River Keḇar, and I knew they were keruḇim.

Ezek 10:21 Each one had four faces and each one four wings, and the likeness of the hands of a man was under their wings.

Ezek 10:22 And the likeness of their faces was the same as the faces which I had seen by the River Keḇar, their appearances and themselves. Each one went straight forward.

Ezek 11:1 And the **Spirit [Ruach רוח]** lifted me up and brought me to the east gate of the House of **YēHôVâH (יהוה)**, which faces east. And see, at the door of the gate were twenty- five men, among whom I saw Ya'azanyah son of Azzur, and Pelatyahu son of Benayahu, heads of the people.

Ezek 11:2 And He said to me, “Son of man, these are the men who plot wickedness and give evil counsel in this city,

Ezek 11:3 who are saying, ‘It is not near, let us build houses. This city is the cooking pot, and we are the meat.’

Ezek 11:4 “Therefore prophesy against them, prophesy, O son of man!”

Ezek 11:5 And the Spirit [Ruach רוח] of YĕHôVâH (יהוה) fell upon me, and said to me, "Speak! 'Thus said YĕHôVâH (יהוה)', "Thus you have said, O house of Yisra'ël. For I know what comes up in your Spirit [Ruach רוח].

Ezek 11:6 "You have increased your slain in this city, and filled its streets with the slain."

Ezek 11:7 'Therefore thus said the Master YĕHôVâH (יהוה), "Your slain whom you have laid in its midst, they are the meat, and this city is the cooking pot. But I shall bring you out of the midst of it.

Ezek 11:8 "You have feared the sword, and I bring a sword upon you," declares the Master YĕHôVâH (יהוה).

Ezek 11:9 "And I shall bring you out of its midst, and give you into the hands of strangers, and execute judgments on you.

Ezek 11:10 "By the sword you fall. At the border of Yisra'ël I judge you. And you shall know that I am YĕHôVâH (יהוה).

Ezek 11:11 "This city is not your cooking pot, nor are you the meat in its midst. At the border of Yisra'ël I judge you.

Ezek 11:12 "And you shall know that I am YĕHôVâH (יהוה), for you have not walked in My laws nor executed My right-rulings, but have done according to the rulings of the gentiles which are all around you." ' ' "

Ezek 11:13 And it came to be, while I was prophesying, that Pelatyahu son of Benayah died.

And I fell on my face and cried out with a loud voice, and said, "Ah, Master YĕHôVâH (יהוה) ! Are You making an end of the remnant of Yisra'ël?"

Ezek 11:14 Then the word of YĕHôVâH (יהוה) came to me, saying,

Ezek 11:15 "Son of man, your brothers, your relatives, your kinsmen, and all the house of Yisra'ël, all of it, are those about whom the inhabitants of Yerushalayim said, 'Keep far from YĕHôVâH (יהוה), this land has been given to us as a possession.'

Ezek 11:16 "Therefore say, 'Thus said the Master YĕHôVâH (יהוה)', "Although I have sent them far off among the gentiles, and although I have scattered them among the lands, yet I was for them a Holy place for a little while in the lands to which they came." ' "

Ezek 11:17 "Therefore say, 'Thus said the Master YĕHôVâH (יהוה)', "And I shall gather you from the peoples, and I shall assemble you from the lands where you have been scattered, and I shall give you the land of Yisra'ël." ' "

Ezek 11:18 "And they shall go there, and shall take away all its disgusting matters and all its abominations from there.

Ezek 11:19 "And I shall give them one heart, and put a new Spirit [Ruach רוח] within you. And I shall take the stony heart out of their flesh, and give them a heart of flesh,

Ezek 11:20 so that they walk in My laws, and guard My right-rulings, and shall do them. And they shall be My people and I shall be their Elohîm (אלהים).

Ezek 11:21 "But to those whose hearts walk after the heart of their disgusting matters and their abominations, I shall recompense their deeds on their own heads," declares the Master YĕHôVâH (יהוה).

Ezek 11:22 And the kerubîm lifted up their wings, with the wheels beside them, and the esteem of the Elohîm (אלהים) of Yisra'ël was high above them.

Ezek 11:23 And the esteem of YĕHôVâH (יהוה) went up from the midst of the city and stood upon the mountain, which is on the east side of the city.

Ezek 11:24 And the Spirit [Ruach רוח] lifted me up and brought me in a vision by the Spirit [Ruach רוח] of Elohîm (אלהים) into Chaldea, to those in exile.

And the vision that I had seen went up from me.

Ezek 11:25 And I spoke to those in exile of all the words of YĕHôVâH (יהוה) which He had shown me.

Ezek 12:1 And the word of YĕHôVâH (יהוה) came to me, saying,

Ezek 12:2 "Son of man, you are dwelling in the midst of a rebellious house. They have eyes to see

but they have not seen, they have ears to hear but they have not heard, for they are a rebellious house.

Ezek 12:3 “Therefore, son of man, prepare your baggage for exile, and go into exile by day before their eyes. And you shall go from your place into exile to another place before their eyes. It could be that they see, though they are a rebellious house. Ezek 12:4 “And you shall bring out your baggage for exile before their eyes by day, and at evening go before their eyes, like those who go into exile. Ezek 12:5 “Dig through the wall before their eyes, and you shall bring them out through it – Ezek 12:6 take them on your shoulders and bring them out at dark before their eyes. Cover your face, so that you do not see the land, for I have made you a sign to the house of Yisra’el.”

Ezek 12:7 And so I did, as I was commanded. I brought out my baggage for exile by day, and at evening I dug through the wall with my hand. I brought them out at dark, and I took them on my shoulder before their eyes.

Ezek 12:8 And in the morning the word of YēHôVâH (יהוה) came to me, saying,

Ezek 12:9 “Son of man, did not the house of Yisra’el, the rebellious house, say to you, ‘What are you doing?’

Ezek 12:10 “Say to them, ‘Thus said the Master YēHôVâH (יהוה), “This message is to the prince in Yerushalayim and all the house of Yisra’el who are in their midst.” ’

Ezek 12:11 “Say, ‘I am a sign to you. As I have done, so it is done to them – they are to go into exile, into captivity.’

Ezek 12:12 “And the prince who is in their midst is to bear his baggage on his shoulder at dark and go out. They are to dig through the wall to bring them out through it. He is to cover his face, so that he does not see the land with his eyes.

Ezek 12:13 “And I shall spread My net over him, and he shall be caught in My snare. And I shall

bring him to Babel, the land of the Chaldeans, but he shall not see it, and yet die there.

Ezek 12:14 “And I shall scatter to every wind all who are around him to help him, and all his bands, and I shall draw out the sword after them.

Ezek 12:15 “And they shall know that I am YēHôVâH (יהוה), when I scatter them among the gentiles. And I shall disperse them throughout the lands.

Ezek 12:16 “But I shall let a few of their men escape from the sword, from scarcity of food, and from pestilence, so that they recount all their abominations among the gentiles wherever they go. And they shall know that I am YēHôVâH (יהוה).”

Ezek 12:17 And the word of YēHôVâH (יהוה) came to me, saying,

Ezek 12:18 “Son of man, eat your bread with trembling, and drink your water with fear and with anxiety.

Ezek 12:19 “And you shall say to the people of the land, ‘Thus said the Master YēHôVâH (יהוה) to the inhabitants of Yerushalayim and to the land of Yisra’el, “Let them eat their bread with anxiety, and drink their water with astonishment, for her land is emptied of all who are in it, because of the violence of all those who dwell in it.

Ezek 12:20 “And the cities that are inhabited shall be laid waste, and the land shall become a wasteland. And you shall know that I am YēHôVâH (יהוה).” ’

Ezek 12:21 And the word of YēHôVâH (יהוה) came to me, saying,

Ezek 12:22 “Son of man, what is this proverb that you people have about the land of Yisra’el, which says, ‘The days go by, and every vision shall come to naught’?

Ezek 12:23 “Therefore say to them, ‘Thus said the Master YēHôVâH (יהוה), “I shall make this proverb to cease, so that they no longer use it as a proverb in Yisra’el.” But say to them, “The days have drawn near, as well as the matter of every vision.

Ezek 12:24 “For no longer is there to be any false vision or flattering divination within the house of Yisra’ël.

Ezek 12:25 “For I am YĕHôVâH (יהוה), I speak. And the word which I speak is done. It is no longer deferred. For in your days, O rebellious house, when I speak the word I shall do it,” declares the Master YĕHôVâH (יהוה).’ ”

Ezek 12:26 Again the word of YĕHôVâH (יהוה) came to me, saying,

Ezek 12:27 “Son of man, see, the house of Yisra’ël is saying, ‘The vision that he is seeing is for many days from now, and he is prophesying of times far off.’

Ezek 12:28 “Therefore say to them, ‘Thus said the Master YĕHôVâH (יהוה), “None of My words are deferred any longer. When I speak a word it is done,” declares the Master YĕHôVâH (יהוה).’ ”

Ezek 13:1 And the word of YĕHôVâH (יהוה) came to me, saying,

Ezek 13:2 “Son of man, prophesy against the prophets of Yisra’ël who prophesy, and say to those who prophesy out of their own heart, ‘Hear the word of YĕHôVâH (יהוה)! ’ ”

Ezek 13:3 Thus said the Master YĕHôVâH (יהוה), “Woe to the foolish prophets, who are following their own Spirit [Ruach רוח], without having had a vision!

Ezek 13:4 “O Yisra’ël, your prophets have been like foxes among ruins.

Ezek 13:5 “You have not gone up into the breaches, nor do you build a wall for the house of Yisra’ël to stand in battle on the day of YĕHôVâH (יהוה).

Ezek 13:6 “Their visions are false and their divinations a lie, saying, ‘Thus declares YĕHôVâH (יהוה),’ when YĕHôVâH (יהוה) has not sent them, yet they expected the word to be confirmed!

Ezek 13:7 “Have you not seen a false vision, and have you not spoken a divination of lies? You say, ‘YĕHôVâH (יהוה) declares,’ when I have not spoken.”

Ezek 13:8 Therefore thus said the Master YĕHôVâH (יהוה), “Because you have spoken falsehood and

seen lies, therefore see, I am against you,” declares the Master YĕHôVâH (יהוה).

Ezek 13:9 “My hand shall be against the prophets who see falsehood and who divine lies. They shall not be in the council of My people, nor be written in the record of the house of Yisra’ël, and they shall not enter into the land of Yisra’ël. And you shall know that I am the Master YĕHôVâH (יהוה).

Ezek 13:10 “Because, yea because they have led My people astray, saying, ‘Peace!’ when there is no peace. And when one is building a wall, see, they are coating it with whitewash!

Ezek 13:11 “Say to those who coat it with whitewash: it shall fall! There shall be flooding rain, and you, O great hailstones: fall! – and a stormy wind breaks it down,

Ezek 13:12 and see, the wall shall fall! Shall you not be asked, ‘Where is the coating with which you coated it?’ ”

Ezek 13:13 Therefore thus said the Master YĕHôVâH (יהוה), “I shall break down with a stormy wind in My wrath, and a flooding rain in My displeasure, and great hailstones in wrath, to consume.

Ezek 13:14 “And I shall throw down the wall you have coated with whitewash, and bring it down to the ground, and its foundation shall be uncovered. And it shall fall, and you shall be consumed in the midst of it. And you shall know that I am YĕHôVâH (יהוה).

Ezek 13:15 “So I shall complete My wrath on the wall and on those coating it with whitewash, and say to you, ‘The wall is no more, nor those whitewashing it –

Ezek 13:16 the prophets of Yisra’ël who are prophesying concerning Yerushalayim, and who are seeing visions of peace for her when there is no peace,’ ” declares the Master YĕHôVâH (יהוה).

Ezek 13:17 “And you, son of man, set your face against the daughters of your people, who are prophesying out of their own heart, and prophesy against them.

Ezek 13:18 “And you shall say, ‘This is what the Master YēHôVâH (יהוה) said, “Woe to the women sewing cushions for all joints of the hand, and to those making veils for the heads of people of every size, to hunt beings! You hunt the beings of My people, while you keep alive your own beings!

Ezek 13:19 “And you have profaned Me among My people for handfuls of barley and for pieces of bread, to put to death beings that should not die, and to keep alive beings who should not live, by your lying to My people who listen to lies!”

Ezek 13:20 ‘Therefore thus said the Master YēHôVâH (יהוה), “See, I am against your cushions by which you hunt the beings there like birds. And I shall tear them from your arms, and shall let the beings go, the beings you hunt like birds.

Ezek 13:21 “And I shall tear off your veils, and shall deliver My people out of your hand, and they shall no longer be as prey in your hand. And you shall know that I am YWHY.” ’ ”

Ezek 13:22 “Because with falsehood you have made the heart of the righteous sad, whom I have not made sad. And you have strengthened the hands of the wrong, so that he does not turn from his evil way, to keep him alive.

Ezek 13:23 “Therefore you shall no longer see false visions, nor practise divination. And I shall deliver My people out of your hand, and you shall know that I am YēHôVâH (יהוה).” ’ ”

Ezek 14:1 And some of the elders of Yisra’el came to me and sat before me.

Ezek 14:2 And the word of YēHôVâH (יהוה) came to me, saying,

Ezek 14:3 “Son of man, these men have set up their idols in their hearts, and have put the stumbling-block of their crookedness before their face.

Should I let them inquire of Me at all?

Ezek 14:4 “Therefore speak to them, and you shall say to them, ‘Thus said the Master YēHôVâH (יהוה), “Everyone of the house of Yisra’el who sets up his idols in his heart, and puts the stumbling-block of his crookedness before his face, and shall come to

the prophet – I YēHôVâH (יהוה) shall answer him who comes, according to his many idols, Ezek 14:5 in order to lay hold of the house of Yisra’el by their heart, for they have become estranged from Me by their idols, all of them.” ’

Ezek 14:6 “Therefore say to the house of Yisra’el, ‘Thus said the Master YēHôVâH (יהוה), “Repent, and turn back from your idols, and turn back your faces from all your abominations.

Ezek 14:7 “For anyone of the house of Yisra’el, or of the strangers who sojourn in Yisra’el, who separates himself from Me and sets up his idols in his heart and puts the stumbling-block of his crookedness before his face, and shall come to a prophet to inquire of him concerning Me, I YēHôVâH (יהוה) shall answer him Myself.

Ezek 14:8 “And I shall set My face against that man and make him a sign and a proverb, and I shall cut him off from the midst of My people. And you shall know that I am YēHôVâH (יהוה).

Ezek 14:9 “And if the prophet is deceived, and shall speak a word, I YēHôVâH (יהוה) have deceived that prophet, and shall stretch out My hand against him and destroy him from the midst of My people Yisra’el.

Ezek 14:10 “And they shall bear their crookedness, the crookedness of the prophet is the same as the crookedness of the inquirer,

Ezek 14:11 so that the house of Yisra’el no longer strays from Me, nor be made unclean any more with all their transgressions. And they shall be My people and I be their Elohîm (אלהים),” declares the Master YēHôVâH (יהוה).’ ”

Ezek 14:12 And the word of YēHôVâH (יהוה) came again to me, saying,

Ezek 14:13 “Son of man, when a land sins against Me to commit a trespass, and I shall stretch out My hand against it, and cut off its supply of bread and send scarcity of food on it, and cut off man and beast from it,

Ezek 14:14 even though these three men, Nō-ah (נח), Dani’el, and Iyob, were in it, they would

deliver only themselves by their righteousness,” declares the Master **YēHôVâH (יהוה)**.

Ezek 14:15 “If I cause an evil beast to pass through the land, and it shall bereave it, and it shall be a wasteland, so that no man passes through because of the beasts,

Ezek 14:16 even though these three men were in it, as I live,” declares the Master **YēHôVâH (יהוה)**, “they would deliver neither sons nor daughters. They alone would be delivered, but the land be a wasteland.

Ezek 14:17 “Or if I bring a sword on that land, and I shall say, ‘Sword, go through the land,’ and I shall cut off man and beast from it,

Ezek 14:18 even though these three men were in its midst, as I live,” declares the Master **YēHôVâH (יהוה)**, “they would deliver neither sons nor daughters, for they alone would be delivered.

Ezek 14:19 “Or if I send a pestilence into that land, and I shall pour out My wrath on it in blood, to cut off from it man and beast,

Ezek 14:20 even though Nō·ah (נֹחַ), Dani’el, and Iyob were in it, as I live,” declares the Master **YēHôVâH (יהוה)**, “they would deliver neither son nor daughter. They would deliver their own lives by their righteousness.”

Ezek 14:21 For thus said the Master **YēHôVâH (יהוה)**, “How much more it shall be when I send My four evil judgments on Yerushalayim: the sword and scarcity of food and evil beasts and pestilence, to cut off man and beast from it?

Ezek 14:22 “But see, there shall be left in it a remnant who are brought out, both sons and daughters. See, they are coming out to you, and you shall see their ways and their deeds, and shall be comforted concerning the evil which I have brought upon Yerushalayim – all that I have brought upon it.

Ezek 14:23 “And they shall comfort you, when you see their ways and their deeds. And you shall know that it was not for naught that I have done

whatever I did in it,” declares the Master **YēHôVâH (יהוה)**.

Ezek 15:1 Then the word of **YēHôVâH (יהוה)** came to me, saying,

Ezek 15:2 “Son of man, how is the vine tree better than any tree, the vine branch that has been among the trees of the forest?

Ezek 15:3 “Is wood taken from it to be made into any work? Do they take a peg from it to hang any vessel on?

Ezek 15:4 “See, into the fire it shall be given for fuel. Both ends of it the fire shall burn, and its middle shall be scorched. Is it fit for any work?

Ezek 15:5 “See, when it was intact, it was not made for work, how much less when the fire has burned it and it is scorched shall it still be used for work?

Ezek 15:6 “Therefore thus said the Master **YēHôVâH (יהוה)**, ‘As the vine tree among the trees of the forest, which I have given to the fire for fuel, so I shall give up the inhabitants of Yerushalayim.

Ezek 15:7 ‘And I shall set My face against them. They shall go out from one fire, but another fire consumes them. And you shall know that I am **YēHôVâH (יהוה)**, when I set My face against them.

Ezek 15:8 ‘And I shall make the land a wasteland, because they committed trespass,’ declares the Master **YēHôVâH (יהוה)**.”

Ezek 16:1 Again the word of **YēHôVâH (יהוה)** came to me, saying,

Ezek 16:2 “Son of man, make known to Yerushalayim her abominations,

Ezek 16:3 and say, ‘Thus said the Master **YēHôVâH (יהוה)** to Yerushalayim, “Your origin and your birth are from the land of Kena’an. Your father was an Amorite and your mother a Hittite.

Ezek 16:4 “As for your birth, on the day you were born your navel cord was not cut, nor were you washed in water for cleansing, and you were not rubbed with salt at all, nor wrapped in cloth at all.

Ezek 16:5 “No eye felt sorry for you, to do any of these for you, to have compassion on you. But you

were thrown out into the open field, to the loathing of your life on the day you were born.

Ezek 16:6 “Then I passed by you and saw you trampled down in your own blood, and I said to you in your blood, ‘Live!’ And I said to you in your blood, ‘Live!’

Ezek 16:7 “I have let you grow like a plant in the field. And you are grown and are great, and you come in the finest ornaments. – breasts were formed, your hair grew, and you were naked and bare.

Ezek 16:8 “Again I passed by you and looked upon you and saw that your time was the time of love. And I spread My skirt over you and covered your nakedness. And I swore an oath to you and entered into a covenant with you, and you became Mine,” declares the Master **YĕHôVâH (יהוה)**.

Ezek 16:9 “And I washed you in water, and I washed off your blood, and I anointed you with oil.

Ezek 16:10 “And I dressed you in embroidered work and gave you sandals of leather. And I wrapped you in fine linen and covered you with silk.

Ezek 16:11 “And I adorned you with ornaments, and I put bracelets on your wrists, and a chain on your neck.

Ezek 16:12 “And I put a ring on your nose, and earrings in your ears, and a crown of adorning on your head.

Ezek 16:13 “Thus you were adorned with gold and silver, and your dress was of fine linen, and silk, and embroidered cloth. You ate fine flour, and honey, and oil. And you were exceedingly pretty, and became fit for royalty. Ezek 16:14 “And your name went out among the nations because of your loveliness, for it was perfect, by My splendour which I had put on you,” declares the Master **YĕHôVâH (יהוה)**.

Ezek 16:15 “But you trusted in your own loveliness, and whored because of your name, and poured out your whorings on everyone passing by who would have it.

Ezek 16:16 “And you took some of your garments and made multi-coloured high places for yourself, and whored on them – which should not have come about, nor shall it be.

Ezek 16:17 “And you took your splendid adornments, of My gold and My silver that I gave you, and made for yourself images of a male and whored with them.

Ezek 16:18 “And you took your embroidered garments and covered them, and you set My oil and My incense before them.

Ezek 16:19 “And My food which I gave you, fine flour and oil and honey which I fed you, you set it before them as sweet incense – and so it was,” declares the Master **YĕHôVâH (יהוה)**.

Ezek 16:20 “And you took your sons and your daughters, whom you bore to Me, and these you slaughtered as food to them. Were your whorings a small matter,

Ezek 16:21 that you have slain My children and gave them up to them by causing them to pass through the fire?

Ezek 16:22 “And in all your abominations and whorings you did not remember the days of your youth, when you were naked and bare, trampled down in your blood.

Ezek 16:23 “Then it came to be after all your evil – ‘Woe, woe to you!’ declares the Master **YĕHôVâH (יהוה)** –

Ezek 16:24 that you also built an arched place for yourself, and made a high place in every street for yourself.

Ezek 16:25 “You built your high places at the head of every way, and made your loveliness to be loathed. And you parted your feet to everyone who passed by, and increased your whorings.

Ezek 16:26 “And you whored with the sons of Mitsrayim, your neighbours, great of flesh. And you increased your whorings to provoke Me.

Ezek 16:27 “And see, I have stretched out My hand against you, and withdrew your portion, and gave you up to the desire of those who hate you, the

daughters of the Philistines, who are ashamed of your wicked way.

Ezek 16:28 “And you whored with the sons of Ashshur, without being satisfied. And you whored with them and still were not satisfied.

Ezek 16:29 “And you increased your whorings as far as the land of traders, Chaldea, and even then you were not satisfied.

Ezek 16:30 “How weak is your heart!” declares the Master **YĕHôVâH (יהוה)**, “seeing you do all this, the deeds of a shameless whore.

Ezek 16:31 “You built your arched place at the head of every way, and built your high place in every street. Yet you were unlike a whore, you scorned payment!

Ezek 16:32 “The wife who commits adultery who takes strangers instead of her husband!

Ezek 16:33 “To all whores they give gifts, but you gave gifts to all your lovers, and bribed them to come to you from all around in your whorings.

Ezek 16:34 “Thus you are different from other women in your whorings, because no one whores after you, and in you giving a gift, while a gift was not given to you. Thus you are different.”

Ezek 16:35 ‘Therefore, O whore, hear the word of **YĕHôVâH (יהוה)** !

Ezek 16:36 ‘Thus said the Master **YĕHôVâH (יהוה)**, “Because your copper was poured out and your nakedness uncovered in your whorings with your lovers, and with the idols of your abominations, and because of the blood of your children which you gave to them,

Ezek 16:37 therefore, see, I am gathering all your lovers with whom you took pleasure, all those you loved, with all those you hated. And I shall gather them from all around against you and shall uncover your nakedness to them, and they shall see all your nakedness.

Ezek 16:38 “And I shall judge you with judgments of adulteresses and shedders of blood. And I shall bring on you the blood of wrath and jealousy.

Ezek 16:39 “And I shall give you into their hand, and they shall throw your arched place down, and they shall break down your high places. And they shall strip you of your garments, and they shall take your splendid adornments, and leave you naked and bare.

Ezek 16:40 “And they shall bring up an assembly against you, and they shall stone you with stones and thrust you through with their swords,

Ezek 16:41 and burn your houses with fire, and execute judgments on you before the eyes of many women. And I shall make you stop whoring, and no longer give gifts.

Ezek 16:42 “So I shall bring My wrath to rest upon you, and My jealousy shall turn away from you. And I shall be calm, and no longer be vexed.

Ezek 16:43 “Because you did not remember the days of your youth, but troubled Me with all this, so see, I shall also bring your way on your own head,” declares the Master **YĕHôVâH (יהוה)**. “And shall I not do this thought for all your abominations?

Ezek 16:44 “See, all who use proverbs shall use this proverb against you, ‘Like mother, like daughter!’

Ezek 16:45 “You are your mother’s daughter, who despises her husband and her children. And you are the sister of your sisters, who despised their husbands and their children. Your mother was a Hittite and your father an Amorite.

Ezek 16:46 “And your elder sister is Shomeron, she and her daughters, who is dwelling to the north of you. And your younger sister, who is dwelling to the south of you, is Seḏom and her daughters.

Ezek 16:47 “And have you not walked in their ways and did according to their abominations? But in all your ways you soon became more corrupt than they.

Ezek 16:48 “As I live,” declares the Master **YĕHôVâH (יהוה)**, “neither your sister Seḏom nor her daughters have done as you and your daughters have done.

Ezek 16:49 "See, this was the crookedness of your sister Sedom: She and her daughter had pride, sufficiency of bread, and unconcerned ease. And she did not help the poor and needy.

Ezek 16:50 "And they were haughty and did abomination before Me, and I took them away when I saw it.

Ezek 16:51 "And Shomeron did not commit half of your sins, but you have increased your abominations more than they, and by all the abominations which you have done you made your sisters seem righteous!

Ezek 16:52 "You also, who pleaded for your sisters, bear your own shame, because the sins which you committed were more abominable than theirs.

They are more righteous than you. So be ashamed too, and bear your own shame, because you have made your sisters seem righteous.

Ezek 16:53 "And I shall turn back their captivity, the captivity of Sedom and her daughters, and the captivity of Shomeron and her daughters, and the captivity of your captives with them,

Ezek 16:54 so that you bear your shame, and shall blush for all that you did when you comforted them,

Ezek 16:55 "and your sisters, Sedom and her daughters, return to their former state, and Shomeron and her daughters return to their former state, and you and your daughters return to your former state.

Ezek 16:56 "Was not your sister Sedom a byword in your mouth in the days of your pride,

Ezek 16:57 before your evil was exposed, as the time of the reproach of the daughters of Aram and all who were around her, and of the daughters of the Philistines, who are despising you everywhere?

Ezek 16:58 "You shall bear your wickedness and your abominations," declares YĕHôVâH (יהוה).

Ezek 16:59 'For thus said the Master YĕHôVâH (יהוה), "I shall deal with you as you have done, in that you have despised the oath by breaking the covenant.

Ezek 16:60 "But I shall remember My covenant with you in the days of your youth, and I shall establish an everlasting covenant with you.

Ezek 16:61 "And you shall remember your ways and be ashamed, when you receive your older and your younger sisters. And I shall give them to you for daughters, though not by your own covenant.

Ezek 16:62 "And I Myself shall establish My covenant with you. And you shall know that I am YĕHôVâH (יהוה),

Ezek 16:63 so that you remember. And you shall be ashamed, and never open your mouth any more because of your shame, when I pardon you for all you have done," declares the Master YĕHôVâH (יהוה). ' "

Ezek 17:1 And the word of YĕHôVâH (יהוה) came to me, saying,

Ezek 17:2 "Son of man, put forth a riddle, and speak a parable to the house of Yisra'el.

Ezek 17:3 "And you shall say, 'Thus said the Master YĕHôVâH (יהוה), "The great eagle with large wings of long pinions, covered with feathers of various colours, came to Lebanon and took the top of the cedar.

Ezek 17:4 "He plucked off the topmost of its young twigs and brought it to a land of traders. In a city of merchants he placed it.

Ezek 17:5 "He also took some of the seed of the land and planted it in a field for seed. He took it by many waters, set it like a willow tree.

Ezek 17:6 "So it grew and became a low, spreading vine. Its branches turned toward him, and its roots were under it. And it became a vine, and brought forth branches, and sent out shoots.

Ezek 17:7 "And there was another great eagle with large wings and many feathers. And see, this vine bent its roots toward him, and stretched its branches toward him, to water it, away from the beds where it was planted.

Ezek 17:8 "It was planted in a good field by many waters, to bring forth branches, and to bear fruit, to be a splendid vine." ' "

Ezek 17:9 “Say, ‘Thus said the Master **YēHôVâH** (יהוה), “Is it going to thrive? Is he not going to pull up its roots, and cut off its fruit, and let it wither? All of its sprouting leaves wither, without great power or many people, to pluck it up by its roots. Ezek 17:10 “See, it is planted, is it going to thrive? Would it not utterly wither when the east wind touches it – wither in the beds where it grows?” ’ ” Ezek 17:11 And the word of **YēHôVâH** (יהוה) came to me, saying, Ezek 17:12 “Please say to the rebellious house, ‘Do you not know what these mean?’ Say, ‘See, the King of Babel went to Yerushalayim and took its sovereign and heads, and brought them with him to Babel. Ezek 17:13 ‘And he took one of the royal seed, and made a covenant with him, and put him under oath. And he took away the mighty of the land, Ezek 17:14 so that the reign would be brought low and not lift itself up, but guard his covenant, that it might stand. Ezek 17:15 ‘But he rebelled against him by sending his messengers to Mitsrayim, to give him horses and many people. Shall he thrive? Shall he escape who is doing these? And shall he break a covenant and still escape? Ezek 17:16 ‘As I live,’ declares the Master **YēHôVâH** (יהוה), ‘in the place where the sovereign dwells who set him up to reign, whose oath he despised and whose covenant he broke, with him in the midst of Babel he shall die! Ezek 17:17 ‘And Pharaoh with his great army and great company is not going to help him in battle, when they heap up a siege mound and build a wall to cut off many beings. Ezek 17:18 ‘And he despised the oath by breaking the covenant. And see, he has given his hand and he has done all this, he is not going to escape.’ ” Ezek 17:19 Therefore thus said the Master **YēHôVâH** (יהוה), “As I live, My oath which he has despised, and My covenant which he has broken, shall I not put it on his own head?

Ezek 17:20 “And I shall spread My net over him, and he shall be taken in My snare. And I shall bring him to Babel and enter into judgment with him there for the trespass which he committed against Me, Ezek 17:21 and all his fugitives with all his bands fall by the sword, and those who are left be scattered to every wind. And you shall know that I, **YēHôVâH** (יהוה), have spoken.” Ezek 17:22 Thus said the Master **YēHôVâH** (יהוה), “And I shall take of the top of the highest cedar and set it out. And I Myself shall pluck off a tender one from the topmost of its young twigs, and plant it on a high and lofty mountain. Ezek 17:23 “On the mountain height of Yisra’el I plant it. And it shall bring forth branches, and bear fruit, and become a big cedar. And under it shall dwell birds of every sort, in the shadow of its branches they shall dwell. Ezek 17:24 “And all the trees of the field shall know that I, **YēHôVâH** (יהוה), have brought down the high tree and exalted the low tree, dried up the green tree and made the dry tree flourish. I, **YēHôVâH** (יהוה), have spoken and shall do it.” Ezek 18:1 And the word of **YēHôVâH** (יהוה) came to me, saying, Ezek 18:2 “What do you mean when you use this proverb concerning the land of Yisra’el, saying, ‘The fathers have eaten sour grapes, and the children’s teeth are blunted’? Ezek 18:3 “As I live,” declares the Master **YēHôVâH** (יהוה), “you shall no longer use this proverb in Yisra’el. Ezek 18:4 “See, all beings are Mine, the being of the father as well as the being of the son is Mine. The being that is sinning shall die. Ezek 18:5 “But if a man is righteous and shall do right-ruling and righteousness, Ezek 18:6 if he has not eaten on the mountains, nor lifted up his eyes to the idols of the house of Yisra’el, nor defiled his neighbour’s wife, nor comes near a woman during her uncleanness,

Ezek 18:7 if he does not oppress anyone, does return to the debtor his pledge, does not commit robbery, does give his bread to the hungry and covers the naked with a garment,
 Ezek 18:8 if he does not lend on interest or take increase, turns back his hand from unrighteousness, executes right-ruling in truth between man and man,
 Ezek 18:9 if he walks in My laws, and he has guarded My right-rulings in truth – he is righteous, he shall certainly live!” declares the Master **YĕHôVâH (יהוה)**.
 Ezek 18:10 “But if he has brought forth a son who is a robber or a shedder of blood, who does any of these –
 Ezek 18:11 whereas he himself did not do any of these – that also he has eaten on the mountains or defiled his neighbour’s wife,
 Ezek 18:12 if he has oppressed the poor and needy, has committed robbery, he does not return a pledge, has lifted his eyes to the idols, or did abomination,
 Ezek 18:13 if he has lent on interest or taken increase – shall he live? He shall not live! If he has done any of these abominations, he shall certainly die, his blood is upon him.
 Ezek 18:14 “But see, if he has brought forth a son who sees all the sins which his father has done, but he fears and does not do likewise,
 Ezek 18:15 has not eaten on the mountains, and has not lifted his eyes to the idols of the house of Yisra’el, has not defiled his neighbour’s wife,
 Ezek 18:16 has not oppressed anyone, nor withheld a pledge, nor committed robbery, has given his bread to the hungry and covered the naked with a garment,
 Ezek 18:17 turns back his hand from wronging the poor, and he has not taken interest or increase, has executed My right-rulings and walked in My laws – he shall not die for the crookedness of his father, he shall certainly live!

Ezek 18:18 “His father, because he used oppression, robbed his brother, and did what is not good among his people, see, he shall die for his crookedness.
 Ezek 18:19 “And you said, ‘Why should the son not bear the crookedness of the father?’ But the son has done right-ruling and righteousness, he has guarded all My laws and he does them, he shall certainly live.
 Ezek 18:20 “The being who sins shall die. The son shall not bear the crookedness of the father, nor the father bear the crookedness of the son. The righteousness of the righteous is upon himself, and the wrongness of the wrong is upon himself.
 Ezek 18:21 “But the wrong, if he turns from all his sins which he has done, and he shall guard all My laws, and shall do right-ruling and righteousness, he shall certainly live, he shall not die.
 Ezek 18:22 “All the transgressions which he has done shall not be remembered against him – in his righteousness that he has done, he shall live.
 Ezek 18:23 “Have I any pleasure in the death of the wrong?” declares the Master **YĕHôVâH (יהוה)**. “Is it not that he should turn from his ways, and live?
 Ezek 18:24 “But when a righteous one turns away from his righteousness and does unrighteousness, according to all the abominations that the wrong one has done, shall he live? All his righteousness which he has done shall not be remembered. For his trespass which he has committed, and for his sin which he has committed, for them he shall die.
 Ezek 18:25 “And you said, ‘The way of **YĕHôVâH (יהוה)** is not right.’ Hear now, O house of Yisra’el, is My way not right? Is it not your ways that are not right?
 Ezek 18:26 “When a righteous one turns away from his righteousness, and does unrighteousness, and he dies in it, it is because of his unrighteousness which he has done that he dies.
 Ezek 18:27 “And when the wrong turns away from the wrong which he has done, and he does right-ruling and righteousness, he keeps himself alive.

Ezek 18:28 "Because he sees and turns away from all the transgressions which he has done, he shall certainly live, he shall not die.

Ezek 18:29 "And the house of Yisra'el have said, 'The way of YĕHôVâH (יהוה) is not right.' Are My ways not right, O house of Yisra'el? Is it not your ways that are not right?

Ezek 18:30 "Therefore I judge you, O house of Yisra'el, every one according to his ways," declares the Master YĕHôVâH (יהוה). "Repent, and turn back from all your transgressions, and let not crookedness be a stumbling-block to you.

Ezek 18:31 "Cast away from you all the transgressions, by which you have transgressed, and make for yourselves a new heart and a new Spirit [Ruach רוח]. For why should you die, O house of Yisra'el?

Ezek 18:32 "For I have no pleasure in the death of one who dies," declares the Master YĕHôVâH (יהוה). "So turn back and live!"

Ezek 19:1 "And take up a lamentation for the leaders of Yisra'el,

Ezek 19:2 and you shall say, 'What a lioness was your mother among the lions! She lay down among the lions, in the midst of the young lions she reared her cubs.

Ezek 19:3 'And she brought up one of her cubs, and he became a young lion. And he learned to tear the prey, he devoured men.

Ezek 19:4 'Then nations heard of him. He was caught in their pit, and they brought him with chains to the land of Mitsrayim.

Ezek 19:5 'When she saw, as she waited, that her expectancy was lost, she took another of her cubs and made him a young lion.

Ezek 19:6 'And he went about among the lions, and became a young lion. And he learned to tear the prey, he devoured men.

Ezek 19:7 'And he knew their widows, and laid waste their cities. And the land and all who filled it was stunned by the noise of his roaring.

Ezek 19:8 'Then nations set against him from the provinces on every side, and spread their net over him, he was caught in their pit.

Ezek 19:9 'And they put him in a cage in chains, and brought him to the King of Babel. They brought him in nets, so his roar was no longer heard on the mountains of Yisra'el.

Ezek 19:10 'Your mother was like a vine in your vineyard, planted by the waters, a bearer of fruit and branching, because of many waters.

Ezek 19:11 'And she had strong rods for sceptres of rulers. And her stature was exalted among the thick branches, and was seen in her height with the mass of its branches.

Ezek 19:12 'But she was uprooted in wrath, she was cast down to the ground, and the east wind dried her fruit. Her strong rods were broken and withered, fire consumed them.

Ezek 19:13 'And now she is planted in the wilderness, in a dry and thirsty land.

Ezek 19:14 'And fire went out from a rod of her branches. It devoured her fruit, so that she has no strong rod, a sceptre to rule.' " This is a lament, and it shall be a lament.

Ezek 20:1 And it came to be in the seventh year, in the fifth month, on the tenth of the month, that certain of the elders of Yisra'el came to inquire of YĕHôVâH (יהוה), and sat before me.

Ezek 20:2 And the word of YĕHôVâH (יהוה) came to me, saying,

Ezek 20:3 "Son of man, speak to the elders of Yisra'el, and say to them, 'Thus said the Master YĕHôVâH (יהוה), "Have you come to inquire of Me? As I live, I am not being inquired of by you," declares the Master YĕHôVâH (יהוה).'

Ezek 20:4 "Judge them, son of man, judge them! Make known to them the abominations of their fathers.

Ezek 20:5 "And you shall say to them, 'Thus said the Master YĕHôVâH (יהוה), "On the day when I chose Yisra'el and lifted My hand in an oath to the seed of the house of Ya'aqob, and made Myself

known to them in the land of Mitsrayim, I lifted My hand in an oath to them, saying, 'I am YĕHôVâH (יהוה) your Elohim (אלהים).'

Ezek 20:6 "On that day I lifted My hand in an oath to them, to bring them out of the land of Mitsrayim into a land that I had searched out for them, flowing with milk and honey, the splendour of all lands.

Ezek 20:7 "And I said to them, 'Each one of you, throw away the abominations which are before his eyes, and do not defile yourselves with the idols of Mitsrayim! I am YĕHôVâH (יהוה) your Elohim (אלהים).'

Ezek 20:8 "But they rebelled against Me, and would not obey Me. All of them did not throw away the abominations which were before their eyes, nor did they forsake the idols of Mitsrayim. So I resolved to pour out My wrath on them to complete My displeasure against them in the midst of the land of Mitsrayim.

Ezek 20:9 "But I acted for My Name's sake, that it should not be profaned before the eyes of the gentiles among whom they were – before whose eyes I had made Myself known to them, to bring them out of the land of Mitsrayim.

Ezek 20:10 "So I took them out of the land of Mitsrayim, and I brought them into the wilderness.

Ezek 20:11 "And I gave them My laws and showed them My right-rulings, 'which, if a man does, he shall live by them.'

Ezek 20:12 "And I also gave them My Sabbaths, to be a sign between them and Me, to know that I am YĕHôVâH (יהוה) who sets them apart.

Ezek 20:13 "But the house of Yisra'el rebelled against Me in the wilderness. They did not walk in My laws, and they rejected My right-rulings, which, if a man does, he shall live by them. And they greatly profaned My Sabbaths. Then I said I would pour out My wrath on them in the wilderness, to consume them.

Ezek 20:14 "But I acted for My Name's sake, not to profane it before the gentiles, before whose eyes I had brought them out.

Ezek 20:15 "And I Myself also lifted My hand in an oath to them in the wilderness, not to bring them into the land which I had given them, flowing with milk and honey, the splendour of all lands,

Ezek 20:16 because they rejected My right-rulings and did not walk in My laws, and they profaned My Sabbaths. For their heart went after their idols.

Ezek 20:17 "And My eye pardoned them, from destroying them. And I did not make an end of them in the wilderness.

Ezek 20:18 "And I said to their children in the wilderness, 'Do not walk in the laws of your fathers, nor observe their rulings, nor defile yourselves with their idols.

Ezek 20:19 'I am YĕHôVâH (יהוה) your Elohim (אלהים). Walk in My laws, and guard My right-rulings, and do them.

Ezek 20:20 'And set apart My Sabbaths, and they shall be a sign between Me and you, to know that I am YĕHôVâH (יהוה) your Elohim (אלהים).'

Ezek 20:21 "But the children rebelled against Me. They did not walk in My laws, and My right-rulings they did not guard to do them, which, if a man does, he shall live by them. They profaned My Sabbaths, so I resolved to pour out My wrath on them to complete My displeasure against them in the wilderness.

Ezek 20:22 "But I held back My hand and acted for My Name's sake, not to profane it before the eyes of the gentiles, before whose eyes I had brought them out.

Ezek 20:23 "Also, I Myself lifted My hand in an oath to those in the wilderness, to scatter them among the gentiles and disperse them throughout the lands,

Ezek 20:24 because they had not done My right-rulings, and they rejected My laws, and they profaned My Sabbaths, and their eyes were on their fathers' idols.

Ezek 20:25 “And I also gave them up to laws that were not good, and right- rulings by which they would not live.

Ezek 20:26 “And I defiled them by their own gifts, as they passed all their first-born through the fire, so that I might stun them, so that they know that I am YĕHôVâH (יהוה).” ’

Ezek 20:27 “Therefore, son of man, speak to the house of Yisra’el, and you shall say to them, ‘Thus said the Master YĕHôVâH (יהוה), “In this your fathers have further reviled Me, by committing trespass against Me.

Ezek 20:28 “When I brought them into the land for which I had lifted My hand in an oath to give them, and they saw all the high hills and all the thick trees, they offered their slaughterings there and provoked Me with their offerings there. And they sent up their sweet fragrance there and poured out their drink offerings there.

Ezek 20:29 “And I said to them, ‘What is this high place to which you go?’ So its name is called High Place to this day.” ’

Ezek 20:30 “Therefore say to the house of Yisra’el, ‘Thus said the Master YĕHôVâH (יהוה), “Are you defiling yourselves in the way of your fathers? And do you whore after their abominations?

Ezek 20:31 “For when you lift up your gifts and make your sons pass through the fire, you defile yourselves with all your idols, even to this day. And shall I be inquired of by you, O house of Yisra’el? As I live,” declares the Master YĕHôVâH (יהוה), “I am not being inquired of by you.

Ezek 20:32 “And what comes up in your Spirit [Ruach רוח] shall never be, when you say, ‘Let us be like the gentiles, like the tribes in other lands, serving wood and stone.’

Ezek 20:33 “As I live,” declares the Master YĕHôVâH (יהוה), “do not I, with a mighty hand, with an outstretched arm, and with wrath poured out, reign over you?

Ezek 20:34 “And I shall bring you out from the peoples and gather you out of the lands where you

are scattered, with a mighty hand, and with an outstretched arm, and with wrath poured out.

Ezek 20:35 “And I shall bring you into the wilderness of the peoples, and shall enter into judgment with you face to face there.

Ezek 20:36 “As I entered into judgment with your fathers in the wilderness of the land of Mitsrayim, so I shall enter into judgment with you,” declares the Master YĕHôVâH (יהוה).

Ezek 20:37 “And I shall make you pass under the rod, and shall bring you into the bond of the covenant,

Ezek 20:38 and purge the rebels from among you, and those who transgress against Me. From the land where they sojourn I bring them out, but they shall not come into the land of Yisra’el. And you shall know that I am YĕHôVâH (יהוה).

Ezek 20:39 “As for you, O house of Yisra’el,” thus said the Master YĕHôVâH (יהוה), “Go, serve each of you his idols, and afterwards, if you are not listening to Me. But do not profane My Holy Name any more with your gifts and your idols.

Ezek 20:40 “For on My Holy mountain, on the mountain height of Yisra’el,” declares the Master YĕHôVâH (יהוה), “there all the house of Yisra’el, all of them in the land, shall serve Me. There I shall accept them, and there I shall require your offerings and the first-fruits of your offerings, together with all your Holy gifts.

Ezek 20:41 “As a sweet fragrance I shall accept you when I bring you out from the peoples. And I shall gather you out of the lands where you have been scattered. And I shall be Holy in you before the gentiles.

Ezek 20:42 “And you shall know that I am YĕHôVâH (יהוה), when I bring you into the land of Yisra’el, into the land for which I lifted My hand in an oath to give to your fathers.

Ezek 20:43 “And there you shall remember your ways and all your deeds with which you were defiled. And you shall loathe yourselves in your own sight because of all the evils that you did.

Ezek 20:44 “And you shall know that I am YēHôVâH (יהוה), when I have dealt with you for My Name’s sake, not according to your evil ways nor according to your corrupt deeds, O house of Yisra’el,” declares the Master YēHôVâH (יהוה).”

Ezek 20:45 And the word of YēHôVâH (יהוה) came to me, saying,

Ezek 20:46 “Son of man, set your face toward the south, and drop word against the south and prophesy against the forest land, the South.

Ezek 20:47 “And you shall say to the forest of the South, ‘Hear the word of YēHôVâH (יהוה)! Thus said the Master YēHôVâH (יהוה), “See, I am kindling a fire in you, and it shall devour every green tree and every dry tree in you – the blazing flame is not quenched. And it shall burn all faces from the south to the north.

Ezek 20:48 “And all flesh shall see that I, YēHôVâH (יהוה), have kindled it, it is not quenched.” ’ ”

Ezek 20:49 And I said, “Ah, Master YēHôVâH (יהוה)! They are saying of me, ‘Is he not speaking parables?’ ”

Ezek 21:1 And the word of YēHôVâH (יהוה) came to me, saying,

Ezek 21:2 “Son of man, set your face toward Yerushalayim, and drop word against the Holy places, and prophesy against the land of Yisra’el.

Ezek 21:3 “And you shall say to the land of Yisra’el, ‘Thus said YēHôVâH (יהוה), “See, I am against you, and I shall draw My sword out of its sheath and cut off from you the righteous and the wrong.

Ezek 21:4 “Because I shall cut off from you the righteous and the wrong, therefore My sword shall go out of its sheath against all flesh from south to north.

Ezek 21:5 “And all flesh shall know that I, YēHôVâH (יהוה), have drawn My sword out of its sheath, not to turn back again.” ’

Ezek 21:6 “And you, son of man, sigh with a breaking of loins, and sigh with bitterness before their eyes.

Ezek 21:7 “And it shall be when they say to you, ‘Why are you sighing?’ that you shall say, ‘Because of the report that is coming. And every heart shall melt, and all hands shall go limp, and every Spirit [Ruach רוח] become faint, and all knees be weak as water. See, it is coming, and it shall be,’ declares the Master YēHôVâH (יהוה).”

Ezek 21:8 And the word of YēHôVâH (יהוה) came to me, saying,

Ezek 21:9 “Son of man, prophesy, and you shall say, ‘Thus said YēHôVâH (יהוה)! “Say, ‘A sword, a sword is sharpened and also polished!

Ezek 21:10 ‘It is sharpened to make a slaughter, it is polished to flash like lightning!’ Or shall we rejoice? My son, you have despised the rod, every stick!

Ezek 21:11 “And He has given it to be polished, to be taken by the hand. This sword is sharpened and polished, to be given into the hand of the slayer.

Ezek 21:12 “Cry and wail, son of man, for it shall be on My people, on all the leaders of Yisra’el. They shall be delivered to the sword together with My people, therefore strike your thigh.

Ezek 21:13 “For it is a trier, and what if it even despises the rod? Shall it not be?” declares the Master YēHôVâH (יהוה).

Ezek 21:14 “And you, son of man, prophesy, and strike your hands together. And let the sword come down twice, thrice, the sword for the slain. It is the sword of the slain, the great one, which surrounds them.

Ezek 21:15 “I have set the point of the sword against all their gates, to melt the heart and that the overthrown be many. Ah! It is made like lightning, keen for slaughter.

Ezek 21:16 “Sharpen yourself on the right, set yourself on the left, wherever your edge is appointed!

Ezek 21:17 “And I too, I shall strike My hands together and cause My wrath to rest. I, YēHôVâH (יהוה), have spoken.”

Ezek 21:18 And the word of YēHôVâH (יהוה) came to me again, saying,

Ezek 21:19 “And you, son of man, appoint for yourself two ways for the sword of the King of Babel to go, both of them coming from one land. And place a signpost, put it at the head of the way to the city.

Ezek 21:20 “Appoint a way for the sword to go to Rabbah of the Ammonites, and to Yehudah, into the walled Yerushalayim.

Ezek 21:21 “For the King of Babel shall stand at the parting of the way, at the fork of the two ways, to practise divination. He shall shake the arrows, he shall ask the household idols, he shall look at the liver.

Ezek 21:22 “In his right hand shall be the divination for Yerushalayim: to set up battering rams, to call for a slaughter, to lift the voice with shouting, to set battering rams against the gates, to heap up a siege mound, to build a wall.

Ezek 21:23 “And it shall be to them as a false divination in the eyes of those who have sworn oaths to them. But he is bringing their crookedness to remembrance, so that they are taken.

Ezek 21:24 “Therefore thus said the Master YĕHôVâH (יהוה), ‘Because you have made your crookedness to be remembered, in that your transgressions are uncovered, so that your sins are seen in all your deeds. Because you have been remembered, you are taken by hand.

Ezek 21:25 ‘And to you, O profane, wrong one, leader of Yisra’el, whose day has come, in the time of the crookedness of the end,

Ezek 21:26 thus said the Master YĕHôVâH (יהוה), ‘Remove the turban, and take off the crown! This shall not remain! Exalt the humble, and humble the exalted.

Ezek 21:27 ‘Overthrown, overthrown, I make it overthrown! It shall be no longer, until He comes to whom it rightly belongs – and I shall give it!’

Ezek 21:28 “And you, son of man, prophesy and say, ‘Thus said the Master YĕHôVâH (יהוה) concerning the Ammonites and concerning their reproach.’ And you shall say, ‘A sword, a sword,

drawn for slaughter, polished to the utmost like lightning –

Ezek 21:29 while they see false visions for you, while they divine a lie to you – to put you on the necks of the profaned ones, the wrong ones whose day has come, in the time of the crookedness of the end.

Ezek 21:30 ‘Return it to its sheath. In the place where you were created, in the land of your origin, I shall judge you.

Ezek 21:31 ‘And I shall pour out My displeasure on you, blow against you with the fire of My wrath, and shall give you into the hands of beastly men, skilled to destroy.

Ezek 21:32 ‘You are to be fuel for the fire, your blood to be in the midst of the land. You are not to be remembered, for I YĕHôVâH (יהוה) have spoken.’”

Ezek 22:1 And the word of YĕHôVâH (יהוה) came to me, saying,

Ezek 22:2 “And now, son of man, judge, judge the city of blood! And you shall show her all her abominations!

Ezek 22:3 “And you shall say, ‘Thus said the Master YĕHôVâH (יהוה), “The city sheds blood in her midst, that her time might come. And she has made idols within herself to become defiled.

Ezek 22:4 “You have become guilty by the blood which you have shed, and have defiled yourself with the idols which you have made. Thus you have brought your days near, and have come to the end of your years. Therefore I shall make you a reproach to the gentiles, and a mockery to all lands.

Ezek 22:5 “Those near and those far from you mock you – defiled is your name and great the confusion!

Ezek 22:6 “See the leaders of Yisra’el: each one has used his arm to shed blood in you.

Ezek 22:7 “They have despised father and mother within you. They have oppressed the stranger in your midst. They have wronged the fatherless and the widow within you.

Ezek 22:8 “You have despised that which is Holy to Me, and you have profaned My Sabbaths.

Ezek 22:9 “Slandorous men have been in you to shed blood. And in you are those who eat on the mountains. They have done wickedness in your midst.

Ezek 22:10 “In you they have uncovered the nakedness of a father. In you they have humbled women who are defiled during their uncleanness.

Ezek 22:11 “And the one has done abomination with his neighbour’s wife. And another has wickedly defiled his daughter-in-law. And another within you has humbled his sister, his father’s daughter.

Ezek 22:12 “In you they have taken a bribe to shed blood. You have taken interest and increase. You have cut off your neighbour by extortion. And you have forgotten Me,” declares the Master **YĕHôVâH (יהוה)**.

Ezek 22:13 “And see, I shall smite My hand because of your greedy gain which you have made, and at the bloodshed which has been in your midst.

Ezek 22:14 “Would your heart stand, your hands remain strong, in the days when I deal with you? I, **YĕHôVâH (יהוה)**, have spoken, and shall do it.

Ezek 22:15 “And I shall scatter you among the gentiles, and shall disperse you throughout the lands, and shall consume your filthiness out of you.

Ezek 22:16 “And you shall profane yourself before the eyes of the gentiles. And you shall know that I am **YĕHôVâH (יהוה)**.” ’ ’ ’

Ezek 22:17 And the word of **YĕHôVâH (יהוה)** came to me, saying,

Ezek 22:18 “Son of man, the house of Yisra’el has become dross to Me. All of them are bronze, and tin, and iron, and lead, in the midst of a furnace – they have become the dross of silver.

Ezek 22:19 “Therefore thus said the Master **YĕHôVâH (יהוה)**, ‘Because all of you have become dross, therefore see, I am gathering you into the midst of Yerushalayim.

Ezek 22:20 ‘As they gather silver, and bronze, and iron, and lead, and tin into the midst of a furnace, to blow fire on it, to melt it, so I gather you in My displeasure and in My wrath. And I shall blow and melt you.

Ezek 22:21 ‘And I shall gather you and blow on you with the fire of My wrath, and you shall be melted in its midst.

Ezek 22:22 ‘As silver is melted in the midst of a furnace, so are you melted in its midst. And you shall know that I, **YĕHôVâH (יהוה)**, have poured out My wrath on you.’ ”

Ezek 22:23 And the word of **YĕHôVâH (יהוה)** came to me, saying,

Ezek 22:24 “Son of man, say to her, ‘You are a land that is not cleansed or rained upon in the day of displeasure.’

Ezek 22:25 “There is a conspiracy of her prophets in her midst, like a roaring lion tearing the prey. They have devoured life, they have taken wealth and precious matters, they have made many widows in her midst.

Ezek 22:26 “Her priests have done violence to My teaching and they profane My Holy matters. They have not distinguished between the Holy and profane, nor have they made known the difference between the unclean and the clean. And they have hidden their eyes from My Sabbaths, and I am profaned in their midst.

Ezek 22:27 “Her leaders in her midst are like wolves tearing the prey, to shed blood, to destroy lives, and to get greedy gain.

Ezek 22:28 “And her prophets have coated them with whitewash, seeing a false vision, and divining a lie for them, saying, ‘Thus said the Master **YĕHôVâH (יהוה)**,’ when **YĕHôVâH (יהוה)** had not spoken.

Ezek 22:29 “The people of the land have practised oppression, and committed robbery, and have wronged the poor and needy. And they oppressed the stranger without right-ruling.

Ezek 22:30 “And I sought for a man among them who would make a wall, and stand in the breach before Me on behalf of the land, that I should not destroy it – but I did not find one!

Ezek 22:31 “Therefore I have poured out My displeasure on them, I have consumed them with the fire of My wrath. And I have put their way on their own head,” declares the Master **YēHôVâH** (יהוה).

Ezek 23:1 And the word of **YēHôVâH** (יהוה) came to me, saying,

Ezek 23:2 “Son of man, there were two women, daughters of one mother.

Ezek 23:3 “And they whored in Mitsrayim, they whored in their youth. There their breasts were handled, and there their maiden nipples were squeezed.

Ezek 23:4 “And their names were: Oholah the elder and Oholibah her sister. And they were Mine, and they bore sons and daughters. And their names: Shomeron is Oholah, and Yerushalayim is Oholibah.

Ezek 23:5 “And Oholah whored while she was Mine. And she lusted for her lovers, the neighbouring Ashshurians,

Ezek 23:6 dressed in purple, officers and rulers, all of them desirable young men, horsemen riding on horses.

Ezek 23:7 “So she gave her whorings on them, all of them choice sons of Ashshur. And with all for whom she lusted, with all their idols, she defiled herself.

Ezek 23:8 “And she did not forsake her whorings from Mitsrayim, for in her youth they had lain with her, and they squeezed her maiden nipples, and poured out their whorings on her.

Ezek 23:9 “Therefore I have given her into the hand of her lovers, into the hand of the Ashshurians, for whom she lusted.

Ezek 23:10 “They uncovered her nakedness, they took away her sons and daughters, and slew her with the sword. And she became a byword among women, and they executed judgments on her.

Ezek 23:11 “And her sister Oholibah saw this, yet she became more corrupt in her lust than she, and in her whorings more corrupt than her sister’s whorings.

Ezek 23:12 “She lusted for the sons of Ashshur, officers and rulers, the ones near, perfectly dressed, horsemen riding on horses, all of them desirable young men.

Ezek 23:13 “And I saw that she was defiled, they both took the same way.

Ezek 23:14 “But she increased her whorings, and she looked at men carved on the wall, images of Chaldeans portrayed in red,

Ezek 23:15 girded with belts around their loins, flowing turbans on their heads, all of them looking like officers, like the Babelians of Chaldea, the land of their birth.

Ezek 23:16 “As soon as her eyes saw them, she lusted for them and sent messengers to them in Chaldea.

Ezek 23:17 “And the Babelians came to her, into the bed of love, and they defiled her with their whorings. And she was defiled by them, and her being turned from them in disgust.

Ezek 23:18 “And she uncovered her whorings and uncovered her nakedness. Then I turned My being from her in disgust, as My being had turned from her sister in disgust.

Ezek 23:19 “And she increased her whorings, remembering the days of her youth, when she whored in the land of Mitsrayim.

Ezek 23:20 “And she lusted after her lovers, whose flesh is like the flesh of donkeys, and whose emission is like the emission of horses.

Ezek 23:21 “Thus you longed for the wickedness of your youth, when the Mitsrites squeezed your nipples because of the breasts of your youth.

Ezek 23:22 “Therefore, Oholibah, thus said the Master **YēHôVâH** (יהוה), ‘See, I am stirring up your lovers against you, from whom your being turned in disgust, and shall bring them against you from every side:

Ezek 23:23 the Babelians, and all the Chaldeans, Pegod, and Showa, and Qowa, all the sons of Ashshur with them, all of them desirable young men, governors and rulers, officers and men of name, all of them riding on horses.

Ezek 23:24 'And they shall come against you with battle-axe, chariots, and vehicles, and with an assembly of peoples. They shall set against you armour, and shield, and helmet all around. And I shall commit the judgment to them, and they shall judge you according to their rulings.

Ezek 23:25 'And I shall set My jealousy against you and they shall deal heatedly with you. They shall cut off your nose and your ears, while the rest of you fall by the sword. Your sons and your daughters they shall take away, while the rest of you shall be consumed by fire.

Ezek 23:26 'And they shall strip you of your garments and shall take your pretty jewels.

Ezek 23:27 'And I shall put an end to your wickedness and to your whorings from the land of Mitsrayim, so that you do not lift your eyes to them neither remember Mitsrayim any more.'

Ezek 23:28 "For thus said the Master YĕHôVâH (יהוה), 'See, I am giving you into the hand of those whom you hate, into the hand of those from whom your being turned in disgust.

Ezek 23:29 'And they shall deal with you in hatred, and they shall take away all you have worked for, and they shall leave you naked and bare. And the nakedness of your whorings shall be uncovered, and the wickedness of your whorings.

Ezek 23:30 'I do this to you because of your whoring after the gentiles, because you have been defiled by their idols.

Ezek 23:31 'You have walked in the way of your sister, and I shall give her cup into your hand.'

Ezek 23:32 "Thus said the Master YĕHôVâH (יהוה), 'Drink of your sister's cup, the deep and wide one – you being laughed at and mocked at – for it holds much.

Ezek 23:33 'Be filled with drunkenness and sorrow, the cup of astonishment and ruin, the cup of your sister Shomeron.

Ezek 23:34 'And you shall drink it and shall drain it, and gnaw its shards, and tear at your own breasts. For I have spoken,' declares the Master YĕHôVâH (יהוה).

Ezek 23:35 "Therefore thus said the Master YĕHôVâH (יהוה), 'Because you have forgotten Me and cast Me behind your back, therefore you shall bear your wickedness and your whorings.' "

Ezek 23:36 And YĕHôVâH (יהוה) said to me, "Son of man, judge Oholah and Oholiḇah! And declare to them their abominations.

Ezek 23:37 "For they have committed adultery, and blood is on their hands. And they have committed adultery with their idols, and even offered their sons whom they bore to Me, passing them through the fire, to devour.

Ezek 23:38 "They also did this to Me: They have defiled My Holy place on the same day, and they have profaned My Sabbaths.

Ezek 23:39 "For when they had slain their children for their idols, on the same day they came into My Holy place to profane it. And see, that is what they did in the midst of My House.

Ezek 23:40 "And they even sent for men to come from afar, to whom a messenger was sent. And see, they came – for whom you washed yourself, painted your eyes, and adorned yourself with ornaments.

Ezek 23:41 "And you sat on a splendid couch, with a table prepared before it, on which you had set My incense and My oil.

Ezek 23:42 "And the sound of a crowd at ease was with her, and drunkards were brought from the wilderness with men of the commonest sort. And they put bracelets on their wrists and pretty crowns on their heads.

Ezek 23:43 "Then I said concerning the one worn out in adulteries, 'Now let them commit her whorings, even hers!'

Ezek 23:44 “And they went in to her, as men go in to a woman who is a whore. Thus they went in to Oholah and Oholibah, the wicked women.

Ezek 23:45 “But let righteous men judge them with the judgment of adulteresses, and the judgment of women who shed blood, for they are adulteresses, and blood is on their hands.

Ezek 23:46 “For thus said the Master **YĕHôVâH (יהוה)**, ‘Bring up an assembly against them, give them up to maltreatment and plunder.

Ezek 23:47 ‘And the assembly shall stone them with stones and cut them with their swords. They shall slay their sons and their daughters, and burn their houses with fire.

Ezek 23:48 ‘And I shall put an end to wickedness in the land, and all the women shall be instructed not to commit wickedness as you have done.

Ezek 23:49 ‘And they shall put your wickedness on you, and you shall bear the sins of your idols. And you shall know that I am the Master **YĕHôVâH (יהוה)**.’ ”

Ezek 24:1 And in the ninth year, in the tenth month, on the tenth of the month, the word of **YĕHôVâH (יהוה)** came to me, saying,

Ezek 24:2 “Son of man, write down the name of the day, for on this same day the King of Babel has thrown himself against Yerushalayim.

Ezek 24:3 “And speak a parable to the rebellious house, and you shall say to them, ‘Thus said the Master **YĕHôVâH (יהוה)**, “Put on a pot, put it on, and also pour water into it.

Ezek 24:4 “Gather pieces of meat in it, every good piece, the thigh and the shoulder, fill it with choice bones.

Ezek 24:5 “Take the choice of the flock, also pile bones under it, cook it thoroughly, also let the bones cook in it.”

Ezek 24:6 ‘Therefore thus said the Master **YĕHôVâH (יהוה)**, “Woe to the city of blood, to the pot in which there is rust, and whose rust has not gone out of it! Bring it out piece by piece, on which no lot has fallen.

Ezek 24:7 “For her blood is in her midst. She has set it on a shining rock. She did not pour it on the ground, to cover it with dust.

Ezek 24:8 “To stir up wrath and take vengeance, I have set her blood on a shining rock, so that it would not be covered.”

Ezek 24:9 ‘Therefore thus said the Master **YĕHôVâH (יהוה)**, “Woe to the city of blood! Let Me also make the pile great.

Ezek 24:10 “Heap on the wood, kindle the fire, cook the meat well, mixing in the spices, and let the bones be burned up.

Ezek 24:11 “And set it on the coals, empty, so that it gets hot, and its bronze glows. And its filthiness shall be melted in it, and its rust be consumed.

Ezek 24:12 “She has wearied herself with sorrows, and her great rust has not gone from her. Into the fire with her rust!

Ezek 24:13 “In your filthiness is wickedness. Because I have cleansed you, but you are not clean. You shall not be cleansed of your filthiness any more, till I have caused My wrath to rest upon you.

Ezek 24:14 “I, **YĕHôVâH (יהוה)**, have spoken. It shall come, and I shall do it. I do not hold back, nor do I pardon, nor do I relent. According to your ways and according to your deeds they shall judge you,” declares the Master **YĕHôVâH (יהוה)**.’ ”

Ezek 24:15 And the word of **YĕHôVâH (יהוה)** came to me, saying,

Ezek 24:16 “Son of man, see, I am taking away from you the desire of your eyes with one stroke. But do not mourn, nor weep, nor let your tears run down. Ezek 24:17 “Groan silently, make no mourning for the dead. Bind your turban on your head, and put your sandals on your feet. Do not cover your upper lip, and do not eat man’s bread of sorrow.”

Ezek 24:18 And I spoke to the people in the morning, and in the evening my wife died. And the next morning I did as I was commanded.

Ezek 24:19 And the people said to me, “Would you not explain to us what these matters you are doing mean to us?”

Ezek 24:20 And I said to them, “The word of **YĕHôVâH (יהוה)** came to me, saying,
Ezek 24:21 ‘Speak to the house of Yisra’ël, “Thus said the Master **YĕHôVâH (יהוה)**, ‘See, I am profaning My Holy place – the pride of your strength, the desire of your eyes, and the delight of your being. And your sons and daughters whom you left behind shall fall by the sword.
Ezek 24:22 ‘And you shall do as I have done, do not cover your upper lip nor eat man’s bread of sorrow,
Ezek 24:23 and let your turbans remain on your heads and your sandals on your feet. Do not mourn, nor weep, but you shall pine away in your crookednesses and groan with one another.
Ezek 24:24 ‘And Yehezqël shall be a sign to you. Do according to all that he has done. When this comes, you shall know that I am the Master **YĕHôVâH (יהוה)**.’ ”
Ezek 24:25 ‘And you, son of man, on the day when I take from them their stronghold, the joy of their adorning, the desire of their eyes, and the lifting up of their being, their sons and their daughters,
Ezek 24:26 on that day one that has escaped shall come to you to let you hear it with your ears.
Ezek 24:27 ‘On that day your mouth shall be opened to him who has escaped, and you shall speak and no longer be silent. And you shall be a sign to them. And they shall know that I am **YĕHôVâH (יהוה)**.’ ”
Ezek 25:1 And the word of **YĕHôVâH (יהוה)** came to me, saying,
Ezek 25:2 “Son of man, set your face against the Ammonites, and prophesy against them.
Ezek 25:3 “And you shall say to the Ammonites, ‘Hear the word of the Master **YĕHôVâH (יהוה)** ! Thus said the Master **YĕHôVâH (יהוה)**, “Because you said, ‘Aha!’ against My Holy place when it was profaned, and against the land of Yisra’ël when it was ruined, and against the house of Yehuḏah when they went into exile,

Ezek 25:4 therefore, see, I am giving you as a possession to the men of the East, and they shall set their encampments among you and make their dwellings among you – they shall eat your fruit, and they shall drink your milk.
Ezek 25:5 “And I shall make Rabbah a pasture for camels and Ammon a resting place for flocks. And you shall know that I am **YĕHôVâH (יהוה)**.”
Ezek 25:6 ‘For this is what the Master **YĕHôVâH (יהוה)** said, “Because you clapped your hands, and you stamped your feet, and rejoiced with all the scorn of your being against the land of Yisra’ël,
Ezek 25:7 therefore see, I Myself shall stretch out My hand against you, and give you as plunder to the nations. And I shall cut you off from the peoples, and make you perish from the lands. I shall destroy you, and you shall know that I am **YĕHôVâH (יהוה)**.”
Ezek 25:8 ‘This is what the Master **YĕHôVâH (יהוה)** said, “Because Mo’ab and Së’ir say, ‘See, the house of Yehuḏah is like all the gentiles,’
Ezek 25:9 therefore, see, I am opening the flank of Mo’ab on the side of the cities, on the side of his cities on its frontiers, the splendour of the land, Bëyth Yeshimoth, Ba’al Me’on, and Qiryathayim,
Ezek 25:10 and I shall give it, together with the Ammonites, as a possession to the men of the East, so that the Ammonites are no more remembered among the nations.
Ezek 25:11 “Also on Mo’ab I execute judgments, and they shall know that I am **YĕHôVâH (יהוה)**.”
Ezek 25:12 ‘Thus said the Master **YĕHôVâH (יהוה)**, “Because of what Eḏom has done against the house of Yehuḏah by taking vengeance, so that they became very guilty, and they have taken vengeance on them,”
Ezek 25:13 therefore thus said the Master **YĕHôVâH (יהוה)**, “I shall stretch out My hand against Eḏom, and I shall cut off man and beast from it and lay it waste – from Tëman even to Deḏan they shall fall by the sword.

Ezek 25:14 "And I shall lay My vengeance on Edom by the hand of My people Yisra'el. And they shall do in Edom according to My displeasure and according to My wrath. So they shall know My vengeance," declares the Master **YĕHôVâH (יהוה)**.

Ezek 25:15 'Thus said the Master **YĕHôVâH (יהוה)**, "Because the Philistines have acted in vengeance, and took vengeance with scorn in their being, to destroy with lasting enmity,"

Ezek 25:16 therefore thus said the Master **YĕHôVâH (יהוה)**, "See, I am stretching out My hand against the Philistines, and I shall cut off the Kerëthites and destroy the remnant of the seacoast, Ezek 25:17 and execute great vengeance on them with raging reproofs. And they shall know that I am **YĕHôVâH (יהוה)**, when I lay My vengeance upon them." " "

Ezek 26:1 And it came to be in the eleventh year, on the first of the month, the word of **YĕHôVâH (יהוה)** came to me, saying,

Ezek 26:2 "Son of man, because Tsor has spoken against Yerushalayim, 'Aha! She, the gateway of the peoples, has been broken, she has been turned over to me. Let me be filled, she has been ruined.'

Ezek 26:3 "Therefore thus said the Master **YĕHôVâH (יהוה)**, 'See, I am against you, O Tsor, and shall cause many nations to come up against you, as the sea causes its waves to come up.

Ezek 26:4 'And they shall destroy the walls of Tsor, and they shall break down her towers. And I shall scrape her dust from her, and shall make her like a shining rock.

Ezek 26:5 'She shall be a place for spreading nets in the midst of the sea, for I have spoken,' declares the Master **YĕHôVâH (יהוה)**. 'And she shall become plunder for the nations,

Ezek 26:6 while her daughter villages which are in the fields are slain by the sword. And they shall know that I am **YĕHôVâH (יהוה)**.'

Ezek 26:7 "For thus said the Master **YĕHôVâH (יהוה)**, 'See, I am bringing against Tsor from the north Nebukadretsar King of Babel, a King of

sovereigns, with horses, and with chariots, and with horsemen, even an assembly, and many people.

Ezek 26:8 'With the sword he shall slay your daughter villages in the fields. And he shall heap up a siege mound against you, and shall build a wall against you, and shall raise a large shield against you,

Ezek 26:9 and set the blow of his battering rams against your walls, and break down your towers with his weapons.

Ezek 26:10 'From his many horses, their dust shall cover you. From the noise of the horsemen, and vehicles, and chariots, your walls shall shake as he enters your gates, as men enter a city that is breached.

Ezek 26:11 'With the hooves of his horses he tramples all your streets, he slays your people by the sword, and the columns of your strength shall fall to the ground.

Ezek 26:12 'And they shall plunder your riches, and they shall loot your merchandise. And they shall break down your walls and destroy your pleasant houses. And they shall put your stones, and your timber, and your dust in the midst of the water.

Ezek 26:13 'And I shall cause the sound of your songs to cease, and let the sound of your lyres be heard no more.

Ezek 26:14 'And I shall make you like a shining rock, and let you be a place for spreading nets, never to be rebuilt, for I **YĕHôVâH (יהוה)** have spoken,' declares the Master **YĕHôVâH (יהוה)**.

Ezek 26:15 "Thus said the Master **YĕHôVâH (יהוה)** to Tsor, 'Would the coastlands not shake at the sound of your fall, when the wounded cry, when slaughter is made in your midst?

Ezek 26:16 'And all the princes of the sea shall come down from their thrones, and they shall lay aside their robes, and take off their embroidered garments, and put on trembling, and sit on the ground. And they shall tremble continuously, and they shall be astonished at you.

Ezek 27:19 “Weḡan and Yawan from Uzal paid for your wares, they exchanged wrought iron, cassia, and cane for your merchandise.

Ezek 27:20 “Deḡan traded with you in saddlecloths for riding.

Ezek 27:21 “Araḇia, and all princes of Qeḡdar, were merchants for you. In lambs, and rams, and goats they were your merchants.

Ezek 27:22 “The traders of Sheḇa and Ra'mah were your traders. They paid for your wares with the choicest spices, and all kinds of precious stones, and gold.

Ezek 27:23 “Ḥaran, and Kanneh, and Eḡden, traders of Sheḇa, Ashshur, and Kilmaḡ traded with you.

Ezek 27:24 “They traded with you in perfect items, in purple clothes, in embroidered garments, in chests of multi-coloured clothes, in strong twined cords, among your merchandise.

Ezek 27:25 “The ships of Tarshish were the travellers of your merchandise. And you were filled and richly laden in the heart of the seas.

Ezek 27:26 “Your seamen brought you into many waters, but the east wind broke you in the heart of the seas.

Ezek 27:27 “Your wealth, and your wares, your merchandise, your mariners and your sailors, your repairers of seams, and your dealers in merchandise, and all your fighting men who are in you, and the entire company which is in your midst, shall go down into the heart of the seas on the day of your fall,

Ezek 27:28 the coasts shaking at the sound of the cry of your sailors.

Ezek 27:29 “And all the oarsmen, the mariners, all the sailors of the sea shall come down from their ships. They shall stand on the shore,

Ezek 27:30 and they shall raise their voice and cry bitterly over you, and cast dust on their heads, rolling themselves in ashes.

Ezek 27:31 “And they shall shave themselves bald because of you, and shall gird themselves with

sackcloth. And they shall weep for you with bitterness of heart and bitter wailing.

Ezek 27:32 “And in their wailing for you they shall take up a lamentation. And they shall lament for you, ‘Who is cut off in the midst of the sea like Tsor?

Ezek 27:33 ‘When your wares went out by sea, you have filled many peoples; with your great wealth and your merchandise you have made the sovereigns of the earth rich.

Ezek 27:34 ‘In the time you are broken by the seas in the depths of the waters, your merchandise and all your company shall fall in your midst.

Ezek 27:35 ‘All the inhabitants of the isles shall be astonished at you, and their sovereigns shall be greatly afraid, their faces shall be troubled.

Ezek 27:36 ‘The merchants among the peoples shall whistle at you. You shall become a horror, and be no more, forever.’ ” ” ”

Ezek 28:1 And the word of YēHôVâH (יהוה) came to me, saying,

Ezek 28:2 “Son of man, say to the prince of Tsor, ‘Thus said the Master YēHôVâH (יהוה), “Because your heart is lifted up, and you say, ‘I am Eḡl, I sit in the seat of Elohim (אלהים), in the heart of the seas,’ whereas you are a man, and not Eḡl, though you set your heart as the heart of Elohim (אלהים)!”

Ezek 28:3 “Look, are you wiser than Dani'el? Has no secret been hidden from you?

Ezek 28:4 “By your wisdom and your understanding you have made riches for yourself, and gathered gold and silver into your treasuries.

Ezek 28:5 “By your great wisdom, by your trade you have increased your riches, and your heart is lifted up because of your riches.”

Ezek 28:6 ‘Therefore thus said the Master YēHôVâH (יהוה), “Because you have set your heart as the heart of Elohim (אלהים),

Ezek 28:7 therefore see, I am bringing against you strangers, the ruthless ones of the nations. And they shall draw their swords against the loveliness

of your wisdom, and they shall profane your splendour.

Ezek 28:8 "Down into the Pit they shall bring you, and you shall die the death of the slain in the heart of the seas.

Ezek 28:9 "Would you still say before him who slays you, 'I am Elohîm (אֱלֹהִים)', whereas you are man, and not Ēl, in the hand of him who slays you?

Ezek 28:10 "The death of the uncircumcised you shall die, by the hand of foreigners. For I have spoken," declares the Master YĕHôVâH (יְהוָה)."

Ezek 28:11 And the word of YĕHôVâH (יְהוָה) came to me, saying,

Ezek 28:12 "Son of man, take up a lamentation for the King of Tsor, and you shall say to him, 'Thus said the Master YĕHôVâH (יְהוָה), "You were sealing up a pattern, complete in wisdom and perfect in loveliness.

Ezek 28:13 "You were in Ēden, the garden of Elohîm (אֱלֹהִים). Every precious stone was your covering: the ruby, topaz, and diamond, beryl, shoham, and jasper, sapphire, turquoise, and emerald and gold. The workmanship of your settings and mountings was prepared for you on the day you were created.

Ezek 28:14 "You were the anointed kerub that covered. And I placed you, you were on the Holy mountain of Elohîm (אֱלֹהִים). You walked up and down in the midst of stones of fire.

Ezek 28:15 "You were perfect in your ways from the day you were created, until unrighteousness was found in you.

Ezek 28:16 "By the greatness of your trade you became filled with violence within, and you sinned. So I thrust you from the mountain of Elohîm (אֱלֹהִים), and I destroyed you, O covering kerub, from the midst of the stones of fire.

Ezek 28:17 "Your heart was lifted up because of your loveliness, you corrupted your wisdom for the sake of your splendour. I threw you to the earth, I laid you before sovereigns, to look at you.

Ezek 28:18 "You profaned your Holy places by your many crookednesses, by the unrighteousness of your trading. Therefore I brought forth fire from your midst. It has devoured you, and I turned you to ashes upon the earth before the eyes of all who see you.

Ezek 28:19 "All who knew you among the peoples were astonished at you. Waste you shall be, and cease to be, forever." "

Ezek 28:20 And the word of YĕHôVâH (יְהוָה) came to me, saying,

Ezek 28:21 "Son of man, set your face toward Tsidon, and prophesy against her, Ezek 28:22 and you shall say, 'Thus said the Master YĕHôVâH (יְהוָה), "See, I am against you, O Tsidon, and I shall be esteemed in your midst. And they shall know that I am YĕHôVâH (יְהוָה), when I execute judgments in her. And I shall be Holy in her.

Ezek 28:23 "And I shall send pestilence upon her, and blood in her streets. And the slain shall fall in her midst by the sword against her, from all sides. And they shall know that I am YĕHôVâH (יְהוָה).

Ezek 28:24 "And there shall no longer be a pricking brier or a paining thorn for the house of Yisra'el from among all who are around them, who despise them. And they shall know that I am the Master YĕHôVâH (יְהוָה)."

Ezek 28:25 'Thus said the Master YĕHôVâH (יְהוָה), "When I have gathered the house of Yisra'el from the peoples among whom they are scattered, I shall be set- apart in them before the eyes of the gentiles. And they shall dwell in their own land which I gave to My servant Ya'aqob.

Ezek 28:26 "And they shall dwell safely, and build houses, and plant vineyards, and dwell safely, when I execute judgments on all those around them who despise them. And they shall know that I am YĕHôVâH (יְהוָה) their Elohîm (אֱלֹהִים)."

Ezek 29:1 In the tenth year, in the tenth month, on the twelfth of the month, the word of YĕHôVâH (יְהוָה) came to me, saying,

Ezek 29:2 "Son of man, set your face against Pharaoh the King of Mitsrayim, and prophesy against him, and against Mitsrayim, all of it.
 Ezek 29:3 "Speak, and you shall say, 'Thus said the Master YĕHôVâH (יהוה)', "See, I am against you, O Pharaoh King of Mitsrayim, O great monster who lies in the midst of his rivers, who has said, 'My River is my own, and I, I have made it for myself.'
 Ezek 29:4 "And I shall put hooks in your jaws, and I shall make the fish of your rivers cling to your scales. And I shall bring you up out of the midst of your rivers, and all the fish in your rivers cling to your scales.
 Ezek 29:5 "And I shall leave you in the wilderness, you and all the fish of your rivers. On the face of the field you shall fall, and you shall not be picked up or gathered. I shall give you as food to the beasts of the field and to the birds of the heavens.
 Ezek 29:6 "And all the inhabitants of Mitsrayim shall know that I am YĕHôVâH (יהוה)', because they have been a staff of reed to the house of Yisra'el.
 Ezek 29:7 "When they grasped you with the hand, you broke and tore all their shoulders. When they leaned on you, you broke and made all their loins shake."
 Ezek 29:8 'Therefore thus said the Master YĕHôVâH (יהוה)', "See, I am bringing a sword upon you and shall cut off from you man and beast.
 Ezek 29:9 "And the land of Mitsrayim shall become a desert and a waste. And they shall know that I am YĕHôVâH (יהוה)', because he said, 'The River is mine, and I have made it.'
 Ezek 29:10 "Therefore see, I am against you and against your rivers, and shall make the land of Mitsrayim an utter waste and a desert, from Miġdol to Sewënëh, as far as the border of Kush.
 Ezek 29:11 "No foot of man shall pass through it, nor foot of beast pass through it, neither shall it be inhabited for forty years.
 Ezek 29:12 "And I shall make the land of Mitsrayim a desert in the midst of the lands that are waste. And among the cities that are ruined, her cities

shall be a waste forty years. And I shall scatter the Mitsrites among the nations, and I shall disperse them throughout the lands."
 Ezek 29:13 'For thus said the Master YĕHôVâH (יהוה)', "At the end of forty years I shall gather the Mitsrites from the peoples among whom they were scattered.
 Ezek 29:14 "And I shall turn back the captivity of Mitsrayim and I shall bring them back to the land of Pathros, to the land of their birth, and there they shall be a lowly reign,
 Ezek 29:15 being the lowliest of reigns, and never again exalt itself above the nations. And I shall make them few so as not to rule over the nations.
 Ezek 29:16 "And no longer is it to be the refuge of the house of Yisra'el, bringing to remembrance their crookedness when they turned to follow them. And they shall know that I am the Master YĕHôVâH (יהוה)'." "
 Ezek 29:17 And it came to be in the twenty-seventh year, in the first month, on the first of the month, that the word of YĕHôVâH (יהוה)' came to me, saying,
 Ezek 29:18 "Son of man, Neḅuqadretsar King of Baḅel made his army to serve a great service against Tsor, every head was made bald and every shoulder worn bare. But he and his army received no reward from Tsor, for the service he served against it.
 Ezek 29:19 "Therefore thus said the Master YĕHôVâH (יהוה)', "See, I am giving the land of Mitsrayim to Neḅuqadretsar King of Baḅel. And he shall take away her wealth, take her spoil, and remove her pillage. And it shall be a reward for his army.
 Ezek 29:20 'I have given him the land of Mitsrayim as a reward for his labour, because they worked for Me,' declares the Master YĕHôVâH (יהוה').
 Ezek 29:21 'In that day I shall make the horn of the house of Yisra'el to spring forth, while I open your mouth to speak in their midst. And they shall know that I am YĕHôVâH (יהוה)'."

Ezek 30:1 And the word of YĕHôVâH (יהוה) came to me, saying,

Ezek 30:2 "Son of man, prophesy and say, 'Thus said the Master YĕHôVâH (יהוה), "Howl, 'Woe to the day!'

Ezek 30:3 "For the day is near, even the day of YĕHôVâH (יהוה) is near. It is a day of clouds, the time of the nations.

Ezek 30:4 "The sword shall come upon Mitsrayim, and great anguish shall be in Kush, when the slain fall in Mitsrayim, and they take away her wealth, and her foundations are broken down.

Ezek 30:5 "Kush, and Put, and Luḏ, all the mixed people, and Kuḇ, and the sons of the land of the covenant, shall fall with them by the sword."

Ezek 30:6 'Thus said YĕHôVâH (יהוה), "Those who lean on Mitsrayim shall fall, and the pride of her power shall come down. From Miḡdol to Sewënêh those within her shall fall by the sword," declares the Master YĕHôVâH (יהוה).

Ezek 30:7 "They shall be ruined amidst the wasted lands, and her cities shall be in the midst of the cities that are dried up.

Ezek 30:8 "And they shall know that I am YĕHôVâH (יהוה), when I have set a fire in Mitsrayim and all her helpers are crushed.

Ezek 30:9 "On that day messengers shall go forth before Me in ships to make the complacent Kushites afraid, and great anguish shall come upon them, as on the day of Mitsrayim – for look, it is coming!"

Ezek 30:10 'Thus said the Master YĕHôVâH (יהוה), "I shall cause the crowd of Mitsrayim to cease, by the hand of Neḇuḳaḏretsar King of Baḇel.

Ezek 30:11 "He and his people with him, the ruthless ones of the nations, are brought to destroy the land. And they shall draw their swords against Mitsrayim, and shall fill the land with the slain.

Ezek 30:12 "And I shall make the rivers dry, and I shall sell the land into the hand of evil ones. And I shall lay the land waste, and all that is in it, by the

hand of foreigners. I, YĕHôVâH (יהוה), have spoken."

Ezek 30:13 'Thus said the Master YĕHôVâH (יהוה), "And I shall destroy the idols, and make an end of the images in Noph, and there shall no longer be a prince from the land of Mitsrayim, and I shall put fear in the land of Mitsrayim.

Ezek 30:14 "And I shall make Pathros a waste, and I shall set fire to Tso'an, and I shall execute judgments in No.

Ezek 30:15 "And I shall pour out My wrath on Sin, the stronghold of Mitsrayim. And I shall cut off the crowd of No.

Ezek 30:16 "And I shall set a fire in Mitsrayim, Sin shall writhe in anguish, No is to be split open, and Noph has adversaries daily.

Ezek 30:17 "The young men of Awen and Pi Ḳeseth shall fall by the sword, while these cities go into captivity.

Ezek 30:18 "And in Teḥaphneh the day shall be darkened, when I shatter the yokes of Mitsrayim there. And the pride of her strength shall cease in her, a cloud shall cover her. And her daughters shall go into captivity.

Ezek 30:19 "And I shall execute judgments on Mitsrayim, and they shall know that I am YĕHôVâH (יהוה)." ' "

Ezek 30:20 And it came to be in the eleventh year, in the first month, on the seventh of the month, that the word of YĕHôVâH (יהוה) came to me, saying,

Ezek 30:21 "Son of man, I have broken the arm of Pharaoh King of Mitsrayim. And see, it has not been bound up for healing, to put a bandage to bind it, to make it strong to hold a sword.

Ezek 30:22 "Therefore thus said the Master YĕHôVâH (יהוה), 'See, I am against Pharaoh King of Mitsrayim, and shall break his arms, both the strong one and the one that was broken, and shall make the sword fall out of his hand,

Ezek 30:23 and shall scatter the Mitsrites among the nations, and disperse them throughout the lands,
Ezek 30:24 and strengthen the arms of the King of Baḇel. And I shall put My sword in his hand. And I shall break Pharaoh's arms, and he shall groan before him with the groanings of the slain before him.
Ezek 30:25 'And I shall strengthen the arms of the King of Baḇel, but the arms of Pharaoh shall fall. And they shall know that I am YēHôVâH (יהוה), when I put My sword into the hand of the King of Baḇel and he shall stretch it out against the land of Mitsrayim.
Ezek 30:26 'And I shall scatter the Mitsrites among the nations, and I shall disperse them throughout the lands. And they shall know that I am YēHôVâH (יהוה).'
Ezek 31:1 And it came to be in the eleventh year, in the third month, on the first of the month, that the word of YēHôVâH (יהוה) came to me, saying,
Ezek 31:2 "Son of man, say to Pharaoh King of Mitsrayim and to his crowd, 'To whom are you to be compared in your greatness?
Ezek 31:3 'See, Ashshur was a cedar in Leḇanon, fair branches and forest shade, and of high stature. And its top was among the thick foliage.
Ezek 31:4 'The waters made him great, the deep gave it height with its rivers running around its planting, and sent their channels to all the trees of the field.
Ezek 31:5 'Therefore its height was lifted up above all the trees of the field, and its boughs were increased, and its branches became long because of the many waters, as it sent them out.
Ezek 31:6 'All the birds of the heavens made their nests in its boughs, and under its branches all the beasts of the field gave birth. And in its shadow all great nations dwelt.
Ezek 31:7 'And it was fair in greatness and in the length of its branches, for its roots reached to many waters.

Ezek 31:8 'Cedars in the garden of Elohim (אלהים) did not hide it, fir trees were not like its boughs, and the chestnut trees were not like its branches. No tree in the garden of Elohim (אלהים) was as pretty as it.
Ezek 31:9 'I made it pretty by its many branches, so that all the trees of Eden which were in the garden of Elohim (אלהים) were jealous of it.'
Ezek 31:10 "Therefore thus said the Master YēHôVâH (יהוה), 'Because you have increased in height, and it set its top among the thick foliage, and its heart was lifted up in its height,
Ezek 31:11 'I give it into the hand of the mighty one of the nations, and he shall certainly deal with it. I have driven it out for its wrong.
Ezek 31:12 'And foreigners, the most ruthless of the nations, shall cut it down and leave it. Its branches shall fall on the mountains and in all the valleys, its boughs lie broken by all the rivers of the land. And all the peoples of the earth shall come out from under its shadow and leave it.
Ezek 31:13 'On its ruin shall dwell all the birds of the heavens, and all the beasts of the field shall be on its fallen branches,
Ezek 31:14 so that none of the trees by the waters would exalt themselves because of their height, nor set their tops among the thick foliage, and that no tree which drinks water would ever be high enough to reach up to them. 'For all of them shall be given up to death, to the depths of the earth, among the children of men who go down to the Pit.'
Ezek 31:15 "Thus said the Master YēHôVâH (יהוה), 'In the day when it is brought down to the grave I shall cause mourning. I shall cover the deep because of it and hold back its streams, and many waters shall be confined. And I shall make Leḇanon mourn for it, and all the trees of the field shall wither away because of it.
Ezek 31:16 'I shall make the nations shake at the sound of its fall, when I bring it down to the grave together with those who descend into the Pit. And

all the trees of Ėden, the choice and best of Lebanon, all that drink water, shall be comforted in the depths of the earth.

Ezek 31:17 'They too shall go down to the grave with it, with those slain by the sword. And those who were its strength shall dwell in its shadows among the nations.

Ezek 31:18 'To whom are you to be compared in esteem and greatness among the trees in Ėden? But you shall be brought down with the trees of Ėden to the depths of the earth, lie in the midst of the uncircumcised, with those slain by the sword. This is Pharaoh and all his crowd,' declares the Master YĕHôVâH (יהוה)."

Ezek 32:1 And it came to be in the twelfth year, in the twelfth month, on the first of the month, that the word of YĕHôVâH (יהוה) came to me, saying,

Ezek 32:2 "Son of man, take up a lamentation for Pharaoh King of Mitsrayim, and you shall say to him, 'You were like a young lion among the nations, and you are like a monster in the seas, and you burst forth in your rivers, and trouble the waters with your feet, and muddy their rivers.'

Ezek 32:3 "Thus said the Master YĕHôVâH (יהוה), 'And I shall spread My net over you with an assembly of many peoples, and they shall bring you up in My net.

Ezek 32:4 'And I shall leave you on the land, hurl you out on the open fields, and make all the birds of the heavens dwell on you. And with you I shall satisfy the beasts of all the earth.

Ezek 32:5 'And I shall put your flesh on the mountains, and fill the valleys with your height, Ezek 32:6 and water the land with the flow of your blood unto the mountains, and let streams be filled with you.

Ezek 32:7 'And when I extinguish you, I shall cover the heavens, and make its stars dark. I shall cover the sun with a cloud, and the moon shall not give her light.

Ezek 32:8 'All the bright lights of the heavens I shall make dark over you, and I shall bring darkness

upon your land,' declares the Master YĕHôVâH (יהוה).

Ezek 32:9 'And I shall trouble the hearts of many peoples, when I bring your destruction among the nations, into the lands which you have not known.

Ezek 32:10 'And I shall make many peoples appalled at you, and their sovereigns shall be greatly afraid of you when I swing My sword before them. And they shall tremble continually, every man for his own life, in the day of your fall.'

Ezek 32:11 "For thus said the Master YĕHôVâH (יהוה), 'The sword of the King of Babel shall come upon you.

Ezek 32:12 'By the swords of the mighty men, all of them the ruthless ones of the nations, I shall make your host fall. And they shall ravage the arrogance of Mitsrayim, and all its host shall be destroyed.

Ezek 32:13 'And I shall destroy all its beasts from beside its great waters, and let the foot of man trouble them no more, nor let the hooves of beasts trouble them.

Ezek 32:14 'Then I shall make their waters clear, and make their rivers run like oil,' declares the Master YĕHôVâH (יהוה).

Ezek 32:15 'When I lay the land of Mitsrayim waste, and the land shall be stripped of all that once filled it, when I have smitten all who dwell in it, then they shall know that I am YĕHôVâH (יהוה).

Ezek 32:16 'This is the lamentation, and they shall lament her, the daughters of the nations lament her. Over Mitsrayim and over all her crowd they shall lament her,' declares the Master YĕHôVâH (יהוה)."

Ezek 32:17 And it came to be in the twelfth year, on the fifteenth of the month, that the word of YĕHôVâH (יהוה) came to me, saying,

Ezek 32:18 "Son of man, wail over the crowd of Mitsrayim, and send them down to the depths of the earth, her and the daughters of the mighty nations, with those going down to the Pit.

Ezek 32:19 'Are you more pleasant than others? Go down, be placed with the uncircumcised.'

Ezek 32:20 “In the midst of those slain by the sword they fall. She shall be given to the sword, drawing her and all her crowds.

Ezek 32:21 “The mightiest among the mighty speak to him out of the midst of the grave with those who help him, ‘They have gone down, they lie with the uncircumcised, slain by the sword.’

Ezek 32:22 “Ashshur is there, and all her assembly, with their graves all around her, all of them slain, fallen by the sword,

Ezek 32:23 whose graves are set in the sides of the Pit, and her assembly is all around her grave, all of them slain, fallen by the sword, because they instilled fear in the land of the living.

Ezek 32:24 “There is Ėylam and all her crowd, around her grave, all of them slain, fallen by the sword, who have gone down uncircumcised to the lower parts of the earth, because they instilled fear in the land of the living. And they bear their shame with those going down to the Pit.

Ezek 32:25 “They have set her bed in the midst of the slain, with all her crowd, with her graves all around it, all of them uncircumcised, slain by the sword, for the fear they instilled in the land of the living. So they bear their shame with those going down to the Pit. In the midst of the slain they have been placed.

Ezek 32:26 “There are Mesheḳ and Tuḅal and all her crowd, with all their graves around it, all of them uncircumcised, slain by the sword, because they instilled fear in the land of the living.

Ezek 32:27 “And they shall not lie with the mighty who are fallen of the uncircumcised, who have gone down to the grave with their battle gear, and whose swords were laid under their heads. But their crookednesses are on their bones, because of the fear of the mighty in the land of the living.

Ezek 32:28 “And you shall be broken in the midst of the uncircumcised, and lie with those slain by the sword.

Ezek 32:29 “There is Edom, her sovereigns and all her princes, who shall be given up in their might,

with those slain by the sword. With the uncircumcised they lie, and with those going down to the Pit.

Ezek 32:30 “There are the princes of the north, all of them, and all the Tsidonians, who have gone down with the slain, because of the fear they instilled. They are ashamed of their might. And they lie uncircumcised with those slain by the sword, and bear their shame with those going down to the Pit.

Ezek 32:31 “Pharaoh – Pharaoh and all his army – shall see them, and he shall be comforted for all his host that were slain by the sword,” declares the Master **YēHôVâH (יהוה)**.

Ezek 32:32 “For I have put a fear of him in the land of the living, yet he shall be placed in the midst of the uncircumcised with those slain by the sword – Pharaoh and all his host,” declares the Master **YēHôVâH (יהוה)**.

Ezek 33:1 And the word of **YēHôVâH (יהוה)** came to me, saying,

Ezek 33:2 “Son of man, speak to the children of your people, and you shall say to them, ‘When I bring the sword upon a land, and the people of the land shall take a man from their borders and shall make him their watchman,

Ezek 33:3 and he sees the sword coming upon the land, and shall blow the ram’s horn and shall warn the people,

Ezek 33:4 then whoever shall hear the sound of the ram’s horn and shall not take warning, if the sword comes and takes him away, his blood is on his own head.

Ezek 33:5 ‘He heard the sound of the ram’s horn, but he did not take warning, his blood is on himself. But he who takes warning shall deliver his being.

Ezek 33:6 ‘But if the watchman sees the sword coming and shall not blow the ram’s horn, and the people shall not be warned, and the sword comes and takes any being from among them, he is taken

away in his crookedness, and his blood I require at the watchman's hand.'

Ezek 33:7 "And you, son of man, I have made you a watchman for the house of Yisra'el. And you shall hear a word from My mouth and you shall warn them for Me.

Ezek 33:8 "When I say to the wrong, 'O wrong one, you shall certainly die!' and you have not spoken to warn the wrong from his way, that wrong one shall die in his crookedness, and his blood I require at your hand.

Ezek 33:9 "But when you have warned the wrong to turn from his way, and he has not turned from his way, he shall die in his crookedness, but you have delivered your being.

Ezek 33:10 "And you, O son of man, say to the house of Yisra'el, 'This is what you have said, "If our transgressions and our sins lie upon us, and we pine away in them, how then shall we live?"'

Ezek 33:11 "Say to them, 'As I live,' declares the Master YēHôVâH (יהוה), 'I have no pleasure in the death of the wrong, but that the wrong turn from his way and live. Turn back, turn back from your evil ways! For why should you die, O house of Yisra'el?'

Ezek 33:12 "And you, O son of man, say to the children of your people, 'The righteousness of the righteous man shall not deliver him in the day of his transgression. And as for the wrongness of the wrong, he shall not stumble because of it in the day that he turns from his wrong. And the righteous shall not be able to live because of his righteousness in the day that he sins.'

Ezek 33:13 "When I say to the righteous that he shall live, and he has trusted in his righteousness, and shall do unrighteousness, none of his righteousness shall be remembered, but because of his unrighteousness that he has done, he shall die.

Ezek 33:14 "Again, when I say to the wrong, 'You shall certainly die,' if he turns from his sin and does right and righteousness,

Ezek 33:15 if the wrong restores the pledge, gives back what he has stolen, and walks in the laws of life without doing crookedness, he shall certainly live; he shall not die.

Ezek 33:16 "None of his sins which he has committed shall be remembered against him – he has done right and righteousness; he shall certainly live.

Ezek 33:17 "And the children of your people have said, 'The way of YēHôVâH (יהוה) is not fair.' But it is their way which is not fair!

Ezek 33:18 "When the righteous turns from his righteousness and does unrighteousness, he shall die because of it.

Ezek 33:19 "But when the wrong turns from his wrongness and does right and righteousness, he shall live because of it.

Ezek 33:20 "And you have said, 'The way of YēHôVâH (יהוה) is not fair.' O house of Yisra'el, I shall judge every one of you according to his own ways."

Ezek 33:21 And it came to be in the twelfth year of our exile, in the tenth month, on the fifth of the month, that one who had escaped from Yerushalayim came to me and said, "The city has been smitten!"

Ezek 33:22 And the hand of YēHôVâH (יהוה) came upon me the evening before the man came who had escaped. And He had opened my mouth, before he came to me in the morning. And my mouth was opened. And I was no longer silent.

Ezek 33:23 Then the word of YēHôVâH (יהוה) came to me, saying,

Ezek 33:24 "Son of man, they who inhabit those ruins in the land of Yisra'el are saying, "Aḇ-rā-hām (אַבְרָהָם) was only one, and he inherited the land. But we are many, let the land be given to us as a possession.'

Ezek 33:25 "Therefore say to them, 'Thus said the Master YēHôVâH (יהוה), "You eat meat with blood, and you lift up your eyes toward your idols, and shed blood. Should you then possess the land?

Ezek 33:26 “You depend on your sword, and you commit abominations, and each of you defiles his neighbour’s wife. Should you then possess the land?” ’

Ezek 33:27 “Say this to them, ‘Thus said the Master **YĕHôVâH (יהוה)**, “As I live, those who are in the ruins shall fall by the sword, and the one who is in the open field I shall give to the beasts to be devoured, and those who are in the strongholds and caves shall die of the pestilence.

Ezek 33:28 “And I shall make the land a desert and a waste, the arrogance of her strength shall cease, and the mountains of Yisra’el shall be a waste, with none passing through.

Ezek 33:29 “And they shall know that I am **YĕHôVâH (יהוה)**, when I have made the land a desert and a waste, because of all their abominations which they have done.” ’

Ezek 33:30 “As for you, son of man, the children of your people are talking about you beside the walls and in the doors of the houses. And they speak to each other, each saying to his brother, ‘Please come and hear what the word is that comes from **YĕHôVâH (יהוה)**.’

Ezek 33:31 “And they come to you as people do, and they sit before you as My people, and they hear your words, but they do not do them. For with their mouth they show much love – their hearts pursue their greedy gain.

Ezek 33:32 “And see, you are to them as a very lovely song of one who has a pleasant voice and playing well on an instrument. And they hear your words, but they do not do them.

Ezek 33:33 “And when it comes – see, it shall come – then they shall know that a prophet has been in their midst.”

Ezek 34:1 And the word of **YĕHôVâH (יהוה)** came to me, saying,

Ezek 34:2 “Son of man, prophesy against the shepherds of Yisra’el, prophesy and say to them, ‘Thus said the Master **YĕHôVâH (יהוה)** to the shepherds, “Woe to the shepherds of Yisra’el who

have been feeding themselves! Should not the shepherds feed the flock?

Ezek 34:3 “You eat the fat and you put on the wool. You slaughter the fatlings – you do not feed the flock.

Ezek 34:4 “You have not strengthened the weak, nor have you healed the sick, nor bound up the broken, nor brought back the straying, nor sought what was lost; but you have ruled them with might and harshness.

Ezek 34:5 “And they were scattered because there was no shepherd. And they became food for all the beasts of the field when they were scattered.

Ezek 34:6 “My sheep wandered through all the mountains, and on every high hill. And My sheep were scattered over all the face of the earth, and no one was seeking or searching for them.”

Ezek 34:7 ‘Therefore, you shepherds, hear the word of **YĕHôVâH (יהוה)** :

Ezek 34:8 “As I live,” declares the Master **YĕHôVâH (יהוה)**, “because My flock became a prey, and My flock became food for every beast of the field, from not having a shepherd, and My shepherds did not search for My flock, but the shepherds fed themselves and did not feed My flock,”

Ezek 34:9 therefore, O shepherds, hear the word of **YĕHôVâH (יהוה)** !

Ezek 34:10 ‘Thus said the Master **YĕHôVâH (יהוה)**, “See, I am against the shepherds, and shall require My flock at their hand, and shall make them cease feeding the sheep, and the shepherds shall feed themselves no more. And I shall deliver My flock from their mouths, and they shall no longer be food for them.”

Ezek 34:11 ‘For thus said the Master **YĕHôVâH (יהוה)**, “See, I Myself shall search for My sheep and seek them out.

Ezek 34:12 “As a shepherd seeks out his flock on the day he is among his scattered sheep, so I shall seek out My sheep and deliver them from all the places where they were scattered in a day of cloud and thick darkness.

Ezek 34:13 “And I shall bring them out from the peoples and gather them from the lands, and shall bring them to their own land. And I shall feed them on the mountains of Yisra’ël, in the valleys, and in all the dwellings of the land.

Ezek 34:14 “In good pasture I shall feed them, and their fold shall be on the high mountains of Yisra’ël. They shall lie there in a good fold and feed in rich pasture on the mountains of Yisra’ël.

Ezek 34:15 “I shall feed My flock and make them lie down,” declares the Master YĕHôVâH (יהוה).

Ezek 34:16 “I shall seek out the lost and bring back the strayed. And I shall bind up the broken and strengthen what was sick, but the fat and the strong I shall destroy. I shall feed them with right-ruling.”

Ezek 34:17 ‘And as for you, O My flock, thus said the Master YĕHôVâH (יהוה), “See, I am judging between sheep and sheep, between rams and goats.

Ezek 34:18 “Is it not enough for you to have eaten up the good pasture, and the rest of your pasture you trample with your feet. Or that you should drink of the clear waters, and the rest you muddy with your feet?

Ezek 34:19 “And as for My flock, they eat what you have trampled with your feet, and they drink what you have muddied with your feet.”

Ezek 34:20 ‘Therefore thus said the Master YĕHôVâH (יהוה) to them, “See, I Myself shall judge between fat and lean sheep.

Ezek 34:21 “Because you have pushed with flank and shoulder, and thrust at all the weak ones with your horns, and scattered them abroad,
Ezek 34:22 therefore I shall save My flock, and let them no longer be a prey. And I shall judge between sheep and sheep.

Ezek 34:23 “And I shall raise up over them one shepherd, My servant Dawid, and he shall feed them. He shall feed them and be their shepherd.

Ezek 34:24 “And I, YĕHôVâH (יהוה), shall be their Elohim (אלהים), and My servant Dawid a prince in their midst. I, YĕHôVâH (יהוה), have spoken.

Ezek 34:25 “And I shall make a covenant of peace with them, and make evil beasts cease from the land. And they shall dwell safely in the wilderness and sleep in the forest.

Ezek 34:26 “And I shall make them and the places all around My hill a blessing, and shall cause showers to come down in their season – showers of blessing they are.

Ezek 34:27 “And the trees of the field shall yield their fruit and the earth yield her increase, and they shall be safe in their land. And they shall know that I am YĕHôVâH (יהוה), when I have broken the bars of their yoke. And I shall deliver them from the hand of those who enslaved them,

Ezek 34:28 and they shall no longer be a prey for the gentiles, and the beast of the earth shall not devour them. And they shall dwell safely, with no one to make them afraid.

Ezek 34:29 “And I shall raise up for them a planting place of name, and they shall no longer be consumed by hunger in the land, nor bear the shame of the gentiles any more.

Ezek 34:30 “And they shall know that I, YĕHôVâH (יהוה) their Elohim (אלהים), am with them, and that they, the house of Yisra’ël, are My people,” declares the Master YĕHôVâH (יהוה).’ ”

Ezek 34:31 “And you, My flock, the flock of My pasture, are men, and I am your Elohim (אלהים),” declares the Master YĕHôVâH (יהוה).’ ”

Ezek 35:1 And the word of YĕHôVâH (יהוה) came to me, saying,

Ezek 35:2 “Son of man, set your face against Mount Sē’ir and prophesy against it,

Ezek 35:3 and you shall say to it, ‘Thus said the Master YĕHôVâH (יהוה), “See, O Mount Sē’ir, I am against you, and shall stretch out My hand against you, and shall make you a ruin and a waste.

Ezek 35:4 “Your cities I destroy, and let you be a ruin. And you shall know that I am YĕHôVâH (יהוה).

Ezek 35:5 “Because you have had a continuous enmity, and handed the children of Yisra’ël over to the power of the sword at the time of their calamity, at the time of the crookedness of the end.

Ezek 35:6 “Therefore, as I live,” declares the Master YĕHôVâH (יהוה), “I shall appoint you for blood, and let blood pursue you. Since you did not hate blood, therefore blood shall pursue you.

Ezek 35:7 “And I shall make Mount Së’ir a ruin and a waste, and cut off from it the one who leaves and the one who returns,

Ezek 35:8 and shall fill its mountains with the slain, those slain by the sword falling on your hills and in your valleys and in all your ravines.

Ezek 35:9 “I shall make you an everlasting ruin, and your cities uninhabited. And you shall know that I am YĕHôVâH (יהוה).

Ezek 35:10 “Because you have said, ‘These two nations and these two lands are mine, and we shall possess them,’ although YĕHôVâH (יהוה) was there, Ezek 35:11 therefore, as I live,” declares the Master YĕHôVâH (יהוה), “I shall do according to your displeasure and according to your envy which you showed in your hatred against them. And I shall make Myself known among them when I judge you.

Ezek 35:12 “And you shall know that I am YĕHôVâH (יהוה). I have heard all your scorns which you have spoken against the mountains of Yisra’ël, saying, ‘They are laid waste, they were given to us for food.’

Ezek 35:13 “And with your mouth you have boasted against Me and increased your words against Me – I Myself have heard.”

Ezek 35:14 ‘Thus said the Master YĕHôVâH (יהוה), “As all the earth is rejoicing I shall make you a ruin.

Ezek 35:15 “As you rejoiced because the inheritance of the house of Yisra’ël was laid waste, so I do to you: be a ruin, O Mount Së’ir, as well as all of Eḡom, all of it! And they shall know that I am YĕHôVâH (יהוה).” ’

Ezek 36:1 “And you, son of man, prophesy to the mountains of Yisra’ël, and you shall say, ‘O mountains of Yisra’ël, hear the word of YĕHôVâH (יהוה) !

Ezek 36:2 ‘Thus said the Master YĕHôVâH (יהוה), “Because the enemy has said of you, ‘Aha! The heights of old have become our possession,’ ” ’

Ezek 36:3 therefore prophesy, and you shall say, ‘Thus said the Master YĕHôVâH (יהוה), “Because they laid you waste and swallowed you up on every side, so that you became the possession of the rest of the gentiles, and you are taken up by the lips of talkers and slandered by the people,”

Ezek 36:4 therefore, O mountains of Yisra’ël, hear the word of the Master YĕHôVâH (יהוה) ! Thus said the Master YĕHôVâH (יהוה) to the mountains, and to the hills, to the rivers, and to the valleys, and to the deserted ruins, and to the cities that have been forsaken, which became a prey and a mocking to the rest of the gentiles all around;

Ezek 36:5 therefore thus said the Master YĕHôVâH (יהוה), “Have I not spoken in My burning jealousy against the rest of the gentiles and against all Eḡom, who gave My land to themselves as a possession, with all joy of heart, with scorn in their being, to drive it out for a prey?” ’

Ezek 36:6 “Therefore prophesy concerning the land of Yisra’ël, and you shall say to mountains, and to hills, to rivers, and to valleys, ‘Thus said the Master YĕHôVâH (יהוה), “See, I have spoken in My jealousy and My wrath, because you have borne the shame of the gentiles.”

Ezek 36:7 ‘Therefore thus said the Master YĕHôVâH (יהוה), “I have lifted My hand in an oath that the gentiles that are around you shall bear their own shame.

Ezek 36:8 “But you, O mountains of Yisra’ël, put forth your branches and bear your fruit to My people Yisra’ël, for they are about to come!

Ezek 36:9 “For look, I am for you, and I shall turn to you, and you shall be tilled and sown.

Ezek 36:10 “And I shall increase men upon you, all the house of Yisra’el, all of it. And the cities shall be inhabited and the ruins rebuilt.

Ezek 36:11 “And I shall increase upon you man and beast, and they shall increase and bear young. And I shall make you inhabited as of old, and do better for you than at your beginnings. And you shall know that I am YēHôVâH (יהוה).

Ezek 36:12 “And I shall let men, My people Yisra’el, walk upon you, and let them possess you, and you shall be their inheritance, and no longer let you add to their bereavement.”

Ezek 36:13 ‘Thus said the Master YēHôVâH (יהוה), “Because they say to you, ‘You devour men and have bereaved your nation,’

Ezek 36:14 therefore you shall no longer devour men, and no longer bereave your nation,” declares the Master YēHôVâH (יהוה).

Ezek 36:15 “And no longer shall I let you hear the insults of the gentiles. And the reproach of the peoples you shall bear no more, and no longer cause your nations to stumble,” declares the Master YēHôVâH (יהוה).’ ”

Ezek 36:16 And the word of YēHôVâH (יהוה) came to me, saying,

Ezek 36:17 “Son of man, when the house of Yisra’el dwelt in their own land, they defiled it by their own ways and deeds. To Me their way was like the uncleanness of a woman in her monthly period.

Ezek 36:18 “So I poured out My wrath on them for the blood they had shed on the land, and for their idols they defiled it.

Ezek 36:19 “And I scattered them among the gentiles, and they were dispersed throughout the lands. I have judged them according to their ways and their deeds.

Ezek 36:20 “And when they came to the gentiles, wherever they went, they profaned My Holy Name for it was said of them, ‘These are the people of YēHôVâH (יהוה), and yet they have gone out of His land.’

Ezek 36:21 “But I had compassion on My Holy Name, which the house of Yisra’el had profaned among the gentiles wherever they went.

Ezek 36:22 “Therefore say to the house of Yisra’el, ‘Thus said the Master YēHôVâH (יהוה), “I do not do this for your sake, O house of Yisra’el, but for My Holy Name’s sake, which you have profaned among the gentiles wherever you went.

Ezek 36:23 “And I shall set apart My great Name, which has been profaned among the gentiles, which you have profaned in their midst. And the gentiles shall know that I am YēHôVâH (יהוה),” declares the Master YēHôVâH (יהוה), “when I am Holy in you before their eyes.

Ezek 36:24 “And I shall take you from among the gentiles, and I shall gather you out of all lands, and I shall bring you into your own land.

Ezek 36:25 “And I shall sprinkle clean water on you, and you shall be clean – from all your filthiness and from all your idols I cleanse you.

Ezek 36:26 “And I shall give you a new heart and put a new Spirit [Ruach רוח] within you. And I shall take the heart of stone out of your flesh, and I shall give you a heart of flesh,

Ezek 36:27 and put My Spirit [Ruach רוח] within you. And I shall cause you to walk in My laws and guard My right-rulings and shall do them.

Ezek 36:28 “And you shall dwell in the land that I gave to your fathers. And you shall be My people, and I shall be your Elohim (אלהים).

Ezek 36:29 “And I shall save you from all your uncleanness. And I shall call for the grain and increase it, and I shall bring no scarcity of food upon you.

Ezek 36:30 “And I shall increase the fruit of your trees and the increase of your fields, so that you need never again bear the reproach of scarcity of food among the gentiles.

Ezek 36:31 “And you shall remember your evil ways and your deeds that were not good. And you shall loathe yourselves in your own eyes, for your crookednesses and your abominations.

Ezek 36:32 “Not for your sake am I acting,” declares the Master YĕHôVâH (יהוה), “let it be known to you. Be ashamed and blush for your ways, O house of Yisra’ël!”

Ezek 36:33 ‘Thus said the Master YĕHôVâH (יהוה), “On the day that I cleanse you from all your crookednesses, I shall cause the cities to be inhabited, and the ruined places shall be rebuilt, Ezek 36:34 and the land that was laid waste tilled instead of being a ruin before the eyes of all who pass by.

Ezek 36:35 “And they shall say, ‘This land that was laid waste has become like the garden of Ėden. And the wasted, the deserted, and the destroyed cities are now walled and inhabited.’

Ezek 36:36 “Then the gentiles which are left all around you shall know that I, YĕHôVâH (יהוה), have rebuilt the destroyed places and planted what was laid waste. I, YĕHôVâH (יהוה), have spoken it, and I shall do it.”

Ezek 36:37 ‘Thus said the Master YĕHôVâH (יהוה), “Once again I shall let the house of Yisra’ël inquire of Me to do for them: I shall increase their men like a flock.

Ezek 36:38 “As a Holy flock, as the flock at Yerushalayim at her appointed times, so shall the wasted cities be filled with flocks of men. And they shall know that I am YĕHôVâH (יהוה).” ’ ’ ’

Ezek 37:1 The hand of YĕHôVâH (יהוה) was upon me and took me out by the Spirit [Ruach רוח] of YĕHôVâH (יהוה), and set me down in the midst of the valley. And it was filled with bones.

Ezek 37:2 And He made me pass among them, all around, and see, there were very many on the surface of the valley, and see, they were very dry.

Ezek 37:3 And He said to me, “Son of man, would these bones live?” And I said, “O Master YĕHôVâH (יהוה), You know.”

Ezek 37:4 Again He said to me, “Prophecy to these bones, and you shall say to them, ‘O dry bones, hear the word of YĕHôVâH (יהוה) !

Ezek 37:5 ‘Thus said the Master YĕHôVâH (יהוה) to these bones, “See, I am bringing into you a Spirit [Ruach רוח], and you shall live.

Ezek 37:6 “And I shall put sinews on you and bring flesh upon you, and cover you with skin and put a Spirit [Ruach רוח] in you, and you shall live. And you shall know that I am YĕHôVâH (יהוה).” ’ ’ ’

Ezek 37:7 And I prophesied as I was commanded. And as I prophesied, there was a noise, and there was a rattling. And the bones came together, bone to bone.

Ezek 37:8 And I looked and saw sinews and flesh came upon them, and skin covered them, but there was no Spirit [Ruach רוח] in them.

Ezek 37:9 He then said to me, “Prophecy to the Spirit [Ruach רוח], prophecy, son of man, and you shall say to the Spirit [Ruach רוח], ‘Thus said the Master YĕHôVâH (יהוה), “Come from the four winds, O Spirit [Ruach רוח], and breathe on these slain, so that they live.” ’ ’ ’

Ezek 37:10 And I prophesied as He commanded me, and the Spirit [Ruach רוח] came into them, and they lived, and stood upon their feet, a very great army.

Ezek 37:11 And He said to me, “Son of man, these bones are all the house of Yisra’ël. See, they say, ‘Our bones are dry, our expectancy has perished, and we ourselves have been cut off!’

Ezek 37:12 “Therefore prophecy, and you shall say to them, ‘Thus said the Master YĕHôVâH (יהוה), “See, O My people, I am opening your graves, and shall bring you up from your graves, and shall bring you into the land of Yisra’ël.

Ezek 37:13 “And you shall know that I am YĕHôVâH (יהוה), when I open your graves, O My people, and bring you up from your graves.

Ezek 37:14 “And I shall put My Spirit [Ruach רוח] in you, and you shall live, and I shall settle you in your own land. And you shall know that I YĕHôVâH (יהוה) have spoken, and I have done it,” declares YĕHôVâH (יהוה).’ ’ ’

Ezek 37:15 And the word of YĕHôVâH (יהוה) came to me, saying,

Ezek 37:16 “And you, son of man, take a stick for yourself and write on it, ‘For Yehuḏah and for the children of Yisra’el, his companions.’ Then take another stick and write on it, ‘For Yosëph, the stick of Ephrayim, and for all the house of Yisra’el, his companions.’

Ezek 37:17 “Then bring them together for yourself into one stick, and they shall become one in your hand.

Ezek 37:18 “And when the children of your people speak to you, saying, ‘Won’t you show us what you mean by these?’

Ezek 37:19 say to them, ‘Thus said the Master YĕHôVâH (יהוה), “See, I am taking the stick of Yosëph, which is in the hand of Ephrayim, and the tribes of Yisra’el, his companions. And I shall give them unto him, with the stick of Yehuḏah, and make them one stick, and they shall be one in My hand.” ’

Ezek 37:20 “And the sticks on which you write shall be in your hand before their eyes.

Ezek 37:21 “And speak to them, ‘Thus said the Master YĕHôVâH (יהוה), “See, I am taking the children of Yisra’el from among the gentiles, wherever they have gone, and shall gather them from all around, and I shall bring them into their land.

Ezek 37:22 “And I shall make them one nation in the land, on the mountains of Yisra’el. And one sovereign shall be sovereign over them all, and let them no longer be two nations, and let them no longer be divided into two reigns.

Ezek 37:23 “And they shall no longer defile themselves with their idols, nor with their disgusting matters, nor with any of their transgressions. And I shall save them from all their dwelling places in which they have sinned, and I shall cleanse them. And they shall be My people, and I be their Elohîm (אלהים),

Ezek 37:24 while Dawiḏ My servant is sovereign over them. And they shall all have one shepherd and walk in My right-rulings and guard My laws, and shall do them.

Ezek 37:25 “And they shall dwell in the land that I have given to Ya’aqob My servant, where your fathers dwelt. And they shall dwell in it, they and their children and their children’s children, forever, and My servant Dawiḏ be their prince forever.

Ezek 37:26 “And I shall make a covenant of peace with them – an everlasting covenant it is with them. And I shall place them and increase them, and shall place My Holy place in their midst, forever.

Ezek 37:27 “And My Dwelling Place shall be over them. And I shall be their Elohîm (אלהים), and they shall be My people.

Ezek 37:28 “And the gentiles shall know that I, YĕHôVâH (יהוה), am setting Yisra’el apart, when My Holy place is in their midst – forever.” ’ ’ ’

Ezek 38:1 And the word of YĕHôVâH (יהוה) came to me, saying,

Ezek 38:2 “Son of man, set your face against Goḡ, of the land of Maḡoḡ, the prince of Rosh, Mesheḵ, and Tuḇal, and prophesy against him.

Ezek 38:3 “And you shall say, ‘Thus says the Master YĕHôVâH (יהוה), “See, I am against you, O Goḡ, the prince of Rosh, Mesheḵ, and Tuḇal.

Ezek 38:4 “And I shall turn you around, and I shall put hooks into your jaws, and shall lead you out, with all your army, horses and horsemen, clad perfectly, a great assembly with armour and shields, all of them handling swords.

Ezek 38:5 “Persia, Kush, and Put are with them, all of them with shield and helmet,

Ezek 38:6 “Gomer and all its bands, the house of Toḡarmah from the far north and all its bands, many peoples with you.

Ezek 38:7 “Be ready, prepare yourself, you and all your assemblies that are assembled unto you. And you shall be a guard for them.

Ezek 38:8 “After many days you shall be called up. In the latter years you shall come into the land of those brought back from the sword and gathered from many people on the mountains of Yisra’el, which had been a continual waste. But they were brought out of the gentiles, and all of them shall dwell safely.

Ezek 38:9 “And you shall go up, coming like a storm, covering the land like a cloud, you and all your bands and many peoples with you.”

Ezek 38:10 ‘Thus said the Master YĕHôVâH (יהוה), “And it shall be in that day that words arise in your heart, and you shall devise an evil plan:

Ezek 38:11 “And you shall say, ‘Let me go up against a land of unwallled villages, let me go to those at rest who dwell safely, all of them dwelling without walls, and having neither bars nor gates,’ Ezek 38:12 to take plunder and to take booty, to stretch out your hand against the waste places that are again inhabited, and against a people gathered from the gentiles, acquiring livestock and goods, who dwell in the middle of the land.

Ezek 38:13 “Sheḇa, and Deḡan, and the merchants of Tarshish, and all their young lions shall say to you, ‘Have you come to take plunder? Have you gathered your army to take booty, to bear away silver and gold, to take away livestock and goods, to take great plunder?’ ” ’

Ezek 38:14 “Therefore, son of man, prophesy, and you shall say to Goḡ, ‘Thus said the Master YĕHôVâH (יהוה), “In that day when My people Yisra’el dwell safely, would you not know?

Ezek 38:15 “And you shall come from your place out of the far north, you and many peoples with you, all of them riding on horses, a great assembly and a mighty army.

Ezek 38:16 “And you shall come up against My people Yisra’el like a cloud, to cover the land – in the latter days it shall be. And I shall bring you against My land, in order that the gentiles know Me, when I am set apart in you, O Goḡ, before their eyes.”

Ezek 38:17 ‘Thus said the Master YĕHôVâH (יהוה), “Are you the one I spoke of in former days by My servants the prophets of Yisra’el, who prophesied for years in those days, to bring you against them? Ezek 38:18 “And it shall be on that day, on the day when Goḡ comes against the land of Yisra’el,” declares the Master YĕHôVâH (יהוה), “that My wrath shall come up in My face.

Ezek 38:19 “For in My jealousy and in the fire of My wrath I have spoken, ‘On that day there shall be a great shaking in the land of Yisra’el,

Ezek 38:20 so that the fish of the sea, and the birds of the heavens, and the beasts of the field, and all creeping creatures that creep on the earth, and all men who are on the face of the earth shall shake at My presence. And the mountains shall be thrown down, and the steep places shall fall, and every wall fall to the ground.’

Ezek 38:21 “And I shall call for a sword against Goḡ on all My mountains,” declares the Master YĕHôVâH (יהוה), “the sword of each one being against his brother.

Ezek 38:22 “And I shall judge him with pestilence and blood, and rain down flooding rain and hailstones, fire and sulphur, on him and on his bands and on the many peoples who are with him.

Ezek 38:23 “And I shall exalt Myself and set Myself apart, and I shall be known in the eyes of many nations. And they shall know that I am YĕHôVâH (יהוה).” ’

Ezek 39:1 “And you, son of man, prophesy against Goḡ, and you shall say, ‘Thus said the Master YĕHôVâH (יהוה), “See, I am against you, O Goḡ, the prince of Rosh, Mesheḳ, and Tuḇal,

Ezek 39:2 and shall turn you around and lead you on, and bring you up from the uttermost parts of the north, and bring you against the mountains of Yisra’el,

Ezek 39:3 and shall smite the bow out of your left hand, and make the arrows fall from your right hand.

Ezek 39:4 “On the mountains of Yisra’el you shall fall, you and all your bands and the peoples who are with you. To the birds of prey of every sort and to the beasts of the field I shall give you for food.
Ezek 39:5 “On the face of the field you shall fall, for I have spoken,” declares the Master **YĕHôVâH (יהוה)**.

Ezek 39:6 “And I shall send fire upon Maḡoḡ and on those who live undisturbed in the coastlands. And they shall know that I am **YĕHôVâH (יהוה)**.

Ezek 39:7 “And I shall make My Holy Name known in the midst of My people Yisra’el, and not let My Holy Name be profaned any more. And the gentiles shall know that I am **YĕHôVâH (יהוה)**, the Holy One in Yisra’el.

Ezek 39:8 “See, it shall come, and it shall be done,” declares the Master **YĕHôVâH (יהוה)**. “This is the day of which I have spoken.

Ezek 39:9 “And those who inhabit the cities of Yisra’el shall go out and set on fire and burn the weapons, both the shields and armour, the bows and arrows, the clubs and spears. And they shall make fires with them for seven years,

Ezek 39:10 and take no wood from the field nor cut down any from the forests, for with the weapons they make fire. And they shall plunder those who plundered them, and loot those who looted them,” declares the Master **YĕHôVâH (יהוה)**.

Ezek 39:11 “And it shall be on that day that I give Goḡ a burial site there in Yisra’el, the valley of those passing by east of the sea, and stopping those passing by, because there they shall bury Goḡ and all his crowd, and shall call it the Valley of Hamon Goḡ.

Ezek 39:12 “And the house of Yisra’el shall bury them for seven months, in order to cleanse the land.

Ezek 39:13 “And all the people of the land shall bury them, and it shall be for a name to them on the day that I am esteemed,” declares the Master **YĕHôVâH (יהוה)**.

Ezek 39:14 “And they shall separate men who continually pass through the land, burying those who were passing through, those left on the surface of the ground, in order to cleanse it. At the end of seven months they shall search,
Ezek 39:15 and those passing through shall pass through the land, and when anyone sees a man’s bone, he shall set up a sign beside it, till the buriers have buried it in the Valley of Hamon Goḡ.
Ezek 39:16 “And also a city named Hamonah shall be there. So they shall cleanse the land.” ’
Ezek 39:17 “And you, son of man, thus said the Master **YĕHôVâH (יהוה)**, ‘Speak to every sort of bird and to every beast of the field, “Assemble yourselves and come, gather from all around to My offering which I am slaughtering for you, a great offering on the mountains of Yisra’el, and you shall eat flesh and drink blood.

Ezek 39:18 “Eat the flesh of the mighty, drink the blood of the princes of the earth, of rams and lambs, of goats and bulls, all of them fatlings of Bashan.

Ezek 39:19 “And you shall eat fat till you are filled, and drink blood till you are drunk, at My offering which I am slaughtering for you.

Ezek 39:20 “And you shall be satisfied at My table with horses and riders, with mighty men and with all the men of battle,” declares the Master **YĕHôVâH (יהוה)**.

Ezek 39:21 “And I shall set My esteem among the gentiles. And all gentiles shall see My judgment which I have executed, and My hand which I have laid on them.

Ezek 39:22 “And the house of Yisra’el shall know that I am **YĕHôVâH (יהוה)** their **Elohim (אלהים)** from that day onward.

Ezek 39:23 “And the gentiles shall know that the house of Yisra’el went into exile for their crookedness, because they have trespassed against Me, so that I hid My face from them, and I gave them into the hand of their adversaries, and they all fell by the sword.

Ezek 39:24 "According to their uncleanness and according to their transgressions I have dealt with them, and hidden My face from them." "

Ezek 39:25 "Therefore thus said the Master YĕHôVâH (יְהוָה), 'Now I am going to bring back the captives of Ya'aqob. And I shall have compassion on all the house of Yisra'el, and shall be jealous for My Holy Name.

Ezek 39:26 'And they shall have borne their shame, and all their trespass they committed against Me, when they dwell safely in their own land, with none to make them afraid,

Ezek 39:27 when I have brought them back from the peoples and gathered them out of the lands of their enemies. And I shall be set apart in them before the eyes of many gentiles.

Ezek 39:28 'And they shall know that I am YĕHôVâH (יְהוָה) their Elohîm (אֱלֹהִים), who sent them into exile among the gentiles, and then gathered them back to their own land, and left none of them behind.

Ezek 39:29 'And no longer do I hide My face from them, for I shall have poured out My Spirit [Ruach רוח] on the house of Yisra'el,' declares the Master YĕHôVâH (יְהוָה)."

Ezek 40:1 In the twenty-fifth year of our exile, at the beginning of the year, on the tenth of the month, in the fourteenth year after the city was smitten, on that same day the hand of YĕHôVâH (יְהוָה) came upon me and He brought me there.

Ezek 40:2 In visions of Elohîm (אֱלֹהִים) He brought me into the land of Yisra'el and set me on a very high mountain, and upon it toward the south was as the structure of a city.

Ezek 40:3 So He brought me there, and look, a man whose appearance was like the appearance of bronze, and a line of flax and a measuring rod in his hand, and he stood in the gateway.

Ezek 40:4 And the man said to me, "Son of man, see with your eyes and hear with your ears, and set your heart on all that I am showing you, for you were brought here in order to show them to you.

Declare to the house of Yisra'el all that you are seeing."

Ezek 40:5 And look: a wall all around the outside of the House, and in the man's hand a measuring rod six cubits long, each being a cubit and a handbreadth. And he measured the width of the wall structure, one rod, and the height one rod.

Ezek 40:6 Then he came to the gate facing east.

And he went up its stairs and measured the threshold of the gate, one rod wide, and the other threshold, one rod wide,

Ezek 40:7 and the little room one rod long and one rod wide, and between the little rooms a space of five cubits. And the threshold of the gate inwards from the porch of the gate was one rod.

Ezek 40:8 Then he measured the porch of the inside gate, one rod.

Ezek 40:9 And he measured the porch of the gate, eight cubits, and its posts two cubits. And the porch of the gate was on the inside.

Ezek 40:10 And the little rooms of the east gate three on one side and three on the other, all three of the same size. And posts were of the same size on this side and that side.

Ezek 40:11 And he measured the width of the entrance of the gate, ten cubits, and the length of the gate thirteen cubits.

Ezek 40:12 And the border in front of the little rooms, one cubit on this side and one cubit on that side. And the gate room was six cubits on this side and six cubits on that side.

Ezek 40:13 And he measured the gate from the roof of one little room to the roof of the other, the width was twenty-five cubits, door to door.

Ezek 40:14 And he measured the posts, sixty cubits high, even to the post of the courtyard all around the gate.

Ezek 40:15 And from the front of the entrance gate to the front of the porch of the inner gate was fifty cubits.

Ezek 40:16 And there were narrowed window frames in the little rooms and to their posts at the

inside of the gate all around, and for the porches too. And there were windows all around on the inside. And on each post were palm trees.

Ezek 40:17 And he brought me into the outer courtyard, and look, rooms and a pavement made all around the courtyard, thirty rooms on the pavement.

Ezek 40:18 And the pavement was by the side of the gates, equal to the length of the gates – the lower pavement.

Ezek 40:19 And he measured the width from the front of the lower gate to the front of the inner courtyard on the outside, one hundred cubits toward the east and the north.

Ezek 40:20 And the gate of the outer courtyard facing north he measured its length and its width.

Ezek 40:21 And its little rooms, three on this side and three on that side, its posts and its porches, had the same measurements as the first gate, its length was fifty cubits and its width twenty-five cubits.

Ezek 40:22 And its windows and its porches, and its palm trees, had the same measurements as the gate facing east. And they went up to it by seven steps, and its porch was in front of it.

Ezek 40:23 And the gate of the inner courtyard was opposite the northern gate, and at the eastern gate. And he measured from gate to gate, one hundred cubits.

Ezek 40:24 And he took me toward the south, and look, a gate toward the south. And he measured its posts and porches according to these measurements.

Ezek 40:25 And windows were in it and in its porches all around like those windows, its length was fifty cubits and its width twenty-five cubits.

Ezek 40:26 And seven steps led up to it, and its porch was in front of them. And it had palm trees on its posts, one on this side and one on that side.

Ezek 40:27 And the inner courtyard had a gate toward the south. And he measured from gate to gate toward the south, one hundred cubits.

Ezek 40:28 And he brought me to the inner courtyard through the south gate, and he measured the southern gate according to these measurements.

Ezek 40:29 And its little rooms, and its posts, and its porches were according to these measurements. And windows were in it and in its porches all around – fifty cubits long and twenty-five cubits wide.

Ezek 40:30 And there were porches all around, twenty-five cubits long and five cubits wide.

Ezek 40:31 And its porches were toward the outer courtyard, and palm trees were on its posts, and eight steps led up to it.

Ezek 40:32 And he brought me into the inner courtyard toward the east, and he measured the gate according to these measurements.

Ezek 40:33 And its little rooms, and its posts, and its porches were according to these measurements. And windows were in it and in its porches all around – fifty cubits long and twenty-five cubits wide.

Ezek 40:34 And its porches were toward the outer courtyard, and palm trees were on its posts on this side and on that side, and eight steps led up to it.

Ezek 40:35 And he brought me to the north gate, and he measured it according to these measurements,

Ezek 40:36 its little rooms, its posts, and its porches. And it had windows all around, its length was fifty cubits and its width twenty-five cubits.

Ezek 40:37 And its posts were toward the outer courtyard, and palm trees were on its posts on this side and on that side, and eight steps led up to it.

Ezek 40:38 And there was a room with its entrance by the posts of the gate, where they washed the burnt offering.

Ezek 40:39 And in the porch of the gate were two tables on this side and two tables on that side, on which to slaughter the burnt offering, and the sin offering, and the guilt offering.

Ezek 40:40 And on the outer side, as one went up to the entrance of the north gate, were two tables. And on the other side of the porch of the gate were two tables.

Ezek 40:41 Four tables were on this side and four tables on that side, by the side of the gate, eight tables on which they slaughtered.

Ezek 40:42 And there were four tables of hewn stone for the burnt offering, one cubit and a half long, one cubit and a half wide, and one cubit high. On these they placed the instruments with which they slaughtered the burnt offering and the offering.

Ezek 40:43 And the double hooks, a handbreadth wide, were fastened all around. And on the tables was the flesh of the offerings.

Ezek 40:44 And on the outside of the inner gate were the rooms for the singers in the inner courtyard, one at the side of the north gate and facing south, and the other at the side of the south gate facing north.

Ezek 40:45 And he said to me, "This room facing south is for the priests who guard the duty of the House.

Ezek 40:46 "And the room facing north is for the priests who guard the duty of the altar, they are the sons of Tsadoq, from the sons of Lëwi, who come near **YēHôVâH** (יְהוָה) to serve Him."

Ezek 40:47 And he measured the courtyard, one hundred cubits long and one hundred cubits wide, a square. And the altar was in front of the House.

Ezek 40:48 And he brought me to the porch of the House and measured the doorposts of the porch, five cubits on this side and five cubits on that side. And the width of the gate was three cubits on this side and three cubits on that side.

Ezek 40:49 The length of the porch was twenty cubits, and the width eleven cubits. And by the steps which led up to it there were columns by the doorposts, one on this side and one on that side.

Ezek 41:1 And he brought me into the Hēḱal, and he measured the doorposts, six cubits wide on one

side and six cubits wide on the other side, the width of the Tent.

Ezek 41:2 And the entrance was ten cubits wide, and the side walls of the entrance were five cubits on this side and five cubits on the other side. And he measured its length, forty cubits, and twenty cubits wide.

Ezek 41:3 And he went inside and measured the doorposts, two cubits, and the entrance six cubits high, and the width of the entrance seven cubits.

Ezek 41:4 And he measured the length, twenty cubits, and the width twenty cubits, to the front of the Hēḱal. And he said to me, "This is the Most Set-apart Place."

Ezek 41:5 And he measured the wall of the House, six cubits, and the width of each side room all around the House was four cubits on every side.

Ezek 41:6 And the side rooms were on three levels, one above the other, thirty rooms on each level, they rested on ledges which were for the side rooms all around, to be supported, but not fastened to the wall of the House.

Ezek 41:7 And there was a broadening and a winding upwards for the side rooms, for the winding around the House went up like steps. And the width of the structure increased as one went up from the lowest level to the highest by way of the middle one.

Ezek 41:8 And I saw the height all around the House: the foundation of the side rooms, a rod's length of six cubits.

Ezek 41:9 The thickness of the outer wall of the side rooms was five cubits, and that which was left between the side rooms of the House

Ezek 41:10 and the rooms was a width of twenty cubits all around the House on every side.

Ezek 41:11 And the door of the side room was toward the open space, one door toward the north and another toward the south. And the width of the place of the open space was five cubits all around.

Ezek 41:12 And the building that was in front of the separate place at the side toward the west was seventy cubits wide, and the wall of the building was five cubits thick all around, and its length ninety cubits.

Ezek 41:13 Then he measured the House, one hundred cubits long. And the separate place with the building and its walls, were one hundred cubits long,

Ezek 41:14 and the width of the front of the House, and of the separate place eastward, was one hundred cubits.

Ezek 41:15 And he measured the length of the building to the front of the separate place behind it, and its galleries on the one side and on the other side, one hundred cubits, as well as the inner Hēḵal and the porches of the courtyard.

Ezek 41:16 The doorposts and the narrowed window frames, and the galleries all around, their three levels opposite the threshold, were panelled with wood. From the ground to the windows, and the windows were covered,

Ezek 41:17 from the space above the door, even to the inner house, as well as outside, and on every wall all around, inside and outside, by measure.

Ezek 41:18 And it was made with keruḇim and palm trees, and a palm tree between keruḇ and keruḇ. A keruḇ had two faces,

Ezek 41:19 so that the face of a man was toward a palm tree on one side, and the face of a young lion toward a palm tree on the other side – made on all the House all around.

Ezek 41:20 From the floor to the space above the door, and on the wall of the Hēḵal, keruḇim and palm trees were carved.

Ezek 41:21 The doorposts of the Hēḵal were square, and the front of the set- apart place, the appearance of one was like the appearance of the other.

Ezek 41:22 The altar was of wood, three cubits high, and its length two cubits. And its corners, and its length, and its sides were of wood. And he said

to me, “This is the table that is before YēHôVâH (יְהוָה).”

Ezek 41:23 And the Hēḵal and the Holy place had two doors.

Ezek 41:24 And each of the doors had two panels, two folding panels, two panels for one door and two panels for the other door.

Ezek 41:25 And keruḇim and palm trees were carved on the doors of the Hēḵal, like those carved on the walls. And thick wood was on the front of the porch outside.

Ezek 41:26 And narrowed window frames and palm trees were on one side and on the other, on the sides of the porch, and on the side rooms of the House, and thick wood.

Ezek 42:1 And he brought me out into the outer courtyard, the way toward the north. And he brought me into the room which was opposite the separate place, and which was opposite the building to the north.

Ezek 42:2 Along the length which was one hundred cubits, was the north door, the width was fifty cubits.

Ezek 42:3 Opposite the inner courtyard of twenty cubits, and opposite the pavement of the outer courtyard, gallery against gallery in three levels.

Ezek 42:4 And before the rooms, toward the inside, was a walk ten cubits wide, a way of one cubit. And their doors were to the north.

Ezek 42:5 And the upper rooms were shorter, because the galleries took away space from them more than from the lower and middle levels of the building.

Ezek 42:6 For they were in three levels and had no columns like the columns of the courtyards, so the upper level was set back more than the lower and middle levels from the ground up.

Ezek 42:7 As for the outer wall by the side of the rooms, toward the outer courtyard facing the rooms, its length was fifty cubits.

Ezek 42:8 For the length of the rooms toward the outer courtyard was fifty cubits, and that facing the Hēkal was one hundred cubits.

Ezek 42:9 And below these rooms was the entrance on the east side, as one enters them from the outer courtyard.

Ezek 42:10 In the thickness of the wall of the courtyard toward the east, opposite the separate place and opposite the building, were rooms.

Ezek 42:11 And the way in front of them was like the appearance of the rooms which were toward the north, as long and as wide as the others, and all their exits and entrances were according to plan.

Ezek 42:12 And according to the doors of the rooms that were toward the south, there was a door in front of the way, the way in front of the wall toward the east, as one enters them.

Ezek 42:13 And he said to me, "The north rooms and the south rooms, which are opposite the separate place, are the Holy rooms where the priests who approach YēHôVâH (יהוה) eat the most Holy offerings. There they place the most Holy items, and the grain offering, and the sin offering, and the guilt offering, for the place is Holy.

Ezek 42:14 "When the priests enter, they are not to go out of the Holy room into the outer courtyard, but leave their garments in which they attend there, for they are Holy, and shall put on other garments and shall draw near to that which is for the people."

Ezek 42:15 And when he had ended measuring the inner House, he brought me out through the gate that faces east, and measured it all around.

Ezek 42:16 He measured the east side with the measuring rod, five hundred rods by the measuring rod all around.

Ezek 42:17 He measured the north side, five hundred rods by the measuring rod all around.

Ezek 42:18 He measured the south side, five hundred rods by the measuring rod.

Ezek 42:19 He turned round to the west side and measured five hundred rods by the measuring rod.

Ezek 42:20 On the four sides he measured it. It had a wall all around, five hundred cubits long and five hundred wide, to separate the Holy places from the common.

Ezek 43:1 And he led me to the gate, the gate facing east.

Ezek 43:2 And see, the esteem of the Elohim (אלהים) of Yisra'el came from the way of the east. And His voice was like the sound of many waters, and the earth shone from His esteem.

Ezek 43:3 And it was like the appearance of the vision which I saw, like the vision which I saw when He came to destroy the city. And the visions were like the vision which I saw by the River Keḇar, and I fell on my face.

Ezek 43:4 And the esteem of YēHôVâH (יהוה) came into the House by way of the gate facing east.

Ezek 43:5 And the Spirit [Ruach רוח] took me up and brought me into the inner courtyard. And see, the esteem of YēHôVâH (יהוה) filled the House.

Ezek 43:6 And I heard someone speaking to me from the House, while a man stood beside me.

Ezek 43:7 And He said to me, "Son of man, this is the place of My throne and the place of the soles of My feet, when I dwell in the midst of the children of Yisra'el forever, and the house of Yisra'el shall no longer defile My Holy Name, they nor their sovereigns, by their whoring and by the corpses of their sovereigns on their high places.

Ezek 43:8 "When they placed their threshold by My threshold, and their doorpost by My doorpost, with a wall between them and Me, they defiled My Holy Name by the abominations which they have done. So I consumed them in My displeasure.

Ezek 43:9 "Now let them put their whoring and the corpses of their sovereigns far away from Me, and I shall dwell in their midst forever.

Ezek 43:10 "Son of man, explain the House to the house of Yisra'el, and when they are ashamed of their crookednesses, they shall measure the measurements.

Ezek 43:11 “And since they shall be ashamed of all that they did, make known to them the design of the House and its structure, and its exits and its entrances, its entire design and all its laws, and all its forms and all its Torot. And write it down before their eyes, so that they observe its entire design and all its laws, and shall do them.

Ezek 43:12 “This is the Law of the House: Upon the mountaintop, all the boundary of it, all around, is most Holy. See, this is the Law of the House.

Ezek 43:13 “And these are the measurements of the altar in cubits, that cubit being one cubit and a handbreadth, and the base one cubit high and one cubit wide, with a rim all around its edge of one span. And this is the upper part of the altar.

Ezek 43:14 “And from the base on the ground to the lower ledge, two cubits, and the width of the ledge one cubit, and from the smaller ledge to the larger ledge four cubits, and the width of the ledge one cubit.

Ezek 43:15 “And the altar hearth is four cubits high, and four horns extending upward from the hearth.

Ezek 43:16 “And the altar hearth is twelve cubits long, and twelve wide, square at its four corners.

Ezek 43:17 “And the ledge is fourteen long and fourteen wide on its four sides, with a rim of half a cubit around it, and its base one cubit all around, and its steps face east.”

Ezek 43:18 And He said to me, “Son of man, thus said the Master YĕHôVâH (יהוה), ‘These are the laws for the altar on the day when it is made, for offering burnt offerings on it, and for sprinkling blood on it.

Ezek 43:19 ‘And you shall give a young bull for a sin offering to the priests, the Lĕwites, who are of the seed of Tsadoq, who approach unto Me,’ declares the Master YĕHôVâH (יהוה).

Ezek 43:20 ‘And you shall take some of its blood and put it on the four horns of the altar, on the four corners of the ledge, and on the rim around it, and shall cleanse it and make atonement for it.

Ezek 43:21 ‘And you shall take the bull of the sin offering, and shall burn it in the appointed place of the House, outside the Holy place.

Ezek 43:22 ‘And on the second day you bring a male goat, a perfect one, for a sin offering. And they shall cleanse the altar, as they cleansed it with the bull.

Ezek 43:23 ‘When you have ended cleansing it, bring a young bull, a perfect one, and a ram from the flock, a perfect one.

Ezek 43:24 ‘And you shall bring them before YĕHôVâH (יהוה), and the priests shall throw salt on them and offer them up as a burnt offering to YĕHôVâH (יהוה).

Ezek 43:25 ‘Prepare a goat for a sin offering daily for seven days, and prepare a young bull and a ram from the flock, perfect ones.

Ezek 43:26 ‘For seven days they shall make atonement for the altar and cleanse it, and ordain it.

Ezek 43:27 ‘And when these days are completed it shall be, on the eighth day and thereafter, that the priests make your burnt offerings and your peace offerings on the altar, and I shall accept you,’ declares the Master YĕHôVâH (יהוה).”

Ezek 44:1 And He brought me back to the outer gate of the Holy place which faces east, and it was shut.

Ezek 44:2 And YĕHôVâH (יהוה) said to me, “This gate is shut, it is not opened, and no one enters it, because YĕHôVâH (יהוה) Elohim (אלהים) of Yisra’el has entered by it, and it shall be shut.

Ezek 44:3 “The prince, as prince, he sits in it to eat bread before YĕHôVâH (יהוה), coming in by way of the porch of the gate, and going out the same way.”

Ezek 44:4 And He brought me by way of the north gate to the front of the House. And I looked and saw the esteem of YĕHôVâH (יהוה) filled the House of YĕHôVâH (יהוה), and I fell on my face.

Ezek 44:5 And YĕHôVâH (יהוה) said to me, “Son of man, set your heart and see with your eyes and

hear with your ears, all that I say to you concerning all the laws of the House of YĕHôVâH (יהוה) and all its Torot. And you shall set your heart to the entrance of the house, with all the exits of the Holy place,

Ezek 44:6 and shall say to the rebellious, to the house of Yisra'el, 'Thus said the Master YĕHôVâH (יהוה), "O house of Yisra'el, enough of all these abominations of yours,

Ezek 44:7 that you brought in sons of a foreigner, uncircumcised in heart and uncircumcised in flesh, to be in My Holy place to profane it, My house! That you brought near My food, the fat and the blood, and you broke My covenant because of all your abominations.

Ezek 44:8 "And you did not guard the charge of that which is Holy to Me, but you have set others to guard the charge of My Holy place for you."

Ezek 44:9 'Thus said the Master YĕHôVâH (יהוה), "No son of a foreigner, uncircumcised in heart or uncircumcised in flesh, comes into My Holy place, even any son of a foreigner who is among the children of Yisra'el.

Ezek 44:10 "And the Lëwites who went far from Me, when Yisra'el went astray, who strayed away from Me after their idols, they shall bear their crookedness.

Ezek 44:11 "And they were attendants in My Holy place, as gatekeepers of the house and attendants of the house, slaughtering the burnt offering and the offering for the people, and standing before them to attend to them.

Ezek 44:12 "Because they attended to them before their idols and became a stumbling-block of crookedness to the house of Yisra'el, therefore I have lifted My hand in an oath against them," declares the Master YĕHôVâH (יהוה), "that they shall bear their crookedness,

Ezek 44:13 and not come near Me to serve as My priest, nor come near any of that which is Holy to Me, nor into the Most Holy Place. And they shall

bear their shame and their abominations which they have done.

Ezek 44:14 "Yet I shall make them those who guard the duty of the House, for all its work, and for all that has to be done in it.

Ezek 44:15 "But the priests, the Lëwites, the sons of Tsadoq, who guarded the duty of My Holy place when the children of Yisra'el went astray from Me, they shall draw near to Me to serve Me, and shall stand before Me to bring to Me the fat and the blood," declares the Master YĕHôVâH (יהוה).

Ezek 44:16 "They shall enter My Holy place, and they shall draw near to My table to serve Me, and they shall guard My charge.

Ezek 44:17 "And it shall be, when they enter the gates of the inner courtyard, that they put on linen garments, and no wool shall come upon them while they attend within the gates of the inner courtyard or within the house.

Ezek 44:18 "They shall have linen turbans on their heads and linen trousers on their bodies, they shall not gird themselves with sweat.

Ezek 44:19 "And when they go out to the outer courtyard, to the outer courtyard to the people, they shall take off their garments in which they have attended, and shall leave them in the Holy rooms, and shall put on other garments. And they shall set apart the people in their Holy garments.

Ezek 44:20 "And their heads they shall not shave, nor shall they let their hair grow long – they shall keep their hair well trimmed.

Ezek 44:21 "And no priest is to drink wine when he comes into the inner court.

Ezek 44:22 "And they do not take as wife a widow or a divorced woman, but take maidens of the seed of the house of Yisra'el, or widows of priests.

Ezek 44:23 "And they are to teach My people the difference between the Holy and the profane, and make them know what is unclean and clean.

Ezek 44:24 "And they are to stand as judges in a dispute, and judge it according to My right-rulings.

And they are to guard My Torot and My laws in all My appointed festivals, and set apart My Sabbaths.

Ezek 44:25 “And they are not to defile themselves by coming near a dead man. Only for a father or mother, for a son or daughter, for a brother or unmarried sister they defile themselves.

Ezek 44:26 “And after his cleansing, they count seven days for him,

Ezek 44:27 and on the day that he comes into the inner court of the Holy place to attend in the Holy place, he brings his sin offering,” declares the Master **YĕHôVâH (יהוה)**.

Ezek 44:28 “And it shall be to them for an inheritance, I am their inheritance. And you give them no possession in Yisra'el – I am their possession.

Ezek 44:29 “The grain offering, and the sin offering, and the guilt offering they are to eat, and all that is dedicated in Yisra'el is theirs.

Ezek 44:30 “And the first of all the first-fruits of all, and every contribution of all, of all your contributions, belong to the priests. And the first of your ground meal you give to the priest, so that a blessing rests on your house.

Ezek 44:31 “The priests are not to eat any bird or beast found dead or torn to pieces.

Ezek 45:1 “And when you divide the land by lot into inheritance, offer a contribution to **YĕHôVâH (יהוה)**, a Holy portion of the land, in length twenty-five thousand cubits long, and in width ten thousand, this being Holy throughout its border all around.

Ezek 45:2 “Of this a square plot is to be for the Holy place, five hundred by five hundred, with fifty cubits around it for an open space.

Ezek 45:3 “And from this measure you are to measure: twenty-five thousand cubits long and ten thousand wide. And in it is to be the Holy place, the Most Holy Place.

Ezek 45:4 “This is to be a Holy portion of the land, belonging to the priests, the attendants of the Holy place, who draw near to serve **YĕHôVâH (יהוה)**. And

it shall be a place for their houses and Holy ground for the Holy place.

Ezek 45:5 “And twenty-five thousand cubits in length and ten thousand in width is for the Lëwites, the attendants of the House, for them for a possession, twenty rooms.

Ezek 45:6 “And give the city as possession: five thousand cubits wide and twenty-five thousand long, beside the contribution of the Holy portion – it belongs to all the house of Yisra'el.

Ezek 45:7 “And the prince is to have a portion on one side and the other of the Holy contribution and of the possession of the city. And bordering on the Holy contribution and the possession of the city, on the west side westward and on the east side eastward, and the length alongside one of the portions, from the west border to the east border. Ezek 45:8 “Of the land this is his possession in Yisra'el, and My princes shall no longer oppress My people. And they shall give the land to the house of Yisra'el, according to their tribes.”

Ezek 45:9 ‘Thus said the Master **YĕHôVâH (יהוה)**, “Enough, you princes of Yisra'el! Put away violence and plundering, and do right-ruling and righteousness, and stop your evictions of My people,” declares the Master **YĕHôVâH (יהוה)**.

Ezek 45:10 “Have right scales, and a right ëphah, and a right bath.

Ezek 45:11 “Let the ëphah and the bath be of the same measure, so that the bath contains one-tenth of a homer, and the ëphah one-tenth of a homer. Let their measure be according to the homer.

Ezek 45:12 “And the sheqel is twenty gërahs. Your mina is twenty sheqels, twenty-five sheqels, fifteen sheqels.

Ezek 45:13 “This is the contribution which you present: you shall give one-sixth of an ëphah from a homer of wheat, and one-sixth of an ëphah from a homer of barley.

Ezek 45:14 “And the law concerning oil, the bath of oil, is one-tenth of a bath from a kor. A kor is a homer or ten baths, for ten baths are a homer.

Ezek 45:15 “And one lamb from a flock, from two hundred, from the watered pastures of Yisra’ël, for grain offerings, and for a burnt offering, and for peace offerings, to make atonement for them,” declares the Master **YĕHôVâH (יהוה)**.

Ezek 45:16 “All the people of the land are to give this contribution to the prince in Yisra’ël.

Ezek 45:17 “And on the prince are the burnt offerings, and the grain offerings, and drink offerings, at the festival, the New Moons, the Sabbaths – in all the appointed times of the house of Yisra’ël. He is to prepare the sin offering, and the grain offering, and the burnt offering, and the peace offerings to make atonement for the house of Yisra’ël.”

Ezek 45:18 ‘Thus said the Master **YĕHôVâH (יהוה)**, “In the first month, on the first of the month, you are to take a young bull, a perfect one, and shall cleanse the set- apart place.

Ezek 45:19 “And the priest shall take some of the blood of the sin offering and put it on the doorposts of the House, on the four corners of the ledge of the altar, and on the posts of the gate of the inner courtyard.

Ezek 45:20 “And do the same on the seventh of the month for anyone who makes a mistake or is foolish. And you shall make atonement for the House.

Ezek 45:21 “In the first month, on the fourteenth day of the month, you have the Passover, a festival of seven days, unleavened bread is eaten.

Ezek 45:22 “And on that day the prince shall prepare for himself and for all the people of the land a bull for a sin offering.

Ezek 45:23 “And during the seven days of the festival he prepares a burnt offering to **YĕHôVâH (יהוה)**, seven bulls and seven rams, perfect ones, daily for seven days, and a male goat daily for a sin offering.

Ezek 45:24 “And he prepares a grain offering of one ëphah for each bull and one ëphah for each ram, together with a hin of oil for each ëphah.

Ezek 45:25 “In the seventh month, on the fifteenth day of the month, at the festival, he prepares like these seven days, as the sin offering, as the burnt offering, as the grain offering, and as the oil.”

Ezek 46:1 ‘Thus said the Master **YĕHôVâH (יהוה)**, “The gate of the inner courtyard facing east is shut the six days of work, but on the Sabbath it is opened, and on the day of the New Moon it is opened.

Ezek 46:2 “And the prince shall enter by way of the porch of that gate from the outside, and he shall stand by the post. And the priests shall prepare his burnt offering and his peace offerings. And he shall bow himself at the threshold of the gate, and shall go out, but the gate is not shut until evening.

Ezek 46:3 “And the people of the land shall also bow themselves at the entrance to this gate before **YĕHôVâH (יהוה)**, on the Sabbaths and on the New Moons.

Ezek 46:4 “And the burnt offering which the prince brings to **YĕHôVâH (יהוה)** on the Sabbath day is six lambs, perfect ones, and a ram, a perfect one.

Ezek 46:5 “And the grain offering is one ëphah for a ram, and the grain offering for the lambs, a gift of his hand, and a hin of oil for an ëphah.

Ezek 46:6 “And on the day of the New Moon: a young bull, a perfect one, six lambs, and a ram, they should be perfect.

Ezek 46:7 “And he prepares a grain offering of an ëphah for a bull, and an ëphah for a ram, and for the lambs as his hand attains, and a hin of oil for an ëphah.

Ezek 46:8 “And when the prince enters, he comes in by way of the porch of that gate, and goes out the same way.

Ezek 46:9 “And when the people of the land enter before **YĕHôVâH (יהוה)** at the appointed times, whoever shall enter by way of the north gate to bow himself, goes out by way of the south gate. And whoever enters by way of the south gate, goes out by way of the north gate, he shall not return by

way of the gate through which he came, but goes out through the opposite one.

Ezek 46:10 “And the prince is to be in their midst, entering when they enter, and going out when they go out.

Ezek 46:11 “And in the festivals and in the appointed times the grain offering is an ëphah for a bull, and an ëphah for a ram, and for lambs the gift of his hand, and a hin of oil for an ëphah.

Ezek 46:12 “And when the prince makes a spontaneous burnt offering or spontaneous peace offerings to **YĕHôVâH (יהוה)**, the gate facing east shall be opened for him. And he shall prepare his burnt offering and his peace offerings as he did on the Sabbath day. And he shall go out, and after he goes out the gate shall be shut.

Ezek 46:13 “And make a daily burnt offering to **YĕHôVâH (יהוה)** of a lamb a year old, a perfect one, preparing it morning by morning.

Ezek 46:14 “And prepare a grain offering with it morning by morning, a sixth of an ëphah, and a third of a hin of oil to moisten the fine flour, a grain offering to **YĕHôVâH (יהוה)** – continual everlasting laws.

Ezek 46:15 “And prepare the lamb, and the grain offering, and the oil, morning by morning, a continual burnt offering.”

Ezek 46:16 ‘Thus said the Master **YĕHôVâH (יהוה)**, “When the prince gives a gift of some of his inheritance to any of his sons, it belongs to his sons, it is their possession by inheritance.

Ezek 46:17 “And when he gives a gift of some of his inheritance to one of his servants, then it shall be his till the year of release, then it shall return to the prince. Only the inheritance of his sons is theirs.

Ezek 46:18 “And the prince does not take any of the people’s inheritance by evicting them from their possession. He is to give his sons their inheritance from his own possession, so that none of My people are separated from his possession.” ’

Ezek 46:19 And he brought me through the entrance, which was at the side of the gate, into the Holy rooms of the priests facing north. And look, there was a place at the extreme rear toward the west.

Ezek 46:20 And he said to me, “This is the place where the priests cook the guilt offering and the sin offering, where they bake the grain offering, so as not to bring them out into the outer courtyard to set the people apart.”

Ezek 46:21 And he brought me out into the outer courtyard and made me pass along to the four corners of the courtyard. And look, in every corner of the courtyard was another courtyard.

Ezek 46:22 In the four corners of the courtyard were courtyards covered over, forty cubits long and thirty wide, these four corners having one measure,

Ezek 46:23 and a row of building stones all around in them, all around the four of them, and places for fire were made under the rows, all around.

Ezek 46:24 And he said to me, “These are the kitchens where the attendants of the House cook the slaughterings of the people.”

Ezek 47:1 And he turned me back to the door of the House. And look, water was flowing from under the threshold of the House toward the east, for the House faced east, and the water was flowing from under the right side of the House, from the south of the altar.

Ezek 47:2 And he led me out by way of the north gate, and took me round on the outside to the outer gate facing east. And look, water trickling out on the right side.

Ezek 47:3 As the man went out to the east with the line in his hand, he measured one thousand cubits, and he made me pass over into water, water to the ankles.

Ezek 47:4 And he measured one thousand and made me pass over into water, water to the knees. And he measured one thousand and made me pass over, water to the loins.

Ezek 47:5 And he measured one thousand, a stream that I was unable to pass over, for the water had risen, water to swim, a stream that is not passed over.

Ezek 47:6 And he said to me, "Son of man, have you seen this?" And he led me and brought me back to the bank of the stream.

Ezek 47:7 When I returned, then look, along the bank of the stream were very many trees on one side and the other.

Ezek 47:8 And he said to me, "These waters are flowing toward the eastern country, and go down into the Arabah, and enter the sea, being made to flow into the sea, and the waters shall be healed.

Ezek 47:9 "And it shall be that every swarming creature, wherever the stream goes, shall live. And there shall be very many fish, for these waters shall go there, and they are healed. And wherever the stream flows all shall live.

Ezek 47:10 "And it shall be that fishermen stand along it, from Ĕn Geđi to Ĕn Eġlayim, being places for spreading their nets. Their fish is to be of the same kind as the fish of the Great Sea, very many.

Ezek 47:11 "Its swamps and marshes shall not be healed, they shall be given over to salt.

Ezek 47:12 "And by the bank of the stream, on both sides, grow all kinds of trees used for food, whose leaves do not wither and fruit do not fail. They bear fruit every month, because their water flows from the Holy place. And their fruit shall be for food, and their leaves for healing."

Ezek 47:13 Thus said the Master YĕHÔVâH (יהוה), "This is the border by which you inherit the land, according to the twelve tribes of Yisra'el, two portions for Yosëph.

Ezek 47:14 "And you shall inherit it, each one the same as his brother. For I lifted My hand in an oath to give it to your fathers, and this land shall fall to you as your inheritance.

Ezek 47:15 "And this is the border of the land on the north: from the Great Sea, the way of Hethlon, as one goes to Tsedađ,

Ezek 47:16 "Ĥamath, Bërothah, Siḡrayim, which is between the border of Damascus and the border of Ĥamath, Ĥatsar Hattiķon, which is on the border of Ĥawran.

Ezek 47:17 "And the border shall be from the Sea to Ĥatsar Ĕnan, the border of Damascus, and on the north toward the north is the border of Ĥamath. This is the north side.

Ezek 47:18 "And the east side is from between Ĥawran, and Damascus, and Gil'ađ, and the land of Yisra'el; the Yardën, from the border to the eastern side of the sea you are to measure. This is the east side.

Ezek 47:19 "And the south side toward the South is from Tamar to the waters of Meriḡbah by Qađësh, along the Wadi to the Great Sea. This is the south side toward the South.

Ezek 47:20 "And the west side is the Great Sea, from the border to the point opposite Ĥamath. This is the west side.

Ezek 47:21 "And you shall divide this land among yourselves according to the tribes of Yisra'el.

Ezek 47:22 "And it shall be that you divide it by lot as an inheritance for yourselves, and for the strangers who sojourn in your midst and who bear children among you. And they shall be to you as native-born among the children of Yisra'el – with you they have an inheritance in the midst of the tribes of Yisra'el.

Ezek 47:23 "And it shall be that in whatever tribe the stranger sojourns, there you give him his inheritance," declares the Master YĕHÔVâH (יהוה).

Ezek 48:1 "And these are the names of the tribes: From the north end along the way to Hethlon at the entrance of Ĥamath, to Ĥatsar Ĕnan, the border of Damascus northward by the side of Ĥamath, from its east to its west side, Dan: one.

Ezek 48:2 "And by the border of Dan, from the east side to the west, Ashër: one.

Ezek 48:3 "And by the border of Ashër, from the east side to the west, Naphtali: one.

Ezek 48:4 “And by the border of Naphtali, from the east side to the west, Menashsheh: one.

Ezek 48:5 “And by the border of Menashsheh, from the east side to the west, Ephrayim: one.

Ezek 48:6 “And by the border of Ephrayim, from the east side to the west, Re’uḇën: one.

Ezek 48:7 “And by the border of Re’uḇën, from the east side to the west, Yehuḏah: one.

Ezek 48:8 “And by the border of Yehuḏah, from the east side to the west, is the contribution which you offer up, twenty-five thousand cubits in width, and in length the same as one of the portions, from the east side to the west, with the Holy place in its midst.

Ezek 48:9 “The contribution that you offer up to YĕHôVâH (יהוה) is twenty-five thousand cubits in length and ten thousand in width.

Ezek 48:10 “And of these is the Holy contribution for the priests: on the north twenty-five thousand cubits, and on the west ten thousand in width, and on the east ten thousand in width, and on the south twenty-five thousand in length. And the Holy place of YĕHôVâH (יהוה) shall be in its midst –

Ezek 48:11 for the priests of the sons of Tsadoq, who are Holy, who did guard My Charge, who did not go astray when the children of Yisra’el went astray, as the Lëwites went astray.

Ezek 48:12 “So this contribution shall be to them, from the contribution of the land, a most Holy place by the border of the Lëwites.

Ezek 48:13 “And alongside the border of the priests, the Lëwites have twenty-five thousand cubits in length and ten thousand in width, its entire length is twenty-five thousand and its width ten thousand.

Ezek 48:14 “And they do not sell any of it, nor exchange it, nor transfer this best part of the land, for it is Holy to YĕHôVâH (יהוה).

Ezek 48:15 “And the five thousand cubits in width that is left, facing the twenty-five thousand, is for common use by the city, for dwellings and open land. And the city shall be in its midst.

Ezek 48:16 “And these are its measurements: the north side four thousand five hundred cubits, and the south side four thousand five hundred, and the east side four thousand five hundred, and the west side four thousand five hundred.

Ezek 48:17 “And the open land of the city shall be: to the north two hundred and fifty cubits, and to the south two hundred and fifty, and to the east two hundred and fifty, and to the west two hundred and fifty.

Ezek 48:18 “And the rest of the length, alongside the contribution of the set- apart portion, is ten thousand cubits to the east and ten thousand to the west. And it shall be alongside the contribution of the Holy portion, and its increase shall be food for the workers of the city.

Ezek 48:19 “And the workers of the city, from all the tribes of Yisra’el, shall till it.

Ezek 48:20 “The entire contribution is twenty-five thousand cubits by twenty-five thousand cubits, foursquare. You are to offer up the Holy contribution with the possession of the city.

Ezek 48:21 “And the rest is for the prince, on one side and on the other of the Holy contribution and of the possession of the city, facing the twenty- five thousand cubits of the Holy contribution as far as the eastern border, and westward facing the twenty-five thousand as far as the western border, alongside the portions of the prince. And the Holy contribution, and the Holy place of the House shall be in its midst.

Ezek 48:22 “So the possession of the Lëwites and the possession of the city are in the midst of what belongs to the prince – between the border of Yehuḏah and the border of Binyamin, it belongs to the prince.

Ezek 48:23 “As for the rest of the tribes, from the east side to the west side, Binyamin: one.

Ezek 48:24 “And by the border of Binyamin, from the east side to the west side, Shim’on: one.

Ezek 48:25 “And by the border of Shim’on, from the east side to the west side, Yissaskar: one.

Ezek 48:26 "And by the border of Yissaskar, from the east side to the west side, Zebulun: one.
 Ezek 48:27 "And by the border of Zebulun, from the east side to the west side, Gad: one.
 Ezek 48:28 "And by the border of Gad, on the south side toward the South, the border shall be from Tamar to the waters of Meribah by Qadësh, along the Wadi to the Great Sea.
 Ezek 48:29 "This is the land which you divide by lot as an inheritance among the tribes of Yisra'el, and these are their portions," declares the Master **YĕHôVâH (יהוה)**.
 Ezek 48:30 "And these are the exits of the city, the gates of the city according to the names of the tribes of Yisra'el: On the north side, measuring four thousand five hundred cubits,
 Ezek 48:31 the three gates northward: one gate for Re'uḇen, one gate for Yehudah, one gate for Lëwi.
 Ezek 48:32 "And on the east side, four thousand five hundred cubits, three gates: one gate for Yosëph, one gate for Binyamin, one gate for Dan.
 Ezek 48:33 "And on the south side, measuring four thousand five hundred cubits, three gates: one gate for Shim'on, one gate for Yissaskar, one gate for Zebulun.
 Ezek 48:34 "And on the west side, four thousand five hundred cubits with their three gates: one gate for Gad, one gate for Ashër, one gate for Naphtali.
 Ezek 48:35 "All around: eighteen thousand cubits. And the name of the city from that day is: **YĕHôVâH (יהוה)** is there!"

Dani'el Outline

1. Narrative of Dani'el (1:1 - 6:28)
 a. Under King Nebuchadnezzar of Babylon (1:1 - 4:37)

- i. Exile to Babylon (1:1 - 21)
 - 1. Dani'el Removed to Babylon (1:1 - 7)
 - 2. Dani'el's Faithfulness (1:8 - 16)
 - 3. Dani'el's Wisdom (1:17 - 21)
- ii. Nebuchadnezzar's Dream of a Statue (2:1 - 49)
 - 1. No One Can Interpret Nebuchadnezzar's Troubling Dream (2:1 - 13)
 - 2. The Dream Revealed to Dani'el (2:14 - 23)
 - 3. Dani'el Interprets the Dream (2:24 - 45)
 - 4. Nebuchadnezzar Promotes Dani'el (2:46 - 49)
- iii. Nebuchadnezzar's Golden Statue (3:1 - 30)
 - 1. Golden Statue Erected (3:1 - 7)
 - 2. Shadrach, Meshach, and Abednego Accused (3:8 - 18)
 - 3. The Fiery Furnace (3:19 - 30)
- iv. Nebuchadnezzar's Pride (4:1 - 37)
 - 1. Nebuchadnezzar Confesses God's Kingdom (4:1 - 3)
 - 2. Nebuchadnezzar's Dream of a Great Tree (4:4 - 18)
 - 3. Dani'el Interprets the Second Dream (4:19 - 27)
 - 4. The Second Dream Fulfilled (4:28 - 33)
 - 5. Nebuchadnezzar Restored (4:34 - 37)
- b. Under King Belshazzar of Babylon (5:1 - 31)
 - i. Belshazzar's Feast (5:1 - 12)
 - ii. Dani'el Interprets the Handwriting on the Wall (5:13 - 31)
- c. Under King Darius the Mede (6:1 - 28)
 - i. The Plot against Dani'el (6:1 - 9)
 - ii. Dani'el in the Lions' Den (6:10 - 24)
- iii. Darius Honors God (6:25 - 28)
- 2. Visions of Dani'el (7:1 - 12:13)
 - a. Dani'el's First Vision (7:1 - 28)
 - i. Vision of The Four Beasts (7:1 - 8)
 - ii. Vision of the Ancient of Days (7:9 - 12)
 - iii. Vision of the Son of Man (7:13 - 14)
 - iv. Visions Interpreted (7:15 - 28)
 - b. Dani'el's Second Vision (8:1 - 27)

- i. Vision of the Ram and the Goat (8:1 - 14)
- ii. Gabriel Interprets Dani'el's Vision (8:15 - 27)
- c. Dani'el's Prayer (9:1 - 27)
 - i. Prayer for His People (9:1 - 19)
 - ii. Gabriel's Prophecy of the Seventy Weeks (9:20 - 27)
- d. Dani'el's Third Vision (10:1 - 12:13)
 - i. Dani'el's Vision by the Tigris (10:1 - 21)
 - ii. Melaḳim of the South and North (11:1 - 35)
 - iii. The King Who Exalts Himself (11:36 - 45)
 - iv. The End Times (12:1 - 13)

Dani'el / Daniel

Dan 1:1 In the third year of the reign of Yehoyaqim, King of Yehuḏah, Neḅuḳaḏnetstsar, King of Babel came to Yerushalayim and besieged it.

Dan 1:2 And YēHôVâH (יהוה) gave Yehoyaqim King of Yehuḏah into his hand, with some of the utensils of the House of Elohim (אלהים), which he brought to the land of Shin'ar to the house of his mighty one. And he brought the utensils into the treasure house of his mighty one.

Dan 1:3 And the sovereign said to Ashpenaz, the chief of his eunuchs, to bring some of the children of Yisra'el and some of the sovereign's descendants and some of the nobles,

Dan 1:4 young men in whom there was no blemish, but good-looking, having insight in all wisdom, having knowledge and understanding learning, capable to stand in the sovereign's palace, and to teach them the writing and speech of the Chaldeans.

Dan 1:5 And the sovereign appointed for them a daily ration of the sovereign's food and of the wine which he drank, and three years of training for them, so that at the end thereof they should stand before the sovereign.

Dan 1:6 Now among them were from the sons of Yehuḏah: Dani'el, Ḥananyah, Misha'el, and Azaryah.

Dan 1:7 And the chief of the eunuchs gave them names. For he called Dani'el, Bēlteshatstsar; and Ḥananyah, Shaḏrak; and Misha'el, Mēyshak; and Azaryah, Abēḏ-Neḡo.

Dan 1:8 But Dani'el laid it upon his heart that he would not defile himself with the portion of the sovereign's food, nor with the wine which he drank. So he asked permission from the chief of the eunuchs not to defile himself.

Dan 1:9 And Elohim (אלהים) granted Dani'el kindness and compassion from the chief of the eunuchs,

Dan 1:10 but the chief of the eunuchs said to Dani'el, "I fear my master the sovereign, who has appointed your food and drink. For why should he see your faces looking worse than the young men who are your age? Then you would make my head guilty before the sovereign!"

Dan 1:11 And Dani'el said to the overseer whom the chief of the eunuchs had set over Dani'el, Ḥananyah, Misha'el, and Azaryah,

Dan 1:12 "Please try your servants for ten days, and let them give us vegetables to eat and water to drink.

Dan 1:13 "Then let our appearances be examined before you, and the appearances of the young men who eat the portion of the sovereign's food. And do with your servants as you see fit."

Dan 1:14 And he listened to them in this matter, and tried them ten days.

Dan 1:15 And at the end of ten days their appearances looked better and fatter in flesh than all the young men who ate the portion of the sovereign's food.

Dan 1:16 And it came to be that the overseer took away their portion of food and the wine they were to drink, and gave them vegetables.

Dan 1:17 As for these four young men, Elohim (אלהים) gave them knowledge and skill in all

learning and wisdom. And Dani'el had understanding in all visions and dreams.

Dan 1:18 And at the end of the days, when the sovereign had said that they should be brought in, the chief of the eunuchs brought them in before Nebukadnettsar.

Dan 1:19 And the sovereign spoke with them, and none among them all were found like Dani'el, Hananyah, Misha'el, and Azaryah, so they stood before the sovereign.

Dan 1:20 And in any word of wisdom and understanding about which the sovereign examined them, he found them ten times better than all the magicians, the astrologers, who were in all his reign.

Dan 1:21 And Dani'el continued until the first year of King Koresh.

Dan 2:1 And in the second year of the reign of Nebukadnettsar, Nebukadnettsar had dreams. And his Spirit [Ruach רוח] was so troubled that his sleep left him.

Dan 2:2 And the sovereign gave orders to call the magicians, and the astrologers, and the practisers of witchcraft, and the Chaldeans to declare to the sovereign his dreams. So they came and stood before the sovereign.

Dan 2:3 And the sovereign said to them, "I have had a dream, and my Spirit [Ruach רוח] is troubled to know the dream."

Dan 2:4 And the Chaldeans spoke to the sovereign in Aramaic, "O sovereign, live forever! Relate the dream to your servants, and we shall reveal the interpretation."

Dan 2:5 The sovereign answered and said to the Chaldeans, "My decision is firm: if you do not make known the dream and its interpretation to me, your limbs shall be taken from you, and your houses made dunghills.

Dan 2:6 "But if you reveal the dream and its interpretation, you shall receive gifts, and rewards, and great esteem from me. So reveal to me the dream and its interpretation."

Dan 2:7 They answered again and said, "Let the sovereign relate to his servants the dream, and we shall reveal its interpretation."

Dan 2:8 The sovereign answered and said, "I know for certain that you would gain time, because you see that my decision is firm:

Dan 2:9 "If you do not make known the dream to me, there is only one decree for you! For you have agreed to speak lying and corrupt words before me till the time has changed. So relate the dream to me, then I shall know that you shall reveal its interpretation for me."

Dan 2:10 The Chaldeans answered the sovereign, and said, "There is no one on earth who is able to reveal the matter of the sovereign. Because no sovereign, master, or ruler has ever asked a matter like this of any magician, or astrologer, or Chaldean.

Dan 2:11 "And the matter that the sovereign is asking is difficult, and there is no other who is able to reveal it to the sovereign except the elahin, whose dwelling is not with flesh."

Dan 2:12 Because of this the sovereign was enraged and very wroth, and gave orders to destroy all the wise ones of Babel.

Dan 2:13 So the decree went out, and they began killing the wise ones. And they sought Dani'el and his companions, to kill them.

Dan 2:14 Then with counsel and wisdom Dani'el answered Aryok, the chief of the sovereign's guard, who had gone out to kill the wise ones of Babel –

Dan 2:15 he answered and said to Aryok the sovereign's officer, "Why is the decree from the sovereign so urgent?" So Aryok made the decision known to Dani'el.

Dan 2:16 And Dani'el went in and asked the sovereign to give him time, and he would show the sovereign the interpretation.

Dan 2:17 Then Dani'el went to his house, and made the decision known to Hananyah, Misha'el, and Azaryah, his companions,

Dan 2:18 to seek compassion from the Elah of the heavens concerning this secret, so that Dani'el and his companions should not perish with the rest of the wise ones of Babel.

Dan 2:19 Then the secret was revealed to Dani'el in a night vision, and Dani'el blessed the Elah of the heavens.

Dan 2:20 Dani'el responded and said, "Blessed be the Name of Elah forever and ever, for wisdom and might are His.

Dan 2:21 "And He changes the times and the seasons. He removes sovereigns and raises up sovereigns. He gives wisdom to the wise and knowledge to those who possess understanding.

Dan 2:22 "He reveals deep and secret matters. He knows what is in the darkness, and light dwells with Him.

Dan 2:23 "I thank You and praise You, O Elah of my fathers. You have given me wisdom and might, and have now made known to me what we asked of You, for You have made known to us the sovereign's matter."

Dan 2:24 So Dani'el went to Aryok, whom the sovereign had appointed to destroy the wise ones of Babel. He went and said this to him, "Do not destroy the wise ones of Babel. Bring me in before the sovereign, and I shall show the interpretation to the sovereign."

Dan 2:25 Then Aryok brought Dani'el in a hurry before the sovereign, and said thus to him, "I have found a man among the sons of the exile of Yehudah, who does make known to the sovereign the interpretation."

Dan 2:26 The sovereign answered and said to Dani'el, whose name was Bëlteshatstsar, "Are you able to make known to me the dream which I have seen, and its interpretation?"

Dan 2:27 Dani'el answered before the sovereign, and said, "The secret which the sovereign is asking – the wise ones, the astrologers, the magicians, and the diviners are unable to show it to the sovereign.

Dan 2:28 "But there is an Elah in the heavens who reveals secrets, and He has made known to King Nebukadnetstsar what is to be in the latter days. Your dream, and the visions of your head upon your bed, were these:

Dan 2:29 "As for you, O sovereign, on your bed your thoughts came up: What is going to take place after this. And He who reveals secrets has made known to you what shall be after this.

Dan 2:30 "As for me, this secret has not been revealed to me because I have more wisdom than anyone living, but for our sakes who make known the interpretation to the sovereign, and that you should know the thoughts of your heart.

Dan 2:31 "You, O sovereign, were looking on, and saw a great image! This great image, and its brightness excellent, was standing before you, and its form was awesome.

Dan 2:32 "This image's head was of fine gold, its chest and arms of silver, its belly and thighs of bronze,

Dan 2:33 its legs of iron, its feet partly of iron and partly of clay.

Dan 2:34 "You were looking on, until a stone was cut out without hands, and it smote the image on its feet of iron and clay, and broke them in pieces.

Dan 2:35 "Then the iron, the clay, the bronze, the silver, and the gold were crushed together, and became like chaff from the summer threshing-floors. And the wind took them away so that no trace of them was found. And the stone that smote the image became a great mountain and filled all the earth.

Dan 2:36 "This is the dream, and its interpretation we declare before the sovereign.

Dan 2:37 "You, O sovereign, are a King of sovereigns. For the Elah of the heavens has given you a reign, power, and strength, and preciousness,

Dan 2:38 and wherever the children of men dwell, or the beasts of the field and the birds of the heavens, He has given them into your hand, and

has made you ruler over them all. You are the head of gold.

Dan 2:39 “And after you rises up another reign lower than yours, and another third reign of bronze that rules over all the earth.

Dan 2:40 “And the fourth reign is as strong as iron, because iron crushes and shatters all. So, like iron that breaks in pieces, it crushes and breaks all these.

Dan 2:41 “Yet, as you saw the feet and toes, partly of potter’s clay and partly of iron, the reign is to be divided. But some of the strength of the iron is to be in it, because you saw the iron mixed with muddy clay.

Dan 2:42 “And as the toes of the feet were partly of iron and partly of clay, so the reign is partly strong and partly brittle.

Dan 2:43 “And as you saw iron mixed with muddy clay, they are mixing themselves with the seed of men, but they are not clinging to each other, even as iron does not mix with clay.

Dan 2:44 “And in the days of these sovereigns the Elah of the heavens shall set up a reign which shall never be destroyed, nor the reign pass on to other people – it crushes and puts to an end all these reigns, and it shall stand forever.

Dan 2:45 “Because you saw that the stone was cut out of the mountain without hands, and that it crushed the iron, the bronze, the clay, the silver, and the gold, the great Elah has made known to the sovereign what shall be after this. And the dream is true, and its interpretation is trustworthy.”

Dan 2:46 Then King Neḅuḳaḏnetstsar fell on his face, and did obeisance before Dani’ël, and gave orders to present to him an offering and incense.

Dan 2:47 The sovereign answered Dani’ël, and said, “Truly your Elah is the Elah of elahin, the Master of sovereigns, and a revealer of secrets, since you were able to reveal this secret.”

Dan 2:48 Then the sovereign made Dani’ël great and gave him many great gifts, and made him ruler

over all the province of Baḅel, and chief of the nobles, over all the wise ones of Baḅel.

Dan 2:49 And Dani’ël asked of the sovereign, and he set Shadraq, Mëyshak, and Abëḏ-Neḡo over the work of the province of Baḅel, and Dani’ël in the gate of the sovereign.

Dan 3:1 Neḅuḳaḏnetstsar the sovereign made an image of gold, whose height was sixty cubits and its width six cubits. He set it up in the plain of Dura, in the province of Baḅel.

Dan 3:2 And King Neḅuḳaḏnetstsar sent word to gather together the viceroys, the nobles, and the governors, the counsellors, the treasurers, the judges, the magistrates, and all the officials of the provinces, to come to the dedication of the image which King Neḅuḳaḏnetstsar had set up.

Dan 3:3 Then the viceroys, the nobles, and the governors, the counsellors, the treasurers, the judges, the magistrates, and all the officials of the provinces gathered together for the dedication of the image that King Neḅuḳaḏnetstsar had set up. And they stood before the image that Neḅuḳaḏnetstsar had set up.

Dan 3:4 Then a herald loudly proclaimed, “To you it is commanded, O peoples, nations, and languages, Dan 3:5 that as soon as you hear the sound of the horn, the flute, the zither, the lyre, the harp, the pipes, and all kinds of instruments, you shall fall down and do obeisance to the gold image that King Neḅuḳaḏnetstsar has set up.

Dan 3:6 “And whoever does not fall down and do obeisance is immediately thrown into the midst of a burning furnace of fire.”

Dan 3:7 So as soon as all the people heard the sound of the horn, the flute, the zither, the lyre, the harp, all kinds of instruments, all the people, nations, and languages fell down and did obeisance to the gold image that King Neḅuḳaḏnetstsar had set up.

Dan 3:8 Thereupon, at that time, certain Chaldeans came forward and accused the Yehuḏim (Jews).

Dan 3:9 They spoke and said to King

Neḅuḱaḍnetstsar, "O sovereign, live forever!

Dan 3:10 "You, O sovereign, have made a decree that everyone who hears the sound of the horn, the flute, the zither, the lyre, the harp, the pipes, and all kinds of instruments, shall fall down and do obeisance to the gold image,

Dan 3:11 and whoever does not fall down and do obeisance is thrown into the midst of a burning furnace of fire.

Dan 3:12 "There are certain Yehudim (Jews) whom you have set over the work of the province of Babel: Shaḍrak, Mëyshak, and Abëḍ-Neḡo. These men, O sovereign, pay no heed to you. They do not serve your elahin, and they are not doing obeisance to the gold image which you have set up."

Dan 3:13 Then Neḅuḱaḍnetstsar, in rage and wrath, gave orders to bring Shaḍrak, Mëyshak, and Abëḍ-Neḡo. Then they brought these men before the sovereign.

Dan 3:14 Neḅuḱaḍnetstsar spoke and said to them, "Is it true, Shaḍrak, Mëyshak, and Abëḍ-Neḡo, that you do not serve my elahin, and you do not do obeisance to the gold image which I have set up?

Dan 3:15 "Now if you are ready when you hear the sound of the horn, the flute, the zither, the lyre, the harp, the pipes, and all kinds of instruments, and you fall down and do obeisance to the image which I have made, good! But if you do not do obeisance, you are immediately thrown into the midst of a burning furnace of fire. And who is the elah who does deliver you from my hands?"

Dan 3:16 Shaḍrak, Mëyshak, and Abëḍ-Neḡo answered and said to the sovereign, "O Neḅuḱaḍnetstsar, we have no need to answer you in this matter.

Dan 3:17 "For if so, our Elah whom we serve is able to deliver us from the burning furnace of fire and from your hand, O sovereign – He does deliver!

Dan 3:18 "But if not, let it be known to you, O sovereign, that we do not serve your elahin, nor do

we do obeisance to the gold image which you have set up."

Dan 3:19 Then Neḅuḱaḍnetstsar was filled with wrath, and the expression on his face changed toward Shaḍrak, Mëyshak, and Abëḍ-Neḡo. He responded and gave orders that they heat the furnace seven times more than it was usual to heat it.

Dan 3:20 And he commanded some of the strongest men of his army to bind Shaḍrak, Mëyshak, and Abëḍ-Neḡo, and throw them into the burning furnace of fire.

Dan 3:21 So these men were bound in their coats, their trousers, and their turbans, and their other garments, and were thrown into the midst of the burning furnace of fire.

Dan 3:22 Thereupon, because the sovereign's order was urgent, and the furnace exceedingly hot, the flame of the fire killed those men who took up Shaḍrak, Mëyshak, and Abëḍ-Neḡo.

Dan 3:23 And these three men, Shaḍrak, Mëyshak, and Abëḍ-Neḡo, fell down bound into the midst of the burning furnace of fire.

Dan 3:24 Then King Neḅuḱaḍnetstsar was amazed, and stood up in haste and spoke and said to his counsellors, "Did we not throw three men bound into the midst of the fire?" They answered and said to the sovereign, "Certainly, O sovereign."

Dan 3:25 He answered and said, "Look! I see four men loose, walking in the midst of the fire. And they are not hurt, and the form of the fourth is like the Son of Elah."

Dan 3:26 Then Neḅuḱaḍnetstsar went near the mouth of the burning furnace of fire. He spoke and said, "Shaḍrak, Mëyshak, and Abëḍ-Neḡo, servants of the Most High Elah, come out, and come here." Then Shaḍrak, Mëyshak, and Abëḍ-Neḡo came from the midst of the fire.

Dan 3:27 And the viceroys, the nobles, and the governors, and the sovereign's counsellors gathered together, seeing these men on whose bodies the fire had no power, and the hair of their

head was not singed nor were their garments changed, nor did the smell of fire come on them. Dan 3:28 Neḅuḱaḍnetstsar responded and said, “Blessed be the Elah of Shaḍrak, Měyshak, and Aḅḏ-Neḡo, who sent His Messenger and delivered His servants who trusted in Him, and changed the sovereign’s order, and gave up their bodies, that they should not serve nor do obeisance to any elah except their own Elah!

Dan 3:29 “Therefore I make a decree that whoever of any people, nation, or language who speaks any wrong against the Elah of Shaḍrak, Měyshak, and Aḅḏ-Neḡo, his limbs shall be taken, and his house made a dunghill, because there is no other Elah who is able to deliver like this.”

Dan 3:30 Then the sovereign promoted Shaḍrak, Měyshak, and Aḅḏ-Neḡo in the province of Baḅel.

Dan 4:1 Neḅuḱaḍnetstsar the sovereign, to all peoples, nations and languages that dwell in all the earth: Peace be increased to you.

Dan 4:2 I thought it good to declare the signs and wonders which the Most High Elah has worked for me.

Dan 4:3 How great are His signs, and how mighty His wonders! His reign is an everlasting reign, and His rulership is from generation to generation.

Dan 4:4 I, Neḅuḱaḍnetstsar, was at rest in my house, and prospering in my palace.

Dan 4:5 I saw a dream and it frightened me, and the thoughts on my bed and the visions of my head alarmed me.

Dan 4:6 So I issued a decree to bring in all the wise ones of Baḅel before me, to make known to me the interpretation of the dream.

Dan 4:7 So the magicians, the astrologers, the Chaldeans, and the diviners came in, and I related the dream to them, but its interpretation they did not make known to me.

Dan 4:8 And at last Dani’el, whose name is Bēlteshatstsar, according to the name of my elah, came before me. In him is the Spirit [Ruach רוח] of

the Holy Elah. So I related the dream to him, saying,

Dan 4:9 “Bēlteshatstsar, chief of the magicians, because I know that the Spirit [Ruach רוח] of the Holy Elah is in you, and no secret is too difficult for you, explain to me the visions of my dream that I have seen, and its interpretation.

Dan 4:10 “Now the visions of my head on my bed were these: I looked, and saw a tree in the midst of the earth, and its height great.

Dan 4:11 “The tree became great and strong, and its height reached to the heavens, and it was visible to the ends of all the earth.

Dan 4:12 “Its leaves were lovely, and its fruit plenty, and in it was food for all. The beasts of the field found shade under it, and the birds of the heavens dwelt in its branches, and all flesh was fed from it.

Dan 4:13 “In the visions of my head on my bed, I looked and saw a Watcher, even a Holy one, coming down from the heavens.

Dan 4:14 “He cried aloud and said this, ‘Hew down the tree and cut off its branches, strip off its leaves and scatter its fruit. Let the beasts flee from under it, and the birds from its branches.

Dan 4:15 ‘But leave the stump of its roots in the earth, even with a band of iron and bronze, in the tender grass of the field. And let it be wet with the dew of the heavens, and let his portion be with the beasts on the grass of the earth.

Dan 4:16 ‘Let his heart be changed from man’s, let him be given the heart of a beast, and seven times pass over him.

Dan 4:17 ‘This matter is by the decree of the watchers, and the command by the word of the Holy ones, so that the living know that the Most High is ruler in the reign of men, and gives it to whomever He wishes, and sets over it the lowest of men.’

Dan 4:18 “This dream have I seen, I, King Neḅuḱaḍnetstsar. And you, Bēlteshatstsar, reveal its interpretation, since all the wise ones of my

reign are unable to make known to me the interpretation. But you are able, for the Spirit [Ruach רוח] of the Holy Elah is in you.”

Dan 4:19 Then Dani'el, whose name was Bêlteshatstsar, was stunned for a short time, and his thoughts alarmed him. The sovereign responded and said, “Bêlteshatstsar, do not let the dream or its interpretation alarm you.” Bêlteshatstsar answered and said, “My master, the dream is to those who hate you, and its interpretation to your enemies!

Dan 4:20 “The tree you saw, which became great and strong, whose height reached to the heavens and was visible to all the earth,

Dan 4:21 whose leaves were lovely and its fruit plenty, and in it was food for all, under which the beasts of the field dwelt, and on whose branches the birds of the heavens sat –

Dan 4:22 it is you, O sovereign, for you have become great and strong. And your greatness has grown, and has reached to the heavens and your rulership to the end of the earth.

Dan 4:23 “And as the sovereign saw a Watcher, even a Holy one, coming down from the heavens, and he said, ‘Hew down the tree and destroy it, but leave the stump of its roots in the earth, even with a band of iron and bronze in the tender grass of the field. And let it be wet with the dew of the heavens, and let his portion be with the beasts of the field, till seven times pass over him’

Dan 4:24 this is the interpretation, O sovereign, and this is the decree of the Most High, which has come upon my master the sovereign:

Dan 4:25 “That you are going to be driven away from men, and your dwelling be with the beasts of the field, and you be given grass to eat like oxen, and you be wetted with the dew of the heavens, and seven times pass over you, till you know that the Most High is ruler in the reign of men, and that He gives it to whomever He wishes.

Dan 4:26 “And they that gave the command to leave the stump of its roots of the tree: your reign

remains yours, from the time you come to know that the heavens are ruling.

Dan 4:27 “Therefore, O sovereign, let my counsel be acceptable to you, and break off your sins by righteousness, and your crookednesses by showing favour to the poor – your prosperity might be extended.”

Dan 4:28 All this came upon King Nebukadnetstsar.

Dan 4:29 At the end of the twelve months he was walking about the palace of the reign of Babel.

Dan 4:30 The sovereign spoke and said, “Is not this great Babel, which I myself have built, for the house of the reign, by the might of my power and for the esteem of my splendour?”

Dan 4:31 The word was still in the sovereign’s mouth, when a voice fell from the heavens, “King Nebukadnetstsar, to you it is spoken: the reign has been taken away from you,

Dan 4:32 and you are driven away from men, and your dwelling is to be with the beasts of the field. You are given grass to eat like oxen, and seven seasons shall pass over you, until you know that the Most High is ruler in the reign of men, and He gives it to whomever He wishes.”

Dan 4:33 In that hour the word was executed on Nebukadnetstsar, and he was driven from men and he ate grass like oxen, and his body was wet with the dew of the heavens till his hair had grown like eagles’ feathers and his nails like birds’ claws.

Dan 4:34 And at the end of the days I, Nebukadnetstsar, lifted my eyes to the heavens, and my understanding returned to me. And I blessed the Most High and praised and made Him great who lives forever, whose rule is an everlasting rule, and His reign is from generation to generation.

Dan 4:35 And all the inhabitants of the earth are of no account, and He does as He wishes with the host of the heavens and among the inhabitants of the earth. And there is none to strike against His hand or say to Him, “What have You done?”

Dan 4:36 At the same time my understanding returned to me, and for the preciousness of my reign, my esteem and splendour were returning to me. And my counsellors and nobles sought me out, and I was re-established to my reign, and excellent greatness was added to me.

Dan 4:37 Now I, Nebukadnetstsar, am praising and exalting and esteeming the King of the heavens, for all His works are truth, and His ways right. And those who walk in pride He is able to humble.

Dan 5:1 Bëlshatstsar the sovereign made a great feast for a thousand of his great men, and drank wine in the presence of the thousand.

Dan 5:2 While tasting the wine, Bëlshatstsar gave orders to bring the gold and silver vessels which his father Nebukadnetstsar had taken from the Hëkal which had been in Yerushalayim, that the sovereign and his great men, his wives, and his concubines could drink from them.

Dan 5:3 Then they brought the gold vessels that had been taken from the Hëkal of the House of Elah which had been in Yerushalayim. And the sovereign and his great men, his wives, and his concubines drank out of them.

Dan 5:4 They drank wine, and praised the elahin of gold, and of silver, of bronze, of iron, of wood and of stone.

Dan 5:5 At that moment the fingers of a man's hand appeared and wrote opposite the lampstand on the plaster of the wall of the sovereign's palace. And the sovereign saw the part of the hand that wrote.

Dan 5:6 Then the sovereign's colour changed, and his thoughts alarmed him, so that the joints of his hips were loosened and his knees knocked against each other.

Dan 5:7 The sovereign called loudly to bring in the astrologers, the Chaldeans, and the diviners. The sovereign spoke and said to the wise ones of Babel, "Whoever reads this writing, and shows me its interpretation, is robed in purple and has a chain of

gold around his neck, and shall be the third ruler in the reign."

Dan 5:8 So all the sovereign's wise ones came, but they were unable to read the writing, or to make known its interpretation to the sovereign.

Dan 5:9 Then King Bëlshatstsar was greatly alarmed, and his colour changed, and his great men were puzzled.

Dan 5:10 The sovereigness, because of the words of the sovereign and his great men, came to the banquet hall. And the sovereigness spoke and said, "O sovereign, live forever! Do not let your thoughts alarm you, nor let your colour change.

Dan 5:11 "There is a man in your reign in whom is the Spirit [Ruach רוח] of the Holy Elah. And in the days of your father, light and understanding and wisdom, like the wisdom of the elahin, were found in him. And King Nebukadnetstsar your father, your father the sovereign, made him chief of the magicians, astrologers, Chaldeans, and diviners, Dan 5:12 because an excellent Spirit [Ruach רוח], knowledge and understanding, interpreting dreams, and explaining riddles, and solving difficult problems were found in this Dani'el, whom the sovereign named Bëlteshatstsar. Now let Dani'el be called, and let him show the interpretation."

Dan 5:13 So Dani'el was brought in before the sovereign. The sovereign spoke and said to Dani'el, "Are you that Dani'el who is one of the sons of the exile from Yehudah, whom my father the sovereign brought from Yehudah?

Dan 5:14 "I have heard of you, that the Spirit [Ruach רוח] of Elah is in you, and that light and understanding and excellent wisdom are found in you.

Dan 5:15 "And the wise ones, the astrologers, have been brought in before me, that they should read this writing and make known to me its interpretation, but they were unable to show the interpretation of the word.

Dan 5:16 "And I myself have heard of you, that you are able to give interpretations and to solve

difficult problems. Now if you are able to read the writing and make known its interpretation to me, you are to be robed in purple and have a chain of gold around your neck, and shall be the third ruler in the reign."

Dan 5:17 Then Dani'el answered and said before the sovereign, "Let your gifts be for yourself, and give your rewards to another. Yet I shall read the writing to the sovereign, and make known the interpretation to him.

Dan 5:18 "O sovereign, the Most High Elah gave Nebukadnetstsar your father a reign and greatness, and preciousness and esteem.

Dan 5:19 "And because of the greatness which He gave him, all peoples, nations, and languages trembled and feared before him. Whomever he wished he executed, and whomever he wished he kept alive, and whomever he wished he raised up, and whomever he wished he made low.

Dan 5:20 "But when his heart was lifted up, and his Spirit [Ruach רוח] was so strong as to act proudly, he was put down from his throne of reign, and they took his preciousness from him.

Dan 5:21 "Then he was driven from the sons of men, and his heart was made like the beasts, and his dwelling was with the wild donkeys. He was given grass to eat like oxen, and his body was wet with the dew of the heavens, till he knew that the Most High Elah is ruler in the reign of men, and He sets up over it whomever He wishes.

Dan 5:22 "And you his son, Bëlshatstsar, have not humbled your heart, although you knew all this.

Dan 5:23 "And you have lifted yourself up against the Master of the heavens. And they brought before you the vessels of His house, and you and your great men, your wives and your concubines, have been drinking wine from them. And you have praised the elahin of silver, and of gold, of bronze, of iron, of wood, and of stone, which neither see nor hear nor know. But the Elah who holds your breath in His hand and owns all your ways, you have not made great.

Dan 5:24 "Then the part of the hand was sent from Him, and this writing was inscribed.

Dan 5:25 "And this is the writing that was inscribed: MENĖ, MENĖ, TEQĖL, UPHARSIN.

Dan 5:26 "This is the interpretation of each word: MENĖ – Elah has numbered your reign, and put an end to it.

Dan 5:27 "TEQĖL – You have been weighed on the scales, and found lacking.

Dan 5:28 "PERES – Your reign has been divided, and given to the Medes and Persians."

Dan 5:29 Then Bëlshatstsar gave orders, and they robed Dani'el in purple and put a chain of gold around his neck, and they proclaimed concerning him that he is the third ruler in the reign.

Dan 5:30 In that night Bëlshatstsar, King of the Chaldeans, was slain.

Dan 5:31 And Dareyawesh the Mede took over the reign, being about sixty- two years old.

Dan 6:1 It pleased Dareyawesh to appoint over the reign one hundred and twenty viceroys, to be over all the reign,

Dan 6:2 and over them three governors, of whom Dani'el was one, so that these viceroys should give account to them, and the sovereign suffer no loss.

Dan 6:3 Then this Dani'el distinguished himself above the governors and viceroys, because an excellent Spirit [Ruach רוח] was in him. And the sovereign planned to appoint him over all the reign.

Dan 6:4 Then the governors and viceroys sought to find occasion against Dani'el concerning the reign. But they were unable to find occasion or corruption, because he was steadfast, and no negligence or corruption was found in him.

Dan 6:5 Then these men said, "We shall not find any occasion against this Dani'el unless we find it against him concerning the law of his Elah."

Dan 6:6 Then these governors and viceroys tumultuously gathered before the sovereign, and said this to him, "King Dareyawesh, live forever!

Dan 6:7 "All the governors of the reign, the nobles and viceroys, the counsellors and advisors, have consulted together to establish a royal decree and to make a strong interdict, that whoever petitions any elah or man for thirty days, except you, O sovereign, is thrown into the den of lions.

Dan 6:8 "Now, O sovereign, establish the interdict and sign the writing, so that it is not to be changed, according to the law of the Medes and Persians, which does not pass away."

Dan 6:9 So King Dareyawesh signed the written interdict.

Dan 6:10 And Dani'el, when he knew that the writing was signed, went home and in his upper room with his windows open toward Yerushalayim he knelt down on his knees three times a day, and prayed and gave thanks before his Elah, as he had done before.

Dan 6:11 Then these men tumultuously gathered and found Dani'el praying and entreating before his Elah.

Dan 6:12 Then they approached the sovereign, and spoke concerning the sovereign's interdict, "Have you not signed a interdict that every man who petitions any elah or man within thirty days, except you, O sovereign, is thrown into the den of lions?" The sovereign answered and said, "The word is certain, according to the law of the Medes and Persians, which does not pass away."

Dan 6:13 Then they answered and said before the sovereign, "Dani'el, who is one of the sons of the exile from Yehudah, pays no heed to you, O sovereign, nor for the interdict that you have signed, but makes his petition three times a day."

Dan 6:14 Then the sovereign, when he heard these words, was greatly displeased with himself, and set his heart on Dani'el to deliver him. And he laboured till the going down of the sun to deliver him.

Dan 6:15 Then these men tumultuously gathered before the sovereign, and said to the sovereign, "Know, O sovereign, that it is the law of the Medes

and Persians that any interdict or decree which the sovereign establishes is not to be changed."

Dan 6:16 Then the sovereign gave orders, and they brought Dani'el and threw him into the den of lions. But the sovereign spoke and said to Dani'el, "Your Elah, whom you serve continually, He Himself delivers you."

Dan 6:17 And a stone was brought and laid on the mouth of the den, and the sovereign sealed it with his own signet and with the signets of his great men, that the situation concerning Dani'el might not be changed.

Dan 6:18 And the sovereign went to his palace and spent the night fasting. And no entertainment was brought before him, and his sleep fled from him.

Dan 6:19 Then the sovereign rose up very early in the morning and hurried to the den of lions.

Dan 6:20 And when he came to the den, he called with a grieved voice to Dani'el. The sovereign spoke and said to Dani'el, "Dani'el, servant of the living Elah, has your Elah, whom you serve continually, been able to deliver you from the lions?"

Dan 6:21 Then Dani'el said to the sovereign, "O sovereign, live forever!

Dan 6:22 "My Elah has sent His messenger and has shut the lions' mouths, and they did not harm me, because I was found innocent before Him. And also before you, O sovereign, I have done no harm."

Dan 6:23 Then the sovereign was very glad and gave orders that Dani'el be taken up out of the den. And Dani'el was taken up out of the den, and no harm was found on him, because he trusted in his Elah.

Dan 6:24 And the sovereign gave orders and they brought those men who had accused Dani'el, and they threw them, their children, and their wives into the den of lions. And the lions overpowered them, and broke all their bones in pieces before they reached the floor of the den.

Dan 6:25 Then King Dareyawesh wrote to all peoples, nations, and languages that dwell in all the earth: "Peace be increased to you.

Dan 6:26 "From before me is made a decree that throughout every rule of my reign men are to tremble and fear before the Elah of Dani'el, for He is the living Elah, and steadfast forever. And His reign is one which is not destroyed, and His rule is unto the end.

Dan 6:27 "He delivers and rescues, and He works signs and wonders in the heavens and on earth, for He has delivered Dani'el from the power of the lions."

Dan 6:28 And this Dani'el prospered in the reign of Dareyawesh and in the reign of Koresh the Persian.

Dan 7:1 In the first year of Bēlshatstsar King of Babel, Dani'el had a dream and visions of his head on his bed. Then he wrote down the dream, giving a summary of the matters.

Dan 7:2 Dani'el spoke and said, "I was looking in my vision by night and saw the four winds of the heavens stirring up the Great Sea.

Dan 7:3 "And four great beasts came up from the sea, different from one another.

Dan 7:4 "The first was like a lion, and had eagle's wings. I was looking until its wings were plucked off, and it was lifted up from the earth and made to stand on two feet like a man, and it was given a man's heart.

Dan 7:5 "And see, another beast, a second, like a bear. And it was raised up on one side, and had three ribs in its mouth between its teeth. And they said this to it, 'Arise, devour much flesh!'

Dan 7:6 "After this I looked and saw another, like a leopard, which had on its back four wings of a bird. The beast also had four heads, and rule was given to it.

Dan 7:7 "After this I looked in the night visions and saw a fourth beast, fearsome and burly, exceedingly strong. And it had great iron teeth. It devoured and crushed, and trampled down the rest

with its feet. And it was different from all the beasts that were before it, and it had ten horns.

Dan 7:8 "I was thinking about the horns, then saw another horn, a little one, coming up among them, and three of the first horns were plucked out by the roots before it. And see, eyes like the eyes of a man were in this horn, and a mouth speaking great words.

Dan 7:9 "I was looking until thrones were set up, and the Ancient of Days was seated. His garment was white as snow, and the hair of His head was like clean wool, His throne was flames of fire, its wheels burning fire.

Dan 7:10 "A stream of fire was flowing and coming forth from His presence, and a thousand thousands served Him, and ten thousand times ten thousand stood before Him, the Judge was seated, and the books were opened.

Dan 7:11 "I was looking. Then, because of the sound of the great words which the horn was speaking, I was looking until the beast was slain, and its body destroyed and given to the burning fire,

Dan 7:12 and the rest of the beasts had their rule taken away. But a lengthening of life was given to them, for a season and a time.

Dan 7:13 "I was looking in the night visions and saw One like the Son of Enosh, coming with the clouds of the heavens! And He came to the Ancient of Days, and they brought Him near before Him.

Dan 7:14 "And to Him was given rulership and preciousness and a reign, that all peoples, nations, and languages should serve Him. His rule is an everlasting rule which shall not pass away, and His reign that which shall not be destroyed.

Dan 7:15 "As for me, Dani'el, my Spirit [Ruach רוח] was pierced within my body, and the visions of my head alarmed me.

Dan 7:16 "I drew near to one of those who stood by, and asked him the certainty of all this. And he spoke to me and made known to me the interpretation of the matters:

Dan 7:17 'These great beasts, which are four, are four sovereigns which rise up from the earth.

Dan 7:18 'Then the Holy ones of the Most High shall receive the reign, and possess the reign forever, even forever and ever.'

Dan 7:19 "Then I desired for certainty concerning the fourth beast, which was different from all the others, very fearsome, with its teeth of iron and its nails of bronze, which devoured, crushed, and trampled down the rest with its feet,

Dan 7:20 and concerning the ten horns that were on its head, and of the other horn that came up, before which three fell – this horn which had eyes and a mouth which spoke great words, whose appearance was greater than his fellows.

Dan 7:21 "I was looking, and this horn was fighting against the Holy ones, and was prevailing against them,

Dan 7:22 until the Ancient of Days came, and right-ruling was given to the Holy ones of the Most High, and the time came and the Holy ones took possession of the reign.

Dan 7:23 "This is what he said, 'The fourth beast is the fourth reign on earth, which is different from all other reigns, and it devours all the earth, tramples it down and crushes it.

Dan 7:24 'And the ten horns are ten sovereigns from this reign. They shall rise, and another shall rise after them, and it is different from the first ones, and it humbles three sovereigns,

Dan 7:25 and it speaks words against the Most High, and it wears out the Holy ones of the Most High, and it intends to change appointed times and law, and they are given into its hand for a time and times and half a time.

Dan 7:26 'But the Judgement shall sit, and they shall take away its rule, to cut off and to destroy, until the end.

Dan 7:27 'And the reign, and the rulership, and the greatness of the reigns under all the heavens, shall be given to the people, the Holy ones of the Most

High. His reign is an everlasting reign, and all rulerships shall serve and obey Him.'

Dan 7:28 "This is the end of the matter. As for me, Dani'el, my thoughts greatly alarmed me, and my colour changed. And I kept the matter in my heart."

Dan 8:1 In the third year of the reign of Bêlshatstsar the sovereign, a vision appeared to me, Dani'el, after the one that appeared to me the first time.

Dan 8:2 And I looked in the vision, and it came to be while I was looking, that I was in the citadel of Shushan, which is in the province of Ėylam. And I looked in the vision, and I was by the River Ulai.

Dan 8:3 And I lifted my eyes and looked and saw a ram standing beside the river, and it had two horns, and the two horns were high. And the one was higher than the other, and the higher one came up last.

Dan 8:4 I saw the ram pushing westward, and northward, and southward, so that no beast could stand before him, and there was no one to deliver from his hand, while he did as he pleased and became great.

Dan 8:5 And I was observing and saw a male goat came from the west, over the surface of all the earth, without touching the ground. And the goat had a conspicuous horn between his eyes.

Dan 8:6 And he came to the ram that had two horns, which I had seen standing beside the river, and ran at him in the rage of his power.

Dan 8:7 And I saw him come close to the ram, and he became embittered against him, and smote the ram, and broke his two horns. And there was no power in the ram to withstand him, but he threw him down to the ground and trampled on him. And there was no one to deliver the ram from his hand.

Dan 8:8 And the male goat became very great. But when he was strong, the large horn was broken, and in place of it four conspicuous ones came up toward the four winds of the heavens.

Dan 8:9 And from one of them came a little horn which became exceedingly great toward the south, and toward the east, and toward the Splendid Land.

Dan 8:10 And it became great, up to the host of the heavens. And it caused some of the host and some of the stars to fall to the earth, and trampled them down.

Dan 8:11 It even exalted itself as high as the Prince of the host. And it took that which is continual away from Him, and threw down the foundation of His Holy place.

Dan 8:12 And because of transgression, an army was given over to the horn to oppose that which is continual. And it threw the truth down to the ground, and it acted and prospered.

Dan 8:13 Then I heard a certain Holy one speaking. And another set- apart one said to that certain one who was speaking, "Till when is the vision, concerning that which is continual, and the transgression that lays waste, to make both the Holy place and the host to be trampled under foot?"

Dan 8:14 And he said to me, "For two thousand three hundred days, then that which is Holy shall be made right."

Dan 8:15 And it came to be, when I, Dani'el, had seen the vision, that I sought understanding, and see, before me stood one having the appearance of a mighty man.

Dan 8:16 And I heard a man's voice between the banks of Ulai, who called, and said, "Gabri'el, make this man understand the vision."

Dan 8:17 He then came near where I stood. And when he came I feared and I fell on my face, but he said to me, "Understand, son of man, for the vision is for the time of the end."

Dan 8:18 And, as he was speaking with me, I fell stunned upon my face to the ground, but he touched me, and made me stand up straight,

Dan 8:19 and said, "Look, I am making known to you what shall take place in the latter time of the wrath, for at the appointed time shall be the end.

Dan 8:20 "The ram which you saw, having two horns, are the sovereigns of Media and Persia.

Dan 8:21 "And the male goat is the King of Greece, and the large horn between its eyes is the first sovereign.

Dan 8:22 "And that it was broken and four stood up in its place: are four rulerships arising out of that nation, but not in its power.

Dan 8:23 "And in the latter time of their rule, when the transgressors have filled up their measure, a sovereign, fierce of face and skilled at intrigues, shall stand up.

Dan 8:24 "And his power shall be mighty, but not by his own power, and he shall destroy incredibly, and shall prosper and thrive, and destroy mighty men, and the Holy people.

Dan 8:25 "And through his skill he shall make deceit prosper in his hand, and hold himself to be great in his heart, and destroy many who are at ease, and even stand against the Prince of princes – yet without hand he shall be broken.

Dan 8:26 "And what was said in the vision of the evenings and mornings is truth. And hide the vision, for it is after many days."

Dan 8:27 And I, Dani'el, was stricken and became sick for days. Then I rose up and went about the sovereign's work. And I was amazed at the vision, but there was no understanding.

Dan 9:1 In the first year of Dareyawesh the son of Ahashwërosh, of the seed of the Medes, who was set up as sovereign over the reign of the Chaldeans –

Dan 9:2 in the first year of his reign I, Dani'el, observed from the Scriptures the number of the years, according to the word of **YêHôVâH (יהוה)** given to Yirmeyah the prophet, for the completion of the wastes of Yerushalayim would be seventy years.

Dan 9:3 So I set my face toward YĕHôVâH (יהוה) the Elohim (אלהים) to seek by prayer and supplications, with fasting, and sackcloth, and ashes.

Dan 9:4 And I prayed to YĕHôVâH (יהוה) my Elohim (אלהים), and made confession, and said, "O YĕHôVâH (יהוה), great and awesome Ēl, guarding the covenant and the kindness to those who love Him, and to those who guard His commands.

Dan 9:5 "We have sinned and did crookedness, and did wrong and rebelled, to turn aside from Your commands and from Your right-rulings.

Dan 9:6 "And we have not listened to Your servants the prophets, who spoke in Your Name to our sovereigns, our heads, and our fathers, and to all the people of the land.

Dan 9:7 "O YĕHôVâH (יהוה), to You is the righteousness, and to us the shame of face, as it is this day – to the men of Yehuḏah, to the inhabitants of Yerushalayim and all Yisra'el, those near and those far off in all the lands to which You have driven them, because of their trespass which they have trespassed against You.

Dan 9:8 "O Master, to us is the shame of face, to our sovereigns, to our heads, and to our fathers, because we have sinned against You.

Dan 9:9 "To YĕHôVâH (יהוה) our Elohim (אלהים) are the compassions and forgivenesses, for we have rebelled against Him.

Dan 9:10 "And we have not obeyed the voice of YĕHôVâH (יהוה) our Elohim (אלהים), to walk in His Torot, which He set before us through His servants the prophets.

Dan 9:11 "And all Yisra'el have transgressed Your Law, and turned aside, so as not to obey Your voice. So the curse and the oath written in the Law of Mosheh the servant of Elohim (אלהים) have been poured out on us, for we have sinned against Him.

Dan 9:12 "And He has confirmed His words, which He spoke against us and against our rulers who judged us, by bringing upon us great evil. For under all the heavens there has not been done like what was done to Yerushalayim. Dan 9:13 "As it is

written in the Law of Mosheh, all this evil has come upon us, and we have not entreated the face of YĕHôVâH (יהוה) our Elohim (אלהים), to turn back from our crookednesses, and to study Your truth.

Dan 9:14 "Hence YĕHôVâH (יהוה) has watched over the evil and has brought it upon us. For YĕHôVâH (יהוה) our Elohim (אלהים) is righteous in all the works which He has done, but we have not obeyed His voice.

Dan 9:15 "And now, O YĕHôVâH (יהוה) our Elohim (אלהים), who brought Your people out of the land of Mitsrayim with a strong hand, and made Yourself a Name, as it is this day – we have sinned, we have done wrong!

Dan 9:16 "O YĕHôVâH (יהוה), according to all Your righteousness, I pray, let Your displeasure and Your wrath be turned away from Your city Yerushalayim, Your Holy mountain. For, because of our sins, and because of the crookednesses of our fathers, Yerushalayim and Your people have become a reproach to all those around us.

Dan 9:17 "And now, our Elohim (אלהים), hear the prayer of Your servant, and his supplications, and for the sake of YĕHôVâH (יהוה) cause Your face to shine on Your set-apart place, which is laid waste.

Dan 9:18 "O my Elohim (אלהים), incline Your ear and hear. Open Your eyes and see our wastes, and the city which is called by Your Name. For we do not present our supplications before You because of our righteous deeds, but because of Your great compassions.

Dan 9:19 "O YĕHôVâH (יהוה), hear! O YĕHôVâH (יהוה), forgive! O YĕHôVâH (יהוה), listen and act! Do not delay for Your own sake, my Elohim (אלהים), for Your city and Your people are called by Your Name."

Dan 9:20 And while I was speaking, and praying, and confessing my sin and the sin of my people Yisra'el, and presenting my supplication before YĕHôVâH (יהוה) my Elohim (אלהים) for the Holy mountain of my Elohim (אלהים),

Dan 9:21 while I was still speaking in prayer, the man Gabri'el, whom I had seen in the vision at the beginning, came close to me, in swift flight about the time of the evening offering.

Dan 9:22 And he made me understand, and talked with me, and said, "O Dani'el, I have now come forth to make you wise concerning understanding.

Dan 9:23 "At the beginning of your supplications a word went out, and I have come to make it known, for you are greatly appreciated. So consider the word and understand the vision:

Dan 9:24 "Seventy weeks are decreed for your people and for your Holy city, to put an end to the transgression, and to seal up sins, and to cover crookedness, and to bring in everlasting righteousness, and to seal up vision and prophet, and to anoint the Most Holy.

Dan 9:25 "Know, then, and understand: from the going forth of the command to restore and build Yerushalayim until **Messiah (Mesiach מָשִׁיחַ)** the Prince is seven weeks and sixty-two weeks. It shall be built again, with streets and a trench, but in times of affliction.

Dan 9:26 "And after the sixty-two weeks **Messiah (Mesiach מָשִׁיחַ)** shall be cut off and have naught. And the people of a coming prince shall destroy the city and the set-apart place. And the end of it is with a flood. And wastes are decreed, and fighting until the end.

Dan 9:27 "And he shall confirm a covenant with many for one week. And in the middle of the week he shall put an end to slaughtering and meal offering. And on the wing of abominations he shall lay waste, even until the complete end and that which is decreed is poured out on the one who lays waste."

Dan 10:1 In the third year of Koresh King of Persia a word was revealed to Dani'el, whose name was called Bêlteshatstsar. And the word was true, and the conflict great. And he understood the word, and had understanding of the vision.

Dan 10:2 In those days I, Dani'el, was mourning three weeks of days.

Dan 10:3 I did not eat desirable food, and meat and wine did not come into my mouth, and I did not anoint myself at all, till the completion of three weeks of days.

Dan 10:4 And on the twenty-fourth day of the first month, while I was by the side of the great river, that is Hiddeqel,

Dan 10:5 then I lifted my eyes and looked and saw a certain man dressed in linen, whose loins were girded with gold of Uphaz!

Dan 10:6 And his body was like beryl, and his face like the appearance of lightning, and his eyes like torches of fire, and his arms and feet like polished bronze in appearance, and the sound of his words like the sound of a crowd.

Dan 10:7 And I, Dani'el, alone saw the vision, for the men who were with me did not see the vision, but a great trembling fell upon them, and they ran away to hide themselves.

Dan 10:8 So I was left alone when I saw this great vision, and no strength remained in me, for my comeliness was destroyed in me, and I retained no strength.

Dan 10:9 But I heard the sound of his words. And while I heard the sound of his words I was stunned lying with my face to the ground.

Dan 10:10 And see, a hand touched me, and set me trembling on my knees and on the palms of my hands.

Dan 10:11 And he said to me, "O Dani'el, man greatly appreciated, understand the words that I speak to you, and stand upright, for I have now been sent to you." And while he was speaking this word to me, I stood trembling.

Dan 10:12 And he said to me, "Do not fear, Dani'el, for from the first day that you set your heart to understand and to humble yourself before your **Elohim (אֱלֹהִים)**, your words were heard, and I have come because of your words.

Dan 10:13 “But the head of the rule of Persia withstood me twenty-one days. And see, Miḳa’ël, one of the chief heads, came to help me, for I had been left alone there with the sovereigns of Persia.

Dan 10:14 “And I have come to make you understand what is to befall your people in the latter days. For the vision is yet for days to come.”

Dan 10:15 And when he had spoken such words to me, I turned my face toward the ground and kept silent.

Dan 10:16 And see, one who looked like the sons of men touched my lips, and I opened my mouth and spoke and said to him who stood before me, “My master, because of the vision I have been seized with pains, and I have retained no strength.

Dan 10:17 “So how was this servant of my master able to speak with you, my master? As for me, no strength remains in me now, nor is any breath left in me.”

Dan 10:18 And again the one who looked like a man touched me and strengthened me.

Dan 10:19 And he said, “Do not fear, O man greatly appreciated! Peace be to you, be strong now, be strong!” So when he spoke to me I was strengthened, and said, “Let my master speak, for you have strengthened me.”

Dan 10:20 And he said, “Do you know why I have come to you? And now I return to fight with the head of Persia. And when I have left, see, the head of Greece shall come.

Dan 10:21 “But let me declare to you what is written in the Scripture of Truth, and there is no one supporting me against these, except Miḳa’ël your head.

Dan 11:1 “And in the first year of Dareyawesh the Mede, I myself stood up to support and protect him.

Dan 11:2 “And now I declare the truth to you: See, three more sovereigns are to arise in Persia, and the fourth is to become far richer than them all. And by his power, through his riches, he stirs up all against the rulership of Greece.

Dan 11:3 “And a mighty sovereign shall arise, and he shall rule with great authority, and do as he pleases.

Dan 11:4 “But when he has arisen, his rule shall be broken up and divided toward the four winds of the heavens, but not among his descendants nor according to his authority with which he ruled, because his rule shall be uprooted, even for others besides these.

Dan 11:5 “And a King of the South shall become strong, along with one of his princes who gains power over him and shall rule – his rule being a great rule.

Dan 11:6 “And at the end of years they shall join themselves together, and a daughter of the King of the South shall come to the King of the North to make an alliance. But she shall not retain the strength of her power, nor would he or his power stand. And she shall be given up, with those who brought her, and he who brought her forth, and he who supported her in those times.

Dan 11:7 “But from a branch of her roots one shall arise in his place, and he shall come into the defence and come into a stronghold of the King of the North, and shall act against them, and shall prevail,

Dan 11:8 and also their mighty ones, with their princes and their precious utensils of silver and gold he shall seize and bring to Mitsrayim. And he shall stand more years than the King of the North.

Dan 11:9 “Then he shall enter the reign of the King of the South, but shall return to his own land.

Dan 11:10 “But his sons shall stir themselves up, and assemble a great army. And he shall certainly come and overflow and pass through, then return to his stronghold, and be stirred up.

Dan 11:11 “Then the King of the South shall be enraged and go out to fight with him, with the King of the North, who shall raise a large army. But the army shall be given into the hand of his enemy,

Dan 11:12 and he shall capture the army, his heart being exalted. And he shall cause tens of thousands to fall, but not prevail.

Dan 11:13 "And the King of the North shall return and raise an army greater than the former, and certainly come at the end of some years with a great army and much supplies.

Dan 11:14 "And in those times many shall rise up against the King of the South, while some violent ones among your people exalt themselves to establish the vision, but they shall stumble.

Dan 11:15 "Then the King of the North shall come in and build a siege mound, and capture a city of strongholds. And the arms of the South shall not stand, nor his choice people, for there is no strength to stand.

Dan 11:16 "So his opponent shall do as he pleases – with no one standing against him – and stand in the Splendid Land with destruction in his hand.

Dan 11:17 "And he shall set his face to enter with the strength of his entire rule, and make an alliance with him. And he shall do so, and give him the daughter of women to corrupt her. But she shall not stand, neither be for him.

Dan 11:18 "Then he shall turn his face to the coastlands and capture many. But a ruler shall bring the reproach against them to an end. And with the reproach removed, he shall turn back on him.

Dan 11:19 "Then he shall turn his face toward the strongholds of his own land, but shall stumble and fall, and not be found.

Dan 11:20 "And in his place one shall stand up who imposes taxes on the adorned city of the rule, but within a few days he is destroyed, but not in wrath or in battle.

Dan 11:21 "And in his place shall arise a despised one, to whom they shall not give the excellency of the rule. But he shall come in peaceably, and seize the rule by flatteries.

Dan 11:22 "And the arms of the flood shall be swept away from before him and be broken, and also the prince of the covenant.

Dan 11:23 "And after they joined him, he shall work deceit, and shall come up and become strong with a small nation.

Dan 11:24 "He shall enter peaceably, even into the richest places of the province, and do what his fathers have not done, nor his forefathers: distribute among them plunder and spoil and supplies, and devise his plots against the strongholds, but only for a time.

Dan 11:25 "And he shall stir up his power and his heart against the King of the South with a great army, and the King of the South shall be stirred up to battle with a very great and mighty army, but not stand, for they shall devise plots against him.

Dan 11:26 "And those who have been eating his food shall destroy him, and his army be swept away, and many fall down slain.

Dan 11:27 "And both these sovereigns' hearts are to do evil, and speak lies at the same table, but not prosper, for the end is still for an appointed time.

Dan 11:28 "Then he shall return to his land with much supplies, and his heart be against the Holy covenant. And he shall act, and shall return to his land.

Dan 11:29 "At the appointed time he shall return and go toward the south, but it shall not be like the former or the latter.

Dan 11:30 "For ships from Kittim shall come against him, and he shall lose heart, and shall return in rage against the Holy covenant, and shall act, and shall return and consider those who forsake the Holy covenant.

Dan 11:31 "And strong ones shall arise from him and profane the Holy place, the stronghold, and shall take away that which is continual, and set up the abomination that lays waste.

Dan 11:32 "And by flatteries he shall profane those who do wrong against the covenant, but the

people who know their **Elohim (אֱלֹהִים)** shall be strong, and shall act.

Dan 11:33 "And those of the people who have insight shall give understanding to many. And they shall stumble by sword and flame, by captivity and plundering, for days.

Dan 11:34 "And when they stumble, they shall be helped, a little help, but many shall join them, by flatteries.

Dan 11:35 "And some of those who have insight shall stumble, to refine them, and to cleanse them, and to make them white, until the time of the end, for it is still for an appointed time.

Dan 11:36 "And the sovereign shall do as he pleases, and exalt himself and show himself to be great above every mighty one, and speak incredible matters against the Ėl of mighty ones, and shall prosper until the wrath has been accomplished – for what has been decreed shall be done –

Dan 11:37 and have no regard for the mighty ones of his fathers nor for the desire of women, nor have regard for any mighty one, but exalt himself above them all.

Dan 11:38 "But in his place he shall give esteem to a mighty one of strongholds. And to a mighty one which his fathers did not know he shall give esteem with gold and silver, with precious stones and costly gifts.

Dan 11:39 "And he shall act against the strongest strongholds with a foreign mighty one, which he shall acknowledge. He shall increase in esteem and cause them to rule over many, and divide the land for gain.

Dan 11:40 "At the time of the end the King of the South shall push at him, and the King of the North rush against him like a whirlwind, with chariots, and with horsemen, and with many ships. And he shall enter the lands, and shall overflow and pass over,

Dan 11:41 and shall enter the Splendid Land, and many shall stumble, but these escape from his

hand: Edom, and Mo'ab, and the chief of the sons of Ammon.

Dan 11:42 "And he shall stretch out his hand against the lands, and the land of Mitsrayim shall not escape.

Dan 11:43 "And he shall rule over the treasures of gold and silver, and over all the riches of Mitsrayim, and Libyans and Kushites shall be at his steps.

Dan 11:44 "Then reports from the east and the north shall disturb him, and he shall go out with great wrath to destroy and put many under the ban,

Dan 11:45 and he shall pitch the tents of his palace between the seas and the splendid Holy mountain, but shall come to his end with none to help him.

Dan 12:1 "Now at that time Miḳa'el shall stand up, the great head who is standing over the sons of your people. And there shall be a time of distress, such as never was since there was a nation, until that time. And at that time your people shall be delivered, every one who is found written in the book,

Dan 12:2 and many of those who sleep in the dust of the earth wake up, some to everlasting life, and some to reproaches, everlasting abhorrence.

Dan 12:3 "And those who have insight shall shine like the brightness of the expanse, and those who lead many to righteousness like the stars forever and ever.

Dan 12:4 "But you, Dani'el, hide the words, and seal the book until the time of the end. Many shall diligently search and knowledge shall increase."

Dan 12:5 Then I, Dani'el, looked and saw two others standing, one on this bank of the river and the other on that bank.

Dan 12:6 And one said to the man dressed in linen, who was above the waters of the river, "How long until the end of these wonders?"

Dan 12:7 And I heard the man dressed in linen, who was above the waters of the river, and he held up his right hand and his left hand to the heavens, and swore by Him who lives forever, that it would

be for a time, times, and half a time. And when they have ended scattering the power of the Holy people, then all these shall be completed.

Dan 12:8 And I heard, but I did not understand, so I said, "My master, what is the latter end of these matters?"

Dan 12:9 And he said, "Go, Dani'el, for the words are hidden and sealed till the time of the end.

Dan 12:10 "Many shall be cleansed and made white, and refined. But the wrong shall do wrong – and none of the wrong shall understand, but those who have insight shall understand.

Dan 12:11 "And from the time that which is continual is taken away, and the abomination that lays waste is set up, is one thousand two hundred and ninety days.

Dan 12:12 "Blessed is he who is waiting earnestly, and comes to the one thousand three hundred and thirty-five days.

Dan 12:13 "But you, go your way till the end. And rest, and arise to your lot at the end of the days."

Hoshëa Outline

1. Adulterous Wife and Faithful Husband (1:1 - 3:5)

a. Hoshëa's Wife and Children (1:1 - 11)

b. The Adulterous Wife (2:1 - 23)

i. Israel's Adultery Rebuked (2:1 - 13)

ii. God's Mercy to Israel (2:14 - 23)

c. Hoshëa Redeems His Wife (3:1 - 5)

2. Adulterous Nation and Faithful God (4:1 - 14:9)

a. The Adulterous Nation (4:1 - 10:15)

i. God's Case against His People (4:1 - 19)

ii. Judgment on Israel and Judah (5:1 - 15)

iii. The Unrepentance of Israel and Judah (6:1 - 11)

iv. Ephraim's Iniquity (7:1 - 16)

v. Israel Will Reap the Whirlwind (8:1 - 14)

vi. Israel's Punishment (9:1 - 17)

vii. Retribution for Israel's Sin (10:1 - 15)

b. The Faithful God (11:1 - 14:9)

i. Out of Egypt I Called My Son (11:1 - 7)

ii. God's Love for Israel (11:8 - 12)

iii. A Reproof of Ephraim, Judah, and Ya'aqob (12:1 - 14)

iv. God's Anger against Israel (13:1 - 8)

v. Death and Resurrection (13:9 - 14)

vi. Judgment on Samaria (13:15 - 16)

vii. A Call to Repentance (14:1 - 3)

viii. A Promise of God's Blessing (14:4 - 9)

Hoshëa/Hoshea

Hos 1:1 The word of YēHôVâH (יהוה) that came to Hoshëa son of Be'eri, in the days of Uzziyah, Yotham, Aḥaz, and Hizqiyah, sovereigns of Yehuḏah, and in the days of Yarob'am son of Yo'ash, King of Yisra'el.

Hos 1:2 The beginning of the word of YēHôVâH (יהוה) with Hoshëa. And YēHôVâH (יהוה) said to Hoshëa, "Go, take yourself a woman of whoring and children of whoring, for the land has utterly whored away from YēHôVâH (יהוה)."

Hos 1:3 So he went and took Gomer, daughter of Diblayim, and she conceived and bore him a son.

Hos 1:4 And YēHôVâH (יהוה) said to him, "Call his name Yizre'el, for in a little while I shall revenge the bloodshed of Yizre'el on the house of Yēhu, and put an end to the reign of the house of Yisra'el.

Hos 1:5 "And it shall be in that day that I shall break the bow of Yisra'el in the Valley of Yizre'el."

Hos 1:6 And she conceived again and bore a daughter. And He said to him, "Call her name Lo-Ruḥamah, for no longer do I have compassion on the house of Yisra'el so as to forgive them at all.

Hos 1:7 "But I shall have compassion on the house of Yehuḏah and save them by YēHôVâH (יהוה) their

Elohim (אֱלֹהִים), and not save them by bow or by sword or battle, by horses or horsemen.”

Hos 1:8 And she weaned Lo-Ruḥamah, and conceived and bore a son,

Hos 1:9 then He said, “Call his name Lo-Ammi, for you are not My people, and I am not for you.

Hos 1:10 “Yet the number of the children of Yisra’el shall be as the sand of the sea, which is not measured nor counted. And it shall be in the place where it was said to them, ‘You are not My people,’ they shall be called, ‘You are the sons of the living Ēl.’

Hos 1:11 “And the children of Yehuḏah and the children of Yisra’el shall be gathered together, and appoint for themselves one head, and shall come up out of the earth, for great is the day of Yizre’el!

Hos 2:1 “Say to your brothers, ‘O my people,’ and to your sisters, ‘O, compassionate one.’

Hos 2:2 “Strive with your mother, strive, for she is not My wife, nor am I her Husband! Let her put away her whorings from her face, and her adulteries from between her breasts,

Hos 2:3 lest I strip her naked, and shall set her up as on the day she was born, and shall make her like a wilderness, and shall set her like a dry land, and shall put her to death with thirst.

Hos 2:4 “And I shall not have compassion on her children, for they are the children of whorings.

Hos 2:5 “For their mother has whored, she who conceived them has acted shamelessly. For she said, ‘I go after my lovers, who give me my bread and my water, my wool and my linen, my oil and my drink.’

Hos 2:6 “Therefore, see, I am hedging up your way with thorns, and I shall wall her in, so that she does not find her paths.

Hos 2:7 “And she shall pursue her lovers but not overtake them, and shall seek them but not find them. Then she shall say, ‘Let me go and return to my first husband, for then it was better for me than now.’

Hos 2:8 “And she did not acknowledge that I gave her grain, and new wine, and oil, and increased her silver and gold which they prepared for Ba’al.

Hos 2:9 “Therefore I shall turn back and shall take my grain in its time and My new wine in its season, and I shall take away My wool and My linen covering her nakedness.

Hos 2:10 “And now I shall uncover her shame before the eyes of her lovers, and no one shall deliver her from My hand.

Hos 2:11 “And I shall cause all her rejoicing, her festivals, her New Moons, and her Sabbaths, even all her appointed times, to cease,

Hos 2:12 and lay waste her vines and her fig trees, of which she has said, ‘these are my rewards that my lovers have given me.’ And I shall make them a forest, and the beasts of the field shall eat them.

Hos 2:13 “And I shall punish her for the days of the Ba’als to which she burned incense and adorned herself with her rings and jewelry, and went after her lovers, and forgot Me,” declares YĒHÔVÂH (יְהוָה).

Hos 2:14 “Therefore, see, I am alluring her, and shall lead her into the wilderness, and shall speak to her heart,

Hos 2:15 and give to her vineyards from there, and the Valley of Aḳor as a door of expectation. And there she shall respond as in the days of her youth, as in the day when she came up from the land of Mitsrayim.

Hos 2:16 “And it shall be, in that day,” declares YĒHÔVÂH (יְהוָה), “that you call Me ‘My Husband,’ and no longer call Me ‘My Ba’al.’

Hos 2:17 “And I shall remove the names of the Ba’als from her mouth, and they shall no more be remembered by their name.

Hos 2:18 “And in that day I shall make a covenant for them with the beasts of the field, and with the birds of the heavens, and with the creeping creatures of the ground, when bow, and sword, and battle I break from the earth. And I shall make them lie down in safety.

Hos 2:19 "And I shall take you as a bride unto Me forever, and take you as a bride unto Me in righteousness, and in right-ruling, and kindness and compassion.

Hos 2:20 "And I shall take you as a bride unto Me in trustworthiness, and you shall know YĕHôVâH (יְהוָה).

Hos 2:21 "And it shall be in that day that I answer," declares YĕHôVâH (יְהוָה), "that I answer the heavens, and they answer the earth,

Hos 2:22 and the earth answer the grain and the new wine and the oil, and they answer Yizre'el.

Hos 2:23 "And I shall sow her for Myself in the earth, and I shall have compassion on her who had not obtained compassion. And I shall say to those who were not My people, 'You are My people,' while they say, 'My Elohim (אֱלֹהִים)!' "

Hos 3:1 Then YĕHôVâH (יְהוָה) said to me, "Go again, love a woman loved by a friend, and an adulteress, according to the love of YĕHôVâH (יְהוָה) for the children of Yisra'el, though they are turning to other mighty ones and love their raisin cakes."

Hos 3:2 So I bought her for myself for fifteen pieces of silver, and one and one-half homers of barley.

Hos 3:3 And I said to her, "You are to remain with me many days, you are not to whore, nor become any man's, and so I shall also be towards you."

Hos 3:4 For many days the children of Yisra'el are to remain without sovereign and without prince, and without slaughtering, and without pillar, and without shoulder garment or house idols.

Hos 3:5 Afterward the children of Yisra'el shall return, and seek YĕHôVâH (יְהוָה) their Elohim (אֱלֹהִים), and Dawid their sovereign, and fear YĕHôVâH (יְהוָה) and His goodness, in the latter days.

Hos 4:1 Hear the word of YĕHôVâH (יְהוָה), you children of Yisra'el, for YĕHôVâH (יְהוָה) has a case against the inhabitants of the land: "For there is no truth or kindness or knowledge of Elohim (אֱלֹהִים) in the land.

Hos 4:2 "Swearing, and lying, and murdering, and stealing, and committing adultery have increased. And bloodshed follows bloodshed.

Hos 4:3 "Therefore the land mourns, and everyone living there languishes, with the beasts of the field and the birds of the heavens. And the fish of the sea are taken away.

Hos 4:4 "However, let no one strive or reprove another, for your people are like those striving with a priest.

Hos 4:5 "And you shall stumble in the day, and the prophet shall also stumble with you in the night. And I shall make your mother perish.

Hos 4:6 "My people have perished for lack of knowledge. Because you have rejected knowledge, I reject you from being priest for Me. Since you have forgotten the Law of your Elohim (אֱלֹהִים), I also forget your children.

Hos 4:7 "As they were increased, so they sinned against Me. My esteem they have changed into shame.

Hos 4:8 "They eat the sin of My people, and lift up their desire to their crookedness.

Hos 4:9 "And it shall be: like people, like priest. And I shall punish them for their ways, and reward them for their deeds.

Hos 4:10 "And they shall eat but not be satisfied, they shall whore but not increase, for they have stopped obeying YĕHôVâH (יְהוָה).

Hos 4:11 "Whoring, and wine, and new wine enslave the heart.

Hos 4:12 "My people ask from their Wood, and their Staff declares to them. For a Spirit [Ruach רוח] of whorings has led them astray, and they went whoring from under their Elohim (אֱלֹהִים).

Hos 4:13 "They slaughter on the mountaintops, and burn incense on the hills, under oak and poplars and terebinth, because its shade is good. Therefore your daughters commit whoring, and your brides commit adultery.

Hos 4:14 "I would not punish your daughters when they commit whoring, nor your brides when they

commit adultery, for the men themselves go aside with whores, and offer with cult prostitutes – a people that do not understand are thrust down!
Hos 4:15 “Though you are a whore, Yisra’el, let not Yehuḏah become guilty. Do not come up to Gilgal, nor go up to Bëyth Awen, nor swear an oath, saying, ‘As YĒHÔVÂH (יְהוָה) lives!’
Hos 4:16 “For Yisra’el is stubborn, like a stubborn calf. Would YĒHÔVÂH (יְהוָה) now feed them like a lamb in a broad place?
Hos 4:17 “Ephrayim is joined to idols, let him alone.
Hos 4:18 “Their drink is sour, they have whored continually. Her rulers wildly loved shame.
Hos 4:19 “A wind has bound her up in its wings, and they are ashamed because of their slaughterings.
Hos 5:1 “Hear this, O priests! And listen, O house of Yisra’el! Give ear, O house of the sovereign! For the judgment is for you, for you have been a snare to Mitspah and a net spread on Taḇor.
Hos 5:2 “And they have made deep the pit of Shittim, so I reprove them all.
Hos 5:3 “I have known Ephrayim, and Yisra’el has not been hidden from Me. For now, O Ephrayim, you have whored, Yisra’el is defiled.
Hos 5:4 “Their deeds do not allow them to turn back to their Elohîm (אֱלֹהִים), for the Spirit [Ruach הַרוּחַ] of whorings is among them, and they do not know YĒHÔVÂH (יְהוָה).
Hos 5:5 “And the Excellency of Yisra’el shall witness to his face, and Yisra’el and Ephrayim stumble in their crookedness. Yehuḏah shall also stumble with them.
Hos 5:6 “With their flocks and herds they go to seek YĒHÔVÂH (יְהוָה), but do not find Him – He has withdrawn from them.
Hos 5:7 “They have acted treacherously against YĒHÔVÂH (יְהוָה), for they have brought forth strange children. Now a new moon shall devour them with their portions.

Hos 5:8 “Blow the ram’s horn in Gib’ah, the trumpet in Ramah! Shout, O Bëyth Awen! Behind you, O Binyamin!
Hos 5:9 “Ephrayim is laid waste in the day of rebuke. Among the tribes of Yisra’el I shall make known what is certain.
Hos 5:10 “The chiefs of Yehuḏah shall be like those who remove a border – on them I pour out my wrath like water.
Hos 5:11 “Ephrayim is oppressed, crushed in judgment, because it pleased him to walk after Tsaw.
Hos 5:12 “So I am to Ephrayim like a moth, and to the house of Yehuḏah like rottenness.
Hos 5:13 “When Ephrayim saw his sickness, and Yehuḏah saw his wound, then Ephrayim went to Ashshur and sent to King Yarëḇ. But he is unable to heal you, or to remove the wound from you.
Hos 5:14 “For I am like a lion to Ephrayim, and like a young lion to the house of Yehuḏah. I Myself tear them and go, I take them away, and there is no one to deliver.
Hos 5:15 “I shall go, I shall return to My place, until they confess their guilt and seek My face, in their distress diligently search for Me, and say,
Hos 6:1 ‘Come, and let us turn back to YĒHÔVÂH (יְהוָה). For He has torn but He does heal us, He has stricken but He binds us up.
Hos 6:2 ‘After two days He shall revive us, on the third day He shall raise us up, so that we live before Him.
Hos 6:3 ‘So let us know, let us pursue to know YĒHÔVÂH (יְהוָה). His going forth is as certain as the morning. And He comes to us like the rain, like the latter rain watering the earth.’
Hos 6:4 “Ephrayim, what would I do with you? Yehuḏah, what would I do with you? For your trustworthiness is like a morning cloud, and like the early dew it goes away.
Hos 6:5 “Therefore I have hewn them by the prophets, I have slain them by the words of My

mouth. And my right-rulings break forth as the light.

Hos 6:6 “For I delight in kindness and not slaughtering, and in the knowledge of **Elohim (אֱלֹהִים)** more than burnt offerings.

Hos 6:7 “But like Hā'ā-dām (חַטָּאִים) they transgressed the covenant. There they acted treacherously against Me.

Hos 6:8 “Gil'ad is a city of workers of wickedness – tracked up with blood.

Hos 6:9 “And as bands of robbers lie in wait for a man, so the company of priests murder on the way to Shekem, for they have done wickedness.

Hos 6:10 “I have seen a horrible matter in the house of Yisra'el: the whoring of Ephrayim is there, Yisra'el is defiled.

Hos 6:11 “Also, a harvest is appointed for you, O Yehudah, when I turn back the captivity of My people.

Hos 7:1 “Whenever I would heal Yisra'el, then the crookedness of Ephrayim is uncovered, and the evil deeds of Shomeron. For they have wrought falsehood, and a thief comes in, a band of robbers raids outside.

Hos 7:2 “And they do not say to their hearts that I remember all their evil. Now their own deeds have surrounded them, they have been before Me.

Hos 7:3 “With their evil they make a sovereign glad, and rulers with their lies.

Hos 7:4 “All of them are adulterers, as an oven heated by a baker, who ceases stirring the fire after kneading the dough, until it is leavened.

Hos 7:5 “In the day of our sovereign rulers became sick, inflamed with wine. He extended his hand with scoffers.

Hos 7:6 “For they have drawn near, their heart is like an oven. While they lie in wait all the night their baker sleeps. In the morning it burns like a flaming fire.

Hos 7:7 “All of them are as hot as an oven, and they consumed their rulers. All their sovereigns have fallen – not one among them calls on Me.

Hos 7:8 “Ephrayim mixes himself among the peoples, Ephrayim has become a cake unturned.

Hos 7:9 “Strangers have devoured his strength, but he does not know it. Grey hairs are also sprinkled on him, and he does not know it.

Hos 7:10 “And the Excellency of Yisra'el did witness to his face, but they did not return to **YēHôVâH (יְהוָה)** their **Elohim (אֱלֹהִים)**, nor did they seek Him for all this.

Hos 7:11 “And Ephrayim has become a simple dove without heart, they have called on Mitsrayim, they have gone to Ashshur.

Hos 7:12 “When they go I spread My net over them, I bring them down like the birds of the heavens, I chastise them as their congregation has heard.

Hos 7:13 “Woe to them, for they have strayed from Me! Destruction to them, because they have transgressed against Me! And I Myself have ransomed them, yet they have spoken falsehoods against Me,

Hos 7:14 and did not cry out to Me with their heart when they waited upon their beds. For grain and new wine they assemble themselves; they turn away from Me.

Hos 7:15 “And I instructed, I strengthened their arms, but they plot evil against Me.

Hos 7:16 “They return, but not to the Most High. They have been like a slack bow. Their rulers fall by the sword for the cursings of their tongue. This is their scorn in the land of Mitsrayim.

Hos 8:1 “Put the ram's horn to your mouth, like an eagle against the House of **YēHôVâH (יְהוָה)**, because they have transgressed My covenant, and they have rebelled against My Law.

Hos 8:2 “They cry out to Me, ‘My **Elohim (אֱלֹהִים)** – we, Yisra'el, know You!’

Hos 8:3 “Yisra'el has rejected what is good, an enemy pursues him.

Hos 8:4 “They have made sovereigns, but not from Me. They have made rulers, but I have not known.

From their silver and gold they made idols for themselves, so that they are cut off.

Hos 8:5 "O Shomeron, your calf has been cast off! My wrath has burned against them. How long shall they be incapable of innocence?

Hos 8:6 "For from Yisra'el is even this: a workman made it, and it is not **Elohim (אלהים)**! For the calf of Shomeron is splinters!

Hos 8:7 "For they sow the wind, and reap the whirlwind. The stalk has no bud, it yields no grain. If it does yield, strangers swallow it up.

Hos 8:8 "Yisra'el has been swallowed up. They have now become among the nations as a vessel in which is no pleasure.

Hos 8:9 "For they themselves have gone up to Ashshur. A wild donkey alone by itself is Ephrayim, they have hired lovers.

Hos 8:10 "Also, although they sold themselves among the nations, this time I shall gather them, when they have suffered for a while from the burden of a sovereign, of rulers.

Hos 8:11 "Since Ephrayim has made many altars for sin, they have been altars for sinning to him.

Hos 8:12 "I have written for him numerous matters of My Law – they were regarded as strange.

Hos 8:13 "As for My offerings: they slaughter flesh and they eat. **YēHôVâH (יהוה)** shall not accept them. Now does He remember their crookedness and punish their sins. Let them return to Mitsrayim!

Hos 8:14 "For Yisra'el has forgotten his Maker, and has built palaces. And Yehuḏah has increased walled cities. But I shall send fire upon his cities, and it shall devour his strongholds."

Hos 9:1 O Yisra'el, do not rejoice with exultation like the peoples, for you have whored from your **Elohim (אלהים)**. You have loved a love-fee at all threshing- floors.

Hos 9:2 Threshing floor and winepress shall not feed them, and new wine shall fail in her.

Hos 9:3 They shall not dwell in the land of **YēHôVâH (יהוה)**, but Ephrayim shall return to Mitsrayim, and eat unclean food in Ashshur.

Hos 9:4 They do not pour wine offerings to **YēHôVâH (יהוה)**, nor are their offerings pleasing to Him – it being like bread of mourners to them, all who eat it are defiled. For their bread is for their life, it does not come into the House of **YēHôVâH (יהוה)**.

Hos 9:5 What do you do for the appointed meeting, and in the day of the festival of **YēHôVâH (יהוה)** ?

Hos 9:6 For look, they shall go because of destruction – Mitsrayim gathers them up, Moph buries them, nettles possess their valuables of silver, thorns are in their tents.

Hos 9:7 The days of punishment have come, the days of retribution have come. Yisra'el knows! The prophet is a fool, the 'man of the **Spirit [Ruach רוח]**' is mad, because of the greatness of your crookedness, and great is the enmity.

Hos 9:8 **Elohim (אלהים)**'s watchman over you, Ephrayim, is the prophet, but a trapper's snare is in all his ways. Enmity is in the House of his **Elohim (אלהים)**.

Hos 9:9 They have deeply corrupted themselves, as in the days of Gib'ah. He remembers their crookedness, He punishes their sins.

Hos 9:10 "I found Yisra'el like grapes in the wilderness. I saw your fathers as the first-fruits on the fig tree in its beginning. They themselves have gone to Ba'al Pe'or, and separated themselves to shame, and became as abominable as that which they loved.

Hos 9:11 "Ephrayim is like a bird, their esteem has flown away – no birth, and none with child, and no conception!

Hos 9:12 "Though they bring up their children, I shall make them childless, without man. For it is woe to them when I turn away from them!

Hos 9:13 "I have seen Ephrayim, like Tsor, planted in a pleasant place. But Ephrayim shall bring out his children to the murderer."

Hos 9:14 Give them, O **YēHôVâH (יהוה)** – give what? Give them a miscarrying womb and dry breasts.

Hos 9:15 “All their evil is in Gilgal, for there I have hated them. Because of the evil of their deeds I drive them from My house, no more do I love them. All their rulers are rebels.

Hos 9:16 “Ephrayim has been smitten, their root has dried up, they yield no fruit. Even if they bear children, I shall put to death the precious ones of their womb.”

Hos 9:17 My **Elohim (אלהים)** rejects them, because they have not obeyed Him, so that they become wanderers among the gentiles!

Hos 10:1 Yisra'el is a degenerate vine, he brings forth fruit for himself. As his fruit increased, he increased the altars. And the better his land, the better they made the pillars.

Hos 10:2 Their heart has been slippery, now they are guilty. He breaks down their altars, He destroys their pillars.

Hos 10:3 For now they say, “We have no sovereign, because we did not fear **YēHôVâH (יהוה)**. What would the sovereign do for us?”

Hos 10:4 They have spoken words, swearing falsely in making a covenant. Therefore judgment shall spring up like poisonous weeds in the furrows of the field.

Hos 10:5 The inhabitants of Shomeron fear because of the calf of Bëyth Awen. For its people shall mourn for it, as well as its priests who used to rejoice over it, because of its esteem that has departed from it.

Hos 10:6 It is also brought to Ashshur as a present for King Yarëb. Ephrayim does receive shame, and Yisra'el is put to shame through his counsel.

Hos 10:7 Shomeron is cut off, her sovereign is like a twig on the surface of the water.

Hos 10:8 And the high places of Awen, the sin of Yisra'el, shall be destroyed, thorn and thistle come up on their altars. And they shall say to the mountains, “Cover us!” and to the hills, “Fall on us!”

Hos 10:9 “O Yisra'el, you have sinned from the days of Gib'ah. There they stood! The battle in Gib'ah

against the children of perversity did not overtake them.

Hos 10:10 “When I desire, then I bind them. And peoples shall be gathered against them when I bind them for their double guilt.

Hos 10:11 “And Ephrayim is a trained heifer, loving to thresh grain. But I Myself shall pass over her comely neck – I put Ephrayim to the yoke, Yehuḏah ploughs, Ya'aqob harrows for him.”

Hos 10:12 Sow for yourselves righteousness, reap according to kindness, break up your tillable ground, it is time to seek **YēHôVâH (יהוה)**, till He comes and rains righteousness on you.

Hos 10:13 You have ploughed wrongness, you have reaped unrighteousness, you have eaten the fruit of lying, because you trusted in your own way, in your many mighty men.

Hos 10:14 And uproar shall arise among your people, and all your strongholds shall be ravaged as Shalman ravaged Bëyth Arbël in the day of battle – a mother dashed in pieces on her children.

Hos 10:15 Thus it shall be done to you, O Bëyth El, because of the evil of your wickedness. At dawn the King of Yisra'el is completely cut off!

Hos 11:1 “When Yisra'el was a child, I loved him, and out of Mitsrayim I called My son.

Hos 11:2 “They called to them, so they went from their face. They slaughtered to the Ba'als, and burned incense to carved images.

Hos 11:3 “And I taught Ephrayim to walk, taking them by their arms, but they did not know that I healed them.

Hos 11:4 “I drew them with ropes of man, with cords of love, and I was to them as those who take the yoke from their neck. And I bent down, fed them.

Hos 11:5 “No, let him return to the land of Mitsrayim, and let Ashshur be his sovereign, because they refused to repent!

Hos 11:6 “And the sword shall whirl in his cities, and it shall demolish his gate bars, and consume, because of their own counsels.

Hos 11:7 “My people are bent towards backsliding from Me. Though they call to the Most High, He lifts none of them up.

Hos 11:8 “How could I give you up, Ephrayim? How could I hand you over, Yisra’el? How could I make you like Admah? How could I set you like Tseboyim? My heart turns within Me, all My compassion is kindled.

Hos 11:9 “I shall not let the heat of My wrath burn, I shall not turn to destroy Ephrayim. For I am El, and not man, the Holy One in your midst, and I shall not come in enmity.

Hos 11:10 “Let them follow YēHôVâH (יהוה). Like a lion He roars. When He roars, then sons shall tremble from the west.

Hos 11:11 “They shall tremble like a bird from Mitsrayim, and like a dove from the land of Ashshur. And I shall let them dwell in their own houses,” declares YēHôVâH (יהוה).

Hos 11:12 “Ephrayim has surrounded Me with lying, and the house of Yisra’el with deceit. But Yehudah is still wandering with El, and is true to the Holy One.”

Hos 12:1 Ephrayim is feeding on wind, and pursuing an east wind. All the day he increases falsehood and ruin. And they make a covenant with Ashshur, and oil is sent to Mitsrayim.

Hos 12:2 And YēHôVâH (יהוה) has a controversy with Yehudah, to punish Ya'aqob according to his ways, to repay him according to his deeds.

Hos 12:3 He took his brother by the heel in the womb, and in his strength he strove with Elohim (אלהים).

Hos 12:4 He strove with the Messenger and overcame, he wept and sought His favour. He found Him in Bëyth El, and there He spoke to us –

Hos 12:5 even YēHôVâH (יהוה) Elohim (אלהים) of hosts, YēHôVâH (יהוה) is His remembrance.

Hos 12:6 Therefore, return to your Elohim (אלהים). Guard kindness and right-ruling, and wait on your Elohim (אלהים) continually.

Hos 12:7 A merchant! In his hand are scales of deceit, he loved to oppress.

Hos 12:8 And Ephrayim says, “Indeed, I have become rich, I have found wealth for myself. In all my labours they shall find in me no crookedness that is sin.”

Hos 12:9 “But I am YēHôVâH (יהוה) your Elohim (אלהים) since the land of Mitsrayim, again I shall make you dwell in tents as in the days of the appointed time.

Hos 12:10 “And I have spoken to the prophets, and have increased visions. And through the prophets I gave parables.”

Hos 12:11 Is Gil'ad wicked? Certainly, they have been false! In Gilgal they have offered bulls. Also their altars are as heaps on a ploughed field.

Hos 12:12 And when Ya'aqob fled to the country of Aram, Yisra'el served for a wife, and for a wife he kept watch.

Hos 12:13 And by a prophet YēHôVâH (יהוה) brought Yisra'el out of Mitsrayim, and by a prophet he was watched over.

Hos 12:14 Ephrayim has provoked most bitterly. So his Master left his blood-guilt on him, and repaid him for his reproach.

Hos 13:1 When Ephrayim spoke there was trembling, he was lifted up in Yisra'el. But through Ba'al he became guilty, and he died.

Hos 13:2 And now they sin more and more, and make for themselves moulded images from their silver, idols according to their skill, all of them the work of craftsmen. They say of them, “Let the men who slaughter kiss the calves!”

Hos 13:3 Therefore they shall be like a morning cloud, and like dew that goes away early, like chaff blown off from a threshing-floor, and like smoke from a window.

Hos 13:4 “But I am YēHôVâH (יהוה) your Elohim (אלהים) since the land of Mitsrayim, and an Elohim (אלהים) besides Me you shall not know, for there is no Saviour besides Me.

Hos 13:5 "I knew you in the wilderness, in the land of drought.

Hos 13:6 "When they were fed they were satisfied. They were satisfied and their heart was exalted, therefore they forgot Me.

Hos 13:7 "So I am become like a lion to them, like a leopard I watch by the way,

Hos 13:8 like a bear robbed of her young I attack them and rip open the enclosure of their heart.

And there I devour them like a lion, a wild beast tear them apart.

Hos 13:9 "You have destroyed yourself, O Yisra'el, but your help is in Me.

Hos 13:10 "Where is your sovereign now to save you in all your cities, and your rulers of whom you said, 'Give me a sovereign and rulers'?

Hos 13:11 "I gave you a sovereign in My displeasure, but I took him away in My wrath.

Hos 13:12 "The crookedness of Ephrayim is bound up, his sin is hidden.

Hos 13:13 "Pains of a woman in labour shall come upon him. He is not a wise son, for it is not the time that he should delay at the breaking forth of children.

Hos 13:14 "From the power of the grave I ransom them, from death I redeem them. Where is your plague, O Death? Where is your destruction, O Grave? Repentance is hidden from My eyes.

Hos 13:15 "Though he bears fruit among his brothers, an east wind comes, a wind from YĕHôVâH (יהוה) comes up from the wilderness, and it dries up his fountain, and his spring becomes dry – it plunders a treasure of all desirable objects.

Hos 13:16 "Shomeron is held guilty, for she has rebelled against her Elohim (אלהים) – they fall by the sword, their infants are dashed in pieces, and their pregnant women ripped open."

Hos 14:1 O Yisra'el, return to YĕHôVâH (יהוה) your Elohim (אלהים), for you have stumbled by your crookedness.

Hos 14:2 Take words with you, and return to YĕHôVâH (יהוה). Say to Him, "Take away all

crookedness, and accept what is good, and we render the bulls of our lips.

Hos 14:3 "Ashshur does not save us. We do not ride on horses, nor ever again do we say to the work of our hands, 'Our mighty ones.' For the fatherless finds compassion in You."

Hos 14:4 "I shall heal their backsliding, I shall love them spontaneously, for My displeasure has turned away from him.

Hos 14:5 "I shall be like the dew to Yisra'el. He shall blossom like the lily, and cast out his roots like Lebanon.

Hos 14:6 "His branches shall spread, and his splendour shall be like an olive tree, and his fragrance like Lebanon.

Hos 14:7 "Those who dwell under his shadow shall return. They shall revive like grain, and blossom like the vine, and become as fragrant as the wine of Lebanon.

Hos 14:8 "What more has Ephrayim to do with idols? It is I who answer and look after him. I am like a green cypress tree, your fruit comes from Me."

Hos 14:9 Who is wise and understands these words, discerning and knows them? For the ways of YĕHôVâH (יהוה) are straight, and the righteous walk in them, but the transgressors stumble in them.

Yo'el Outline

1. A Past Day of Yĕhōvâh (1:1 - 20)
 - a. The Invasion of Locusts (1:1 - 7)
 - b. A Call to Mourning (1:8 - 12)
 - c. A Call to Repentance (1:13 - 20)
2. A Future Day of Yĕhōvâh (2:1 - 32)
 - a. The Army of Locusts (2:1 - 11)
 - b. Return with All Your Heart (2:12 - 17)

- c. God's Response (2:18 - 32)
- i. Restoration Promised (2:18 - 27)
- ii. I Will Pour Out My Spirit (2:28 - 32)
- 3. The Future Day of Yêhōvâh (3:1 - 21)
- a. Yêhōvâh Judges the Nations (3:1 - 16)
- b. Blessings for God's People (3:17 - 21)

Yo'el/Jael

Yo'el 1:1 The word of YêHôVâH (יהוה) that came to Yo'el son of Pethu'el.

Yo'el 1:2 Hear this, you elders, and give ear, all you inhabitants of the land! Has this ever been in your days, or even in the days of your fathers?

Yo'el 1:3 Relate it to your children, and your children to their children, and their children to the generation after them.

Yo'el 1:4 What the gnawing locust left the swarming locust has eaten, and what the swarming locust left the crawling locust has eaten, and what the crawling locust left the consuming locust has eaten.

Yo'el 1:5 Wake up, you drunkards, and weep. And wail, all you drinkers of wine, on account of the new wine, for it has been cut off from your mouth.

Yo'el 1:6 For a nation has come up against My land, strong, and innumerable. Its teeth are the teeth of a lion, and it has the fangs of a lioness.

Yo'el 1:7 It has laid waste My vine and splintered My fig tree. It has made it entirely bare and cast it away, its branches became white.

Yo'el 1:8 Wail like a maiden girded with sackcloth for the husband of her youth.

Yo'el 1:9 The grain offering and the drink offering have been cut off from the House of YêHôVâH (יהוה). The priests, servants of YêHôVâH (יהוה), have mourned.

Yo'el 1:10 The field is ravaged, the ground has mourned, for the grain is ruined, the new wine has dried up, the oil fails.

Yo'el 1:11 The farmers are ashamed, the vinedressers wail over the wheat and over the barley, for the harvest of the field is destroyed.
Yo'el 1:12 The vine has dried up, and the fig tree droops, pomegranate, also palm, and apple tree, all the trees of the field are dried up, because joy has dried up among the sons of men.

Yo'el 1:13 Gird yourselves and lament, you priests. Wail, you attendants of the altar. Come, lie all night in sackcloth, you attendants of my Elohim (אלהים).

For the grain offering and the drink offering are withheld from the house of your Elohim (אלהים).

Yo'el 1:14 Set apart a fast. Call an assembly, gather the elders, all the inhabitants of the land, into the House of YêHôVâH (יהוה) your Elohim (אלהים), and cry out to YêHôVâH (יהוה).

Yo'el 1:15 Alas for the day! For the day of YêHôVâH (יהוה) is near, and it comes as destruction from the Almighty.

Yo'el 1:16 Is not the food cut off before our eyes, joy and gladness from the House of our Elohim (אלהים)?

Yo'el 1:17 The seed has rotted under their clods, storehouses are laid waste, granaries are broken down, for the grain has withered.

Yo'el 1:18 How the beasts moan! The herds of cattle are restless, because they have no pasture. The flocks of sheep also perish.

Yo'el 1:19 I cry to You YêHôVâH (יהוה), for fire has consumed the pastures of the wilderness, and a flame has set on fire all the trees of the field.

Yo'el 1:20 Even the beasts of the field cry out to You, for the water streams are dried up, and fire has consumed the pastures of the wilderness.

Yo'el 2:1 Blow a ram's horn in Tsiyon, and sound an alarm in My Holy mountain! Let all the inhabitants of the earth tremble, for the day of YêHôVâH (יהוה) is coming, for it is near:

Yo'el 2:2 a day of darkness and gloom, a day of clouds and thick darkness, like the morning clouds spread over the mountains – a people many and strong, the like of whom has never been, nor shall

there ever be again after them, to the years of many generations.

Yo'el 2:3 Ahead of them a fire has consumed, and behind them a flame burns. Before them the land is like the Garden of Ėden, and behind them a desert waste. And from them there is no escape.

Yo'el 2:4 Their appearance is like the appearance of horses, and they run like steeds.

Yo'el 2:5 As the noise of chariots they leap over mountaintops, as the noise of a flaming fire consuming stubble, as a mighty people set in battle array.

Yo'el 2:6 Before them peoples are in anguish, all faces become flushed.

Yo'el 2:7 They run like mighty men, they climb the wall like men of battle, every one goes on his way, and they do not break ranks.

Yo'el 2:8 And they do not press one another, every one goes in his path. They fall among the weapons, but they do not stop.

Yo'el 2:9 They rush on the city, they run on the wall. They climb into the houses, they enter at the windows like a thief.

Yo'el 2:10 The earth shall tremble before them, the heavens shall shake. Sun and moon shall be darkened, and the stars withdraw their brightness.

Yo'el 2:11 And YĕHôVâH (יהוה) shall give forth His voice before His army, for His camp is very great, for mighty is the doer of His word. For the day of YĕHôVâH (יהוה) is great and very awesome, and who does bear it?

Yo'el 2:12 "Yet even now," declares YĕHôVâH (יהוה), "turn to Me with all your heart, and with fasting, and with weeping, and with mourning."

Yo'el 2:13 And tear your heart and not your garments, and turn back to YĕHôVâH (יהוה) your Elohim (אלהים), for He shows favour and is compassionate, patient, and of great kindness, and He shall relent concerning the evil.

Yo'el 2:14 Who knows – He might turn and relent, and leave a blessing behind Him, a grain offering

and a drink offering for YĕHôVâH (יהוה) your Elohim (אלהים)?

Yo'el 2:15 Blow a ram's horn in Tsiyon, set apart a fast, call an assembly.

Yo'el 2:16 Gather the people, set the assembly apart, assemble the elders, gather the children and nursing babes. Let a bridegroom come out from his room, and a bride from her dressing room.

Yo'el 2:17 Let the priests, servants of YĕHôVâH (יהוה), weep between the porch and the altar. And let them say, "Spare Your people, O YĕHôVâH (יהוה), and do not give Your inheritance to reproach, for the gentiles to rule over them. Why should they say among the peoples, 'Where is their Elohim (אלהים)?' "

Yo'el 2:18 And let YĕHôVâH (יהוה) be jealous for His land, and spare His people.

Yo'el 2:19 And let YĕHôVâH (יהוה) answer and say to His people, "See, I am sending you the grain and the new wine and the oil, and you shall be satisfied by them. And no longer do I make you a reproach among the gentiles.

Yo'el 2:20 "And the Northerner I shall remove far from you, and drive him away into a dry and deserted land, with his face toward the eastern sea and his rear toward the western sea. And his stench shall come up and his smell rise, for he has done greatly."

Yo'el 2:21 Do not fear, O soil, be glad and rejoice, for YĕHôVâH (יהוה) has done greatly!

Yo'el 2:22 Do not fear, you beasts of the field, for the pastures of the wilderness shall spring forth, and the tree shall bear its fruit, the fig tree and the vine shall yield their strength.

Yo'el 2:23 And you children of Tsiyon, be glad and rejoice in YĕHôVâH (יהוה) your Elohim (אלהים), for He shall give you the Teacher of Righteousness, and cause the rain to come down for you, the former rain and the latter rain, as before.

Yo'el 2:24 And the threshing-floors shall be filled with grain, and the vats shall overflow with new wine and oil.

Yo'el 2:25 "Then I shall repay you the years that the swarming locust has eaten, the crawling locust, and the consuming locust, and the gnawing locust, My great army which I sent among you.

Yo'el 2:26 "Then you shall eat – eat and be satisfied – and shall praise the Name of YĕHôVâH (יהוה) your Elohim (אלהים), who has done with you so wondrously. And My people shall never be put to shame.

Yo'el 2:27 "And you shall know that I am in the midst of Yisra'el, and that I am YĕHôVâH (יהוה) your Elohim (אלהים) and there is no one else. And My people shall never be put to shame.

Yo'el 2:28 "And after this it shall be that I pour out My Spirit [Ruach רוח] on all flesh. And your sons and your daughters shall prophesy, your old men dream dreams, your young men see visions.

Yo'el 2:29 "And also on the male servants and on the female servants I shall pour out My Spirit [Ruach רוח] in those days.

Yo'el 2:30 "And I shall give signs in the heavens and upon the earth: blood and fire and columns of smoke,

Yo'el 2:31 the sun is turned into darkness, and the moon into blood, before the coming of the great and awesome day of YĕHôVâH (יהוה).

Yo'el 2:32 "And it shall be that everyone who calls on the Name of YĕHôVâH (יהוה) shall be saved. For on Mount Tsiyon and in Yerushalayim there shall be an escape as YĕHôVâH (יהוה) has said, and among the survivors whom YĕHôVâH (יהוה) calls.

Yo'el 3:1 "For look, in those days and at that time, when I turn back the captivity of Yehudah and Yerushalayim,

Yo'el 3:2 then I shall gather all gentiles, and bring them down to the Valley of Yehoshaphat. And I shall enter into judgment with them there for My people, My inheritance Yisra'el, whom they have scattered among the gentiles, and they have divided up My land.

Yo'el 3:3 "And they have cast lots for My people, and have given a young man for a whore, and sold a girl for wine, and drank it.

Yo'el 3:4 "And also, what are you to Me, O Tsor and Tsidon, and all the coasts of Philistia? Are you repaying Me? And if you are repaying Me, I would swiftly and speedily return your reward on your own head.

Yo'el 3:5 "For you have taken My silver and My gold, and brought My treasures into your temples, Yo'el 3:6 and the people of Yehudah and the people of Yerushalayim you have sold to the sons of Yawan, to remove them far from their borders.

Yo'el 3:7 "See, I am stirring them up out of the place to which you have sold them, and I shall return on your own head what you have done,

Yo'el 3:8 and shall sell your sons and your daughters into the hand of the people of Yehudah, and they shall sell them to the Sheḇaites, to a nation far off. For YĕHôVâH (יהוה) has spoken."

Yo'el 3:9 Proclaim this among the gentiles, "Prepare for battle! Wake up the mighty men, let all the men of battle draw near, let them come up. Yo'el 3:10 "Beat your ploughshares into swords and your pruning-hooks into spears, let the weak say, 'I am strong.' "

Yo'el 3:11 Hasten and come, all you gentiles, and gather together all around. O YĕHôVâH (יהוה), let Your mighty men come down here.

Yo'el 3:12 "Let the gentiles be aroused, and come up to the Valley of Yehoshaphat. For there I shall sit to judge all the gentiles on every side.

Yo'el 3:13 "Put in the sickle, for the harvest has grown ripe. Come, go down, for the winepress is filled, the vats overflow, for their evil is great."

Yo'el 3:14 Crowds, crowds in the valley of decision! For the day of YĕHôVâH (יהוה) is near in the valley of decision.

Yo'el 3:15 Sun and moon shall become dark, and stars shall withdraw their brightness.

Yo'el 3:16 And YĕHôVâH (יהוה) shall roar from Tsiyon, and give forth His voice from Yerushalayim.

And the heavens and earth shall shake, but YĕHôVâH (יהוה) shall be a refuge for His people, and a stronghold for the children of Yisra'el.

Yo'el 3:17 "Then you shall know that I am YĕHôVâH (יהוה) your Elohim (אלהים), dwelling in Tsiyon, My Holy mountain. And Yerushalayim shall be Holy, and foreigners shall not pass through her again. Yo'el 3:18 "And it shall be in that day that the mountains drip with new wine, and the hills flow with milk. And all the streams of Yehudah shall be flooded with water, and a fountain flow from the House of YĕHôVâH (יהוה) and water the wadi Shittim.

Yo'el 3:19 "Mitsrayim shall become a ruin, and Edom a ruin, a wilderness, because of violence done to the people of Yehudah, whose innocent blood they shed in their land.

Yo'el 3:20 "But Yehudah shall dwell forever, and Yerushalayim to all generations.

Yo'el 3:21 "And I shall avenge their blood, which I have not avenged. And YĕHôVâH (יהוה) shall be dwelling in Tsiyon!"

Amos Outline

1. Prophecy against All Nations (1:1 - 2:16)
 - a. Judgment on Israel's Neighbors (1:1 - 2:5)
 - i. Introduction (1:1 - 2)
 - ii. Judgment on Aram (1:3 - 5)
 - iii. Judgment on the Philistines (1:6 - 8)
 - iv. Judgment on Tyre (1:9 - 10)
 - v. Judgment on Edom (1:11 - 12)
 - vi. Judgment on the Ammonites (1:13 - 15)
 - vii. Judgment on Moab (2:1 - 3)
 - viii. Judgment on Judah (2:4 - 5)
 - b. Judgment on Israel (2:6 - 16)
2. Prophecy against Israel (3:1 - 6:14)
 - a. Witnesses against Israel (3:1 - 15)

- b. Punishment Brings No repentance (4:1 - 13)
- c. A Lamentation against Israel (5:1 - 3)
- d. A Call to Repentance (5:4 - 15)
- e. Woe to Rebellious Israel (5:16 - 27)
- f. Woe to Those at Ease in Zion (6:1 - 7)
- g. The Pride of Israel (6:8 - 14)
3. Visions of Judgment (7:1 - 9:15)
 - a. Yĕhōvâh Relented (7:1 - 6)
 - i. The Locust Swarm (7:1 - 3)
 - ii. Judgment by Fire (7:4 - 6)
 - b. Yĕhōvâh Does Not Relent (7:7 - 9:10)
 - i. The Plumb Line (7:7 - 17)
 1. The Vision (7:7 - 9)
 2. Amaziah Accuses Amos (7:10 - 17)
 - ii. The Basket of Summer Fruit (8:1 - 14)
 - iii. The Destruction of Israel (9:1 - 10)
 - c. A Promise of Restoration (9:11 - 15)

Amos

Amos 1:1 The words of Amos, who was among the herdsmen of Teqowa, which he saw concerning Yisra'el in the days of Uzziyah King of Yehudah, and in the days of Yaroḇ'am son of Yo'ash, King of Yisra'el, two years before the earthquake.

Amos 1:2 And he said, "YĕHôVâH (יהוה) roars from Tsiyon, and gives forth His voice from Yerushalayim. And the pastures of the shepherds shall mourn, and the top of Karmel shall wither."

Amos 1:3 Thus said YĕHôVâH (יהוה), "For three transgressions of Damascus, and for four, I do not turn it back, because they threshed Gil'ad with threshing implements of iron.

Amos 1:4 "But I shall send fire upon the house of Ḥaza'el, and it shall consume the palaces of Ben-Hadad.

Amos 1:5 "And I shall break the bar of Damascus, and cut off the inhabitant from the Valley of Awen, and the one who holds the sceptre from Bēyth

Ėḏen. And the people of Aram shall go exiled to Qir,” said YĕHôVâH (יהוה).

Amos 1:6 Thus said YĕHôVâH (יהוה), “For three transgressions of Azzah, and for four, I do not turn it back, because they took into exile an entire exile, to surrender it to Edom.

Amos 1:7 “But I shall send fire upon the wall of Azzah, and it shall consume its palaces.

Amos 1:8 “And I shall cut off the inhabitant from Ashdoḡ, and the one who holds the sceptre from Ashqelon. And I shall turn My hand against Eqrone, and the remnant of the Philistines shall perish,” said the Master YĕHôVâH (יהוה).

Amos 1:9 Thus said YĕHôVâH (יהוה), “For three transgressions of Tsor, and for four, I do not turn it back, because they surrendered an entire exile to Edom, and did not remember the brotherly covenant.

Amos 1:10 “But I shall send fire upon the wall of Tsor, and it shall consume its palaces.”

Amos 1:11 Thus said YĕHôVâH (יהוה), “For three transgressions of Edom, and for four, I do not turn it back, because he pursued his brother with the sword, and cast off all compassion. And his displeasure tore incessantly, and he kept his wrath forever.

Amos 1:12 “But I shall send fire upon Tĕman, and it shall consume the palaces of Botsrah.”

Amos 1:13 Thus said YĕHôVâH (יהוה), “For three transgressions of the children of Ammon, and for four, I do not turn it back, because they ripped open the pregnant women in Gil'aḡ, to enlarge their border.

Amos 1:14 “So I shall kindle a fire upon the wall of Rabbah, and it shall consume its palaces, with a shout in the day of battle, with a storm in the day of the whirlwind.

Amos 1:15 “And their sovereign shall go into exile, he and his heads together,” said YĕHôVâH (יהוה).

Amos 2:1 Thus said YĕHôVâH (יהוה), “For three transgressions of Mo'ab, and for four, I do not turn

it back, because he burned the bones of the King of Edom to lime.

Amos 2:2 “But I shall send fire upon Mo'ab, and it shall consume the palaces of Qeriyoth. And Mo'ab shall die amid uproar, with a cry and with the sound of a ram's horn.

Amos 2:3 “And I shall cut off the judge from its midst, and slay all its heads with him,” said YĕHôVâH (יהוה).

Amos 2:4 Thus said YĕHôVâH (יהוה), “For three transgressions of Yehuḡah, and for four, I do not turn it back, because they have rejected the Law of YĕHôVâH (יהוה), and did not guard His laws. And their lies after which their fathers walked lead them astray.

Amos 2:5 “But I shall send fire upon Yehuḡah, and it shall consume the palaces of Yerushalayim.”

Amos 2:6 Thus said YĕHôVâH (יהוה), “For three transgressions of Yisra'el, and for four, I do not turn it back, because they sell the righteous for silver, and the poor for a pair of sandals,

Amos 2:7 who crush the head of the poor ones in the dust of the earth, and turn aside the way of the meek. And a man and his father go in to the same girl, to defile My Holy Name.

Amos 2:8 “And they lie down by every altar on garments taken in pledge, and in the house of their mighty one they drink the wine of those who have been fined.

Amos 2:9 “Yet I destroyed the Amorite before them, whose height was like the height of the cedars. And he was as strong as the oaks, yet I destroyed his fruit from above and his roots from beneath.

Amos 2:10 “And I brought you up from the land of Mitsrayim, and led you forty years through the wilderness, to possess the land of the Amorite.

Amos 2:11 “And I raised up some of your sons as prophets, and some of your young men as Nazirites. Not so? O you children of Yisra'el?” declares YĕHôVâH (יהוה).

Amos 2:12 “But you made the Nazirites drink wine, and commanded the prophets saying, ‘Do not prophesy!’

Amos 2:13 “See, I am weighed down by you, as a wagon is weighed down when filled with sheaves.

Amos 2:14 “And a place to flee shall perish from the swift, and the strong not strengthen his power, and the mighty not save his life,

Amos 2:15 and he who handles the bow not stand, and the swift of foot not save, nor he who rides a horse save his life,

Amos 2:16 and the bravest among the mighty flee naked, in that day,” declares YĕHôVâH (יהוה).

Amos 3:1 Hear this word that YĕHôVâH (יהוה) has spoken against you, O children of Yisra’el, against the entire clan which I brought up from the land of Mitsrayim, saying,

Amos 3:2 “You alone have I known of all the clans of the earth, therefore I punish you for all your crookednesses.”

Amos 3:3 Would two walk together, without having met?

Amos 3:4 Does a lion roar in the forest, when he has no prey? Does a young lion give forth his voice out of his den unless he has caught?

Amos 3:5 Does a bird fall into a snare on the earth, where there is no trap for it? Does a snare spring up from the earth, if it has not captured prey?

Amos 3:6 If a ram’s horn is blown in a city, do the people not tremble? If there is calamity in a city, shall not YĕHôVâH (יהוה) have done it?

Amos 3:7 For the Master YĕHôVâH (יהוה) does no matter unless He reveals His secret to His servants the prophets.

Amos 3:8 A lion has roared! Who is not afraid? The Master YĕHôVâH (יהוה) has spoken! Who would not prophesy?

Amos 3:9 “Cry out at the palaces in Ashdod, and at the palaces in the land of Mitsrayim, and say, ‘Gather on the mountains of Shomeron, and see the many unrests in her midst, and the oppressed ones within her.

Amos 3:10 ‘But they do not know to do what is right,’ declares YĕHôVâH (יהוה), ‘these who store up plunder and loot in their palaces.’ ”

Amos 3:11 Therefore thus said the Master YĕHôVâH (יהוה), “An enemy, even all around the land! And he shall bring down your strength from you, and your palaces shall be plundered.”

Amos 3:12 Thus said YĕHôVâH (יהוה), “As a shepherd rescues from the mouth of a lion two legs or a piece of an ear, so are the children of Yisra’el who dwell in Shomeron to be rescued – in the corner of a bed and on the edge of a couch!

Amos 3:13 “Hear and witness against the house of Ya’aqob,” declares the Master YĕHôVâH (יהוה), the Elohim (אלהים) of hosts.

Amos 3:14 “For in the day I visit Yisra’el for their transgressions, I shall also punish concerning the altars of Bëyth Ėl. And the horns of the altar shall be broken, and they shall fall to the ground.

Amos 3:15 “And I shall smite the winter house along with the summer house. And the houses of ivory shall perish, and the great houses shall be swept away,” declares YĕHôVâH (יהוה).

Amos 4:1 Hear this word, you cows of Bashan, who are on the mountain of Shomeron, who are oppressing the poor, who are crushing the needy, who are saying to their masters, “Bring wine, let us drink!”

Amos 4:2 The Master YĕHôVâH (יהוה) has sworn by His Holyness, “See, days are coming upon you when He shall take you away with hooks, and your descendants with fish-hooks,

Amos 4:3 and let you go out at the breaches, each woman before her, and you shall be cast out toward Harmon,” declares YĕHôVâH (יהוה).

Amos 4:4 “Come to Bëyth Ėl and transgress, to Gilgal, increase transgression. And bring your slaughterings every morning, your tithes every three days.

Amos 4:5 “And burn an offering of thanksgiving with leaven, proclaim voluntary offerings, loudly.

For you have loved this, you children of Yisra'ël!" declares the Master **YēHôVâH (יהוה)**.

Amos 4:6 "And I also gave you cleanness of teeth in all your cities, and lack of bread in all your places. But you did not turn back to Me," declares **YēHôVâH (יהוה)**.

Amos 4:7 "And I also withheld rain from you, three months before the harvest. Then I would send rain on one city, and on another city I would not send rain. One part was rained upon, and where it did not rain the part would dry up.

Amos 4:8 "Then two or three cities would wander to another city to drink water, but they were not satisfied. But you did not turn back to Me," declares **YēHôVâH (יהוה)**.

Amos 4:9 "I have smitten you with blight and with mildew. The creeping locust devoured your many gardens, and your vineyards, and your fig trees, and your olive trees. But you did not turn back to Me," declares **YēHôVâH (יהוה)**.

Amos 4:10 "I have sent among you a plague in the way of Mitsrayim. I have slain your young men with a sword, along with your captured horses. And I made the stench of your camps come up into your nostrils. But you did not turn back to Me," declares **YēHôVâH (יהוה)**.

Amos 4:11 "I have overthrown some of you, as **Elohim (אלהים)** overthrew Sedom and Amorah, and you were like a burning stick plucked from the burning. But you did not turn back to Me," declares **YēHôVâH (יהוה)**.

Amos 4:12 "Therefore I am doing this to you, O Yisra'ël. And because I do this to you, prepare to meet your **Elohim (אלהים)**, O Yisra'ël!"

Amos 4:13 For look, He who forms mountains, and creates the wind, and who declares to man what His thought is, and makes the morning darkness, and who treads the high places of the earth, **YēHôVâH (יהוה)** **Elohim (אלהים)** of hosts is His Name.

Amos 5:1 Hear this word which I take up against you, this lamentation, O house of Yisra'ël:

Amos 5:2 The maiden of Yisra'ël has fallen, not to rise again. She lies forsaken on her land, with no one to lift her up.

Amos 5:3 For thus said the Master **YēHôVâH (יהוה)**, "The city that goes out by a thousand has a hundred left, and that which goes out by a hundred has ten left to the house of Yisra'ël."

Amos 5:4 For thus said **YēHôVâH (יהוה)** to the house of Yisra'ël, "Seek Me and live, Amos 5:5 but do not seek Bëyth Ėl, nor enter Gilgal, nor pass over to Be'ërsheba. For Gilgal shall certainly go into exile, and Bëyth Ėl become a non-entity.

Amos 5:6 "Seek **YēHôVâH (יהוה)** and live, lest He break out like fire upon the house of Yosëph, and shall consume it, with no one to quench it in Bëyth Ėl.

Amos 5:7 "O you who are turning right-ruling to wormwood, and have cast down righteousness to the earth!"

Amos 5:8 He who made Kimah and Kesil, and who turns the shadow of death into morning and darkened day into night, who is calling for the waters of the sea and pours them out on the face of the earth – **YēHôVâH (יהוה)** is His Name

Amos 5:9 who is flashing forth destruction upon the strong, so that destruction comes upon the stronghold.

Amos 5:10 They hated the one who reproves in the gate, and they despise the one who speaks the truth.

Amos 5:11 Therefore, because you trample on the poor and take grain taxes from him – you have built houses of hewn stone but you are not going to dwell in them, you have planted pleasant vineyards but not drink wine from them.

Amos 5:12 For I know your transgressions are many and your sins are great, afflicting the righteous and accepting bribes, and turning aside the poor at the gate.

Amos 5:13 Therefore the wise keep silent at that time, for it is an evil time.

Amos 5:14 Seek good and not evil, so that you live. And let YĕHôVâH (יהוה) Elohim (אלהים) of hosts be with you, as you have spoken.

Amos 5:15 Hate evil and love good, and set up right-ruling in the gate. It might be that YĕHôVâH (יהוה) Elohim (אלהים) of hosts shows favour to the remnant of Yosëph.

Amos 5:16 Therefore YĕHôVâH (יהוה) Elohim (אלהים) of hosts, YĕHôVâH (יהוה), said this, "There is wailing in all open squares, and in all the streets they say, 'Alas! Alas!' and shall call the farmer to mourning, and skilled lamenters to wailing.

Amos 5:17 "And in all vineyards there is wailing, for I pass through your midst," said YĕHôVâH (יהוה).

Amos 5:18 Woe to you who are longing for the day of YĕHôVâH (יהוה)! What does the day of YĕHôVâH (יהוה) mean to you? It is darkness, and not light,

Amos 5:19 as when a man flees from a lion, and a bear shall meet him; or entered his house, rested his hand on the wall, and a serpent shall bite him.

Amos 5:20 Is not the day of YĕHôVâH (יהוה) darkness, and not light? Is it not very dark, with no brightness in it?

Amos 5:21 "I have hated, I have despised your festivals, and I am not pleased with your assemblies.

Amos 5:22 "Though you offer Me burnt offerings and your grain offerings, I do not accept them, nor do I look on your fattened peace offerings.

Amos 5:23 "Take away from Me the noise of your songs, for I do not hear the sound of your stringed instruments.

Amos 5:24 "And let right-ruling roll on like water, and righteousness like a mighty stream.

Amos 5:25 "You brought Me slaughterings and meal offerings in the wilderness for forty years, O house of Yisra'el,

Amos 5:26 but you took up Sikkuth your sovereign and Kiyyun, your idols, your astral mighty ones, which you made for yourselves!

Amos 5:27 "Therefore I shall send you into exile beyond Damascus," said YĕHôVâH (יהוה) Elohim (אלהים) of hosts – His Name.

Amos 6:1 Woe to those at ease in Tsiyon, and those trusting in Mount Shomeron, the distinguished ones among the chief of the nations, to whom the house of Yisra'el comes!

Amos 6:2 Pass over to Kalneh and see, and from there go to Hamath the great. Then go down to Gath of the Philistines. Are you better than these reigns, or is their border greater than your border?

Amos 6:3 You who are putting off the day of evil, yet bring near the seat of violence,

Amos 6:4 who are lying on beds of ivory, and are stretched out on your couches, and are eating lambs from the flock and calves from the midst of the stall,

Amos 6:5 who are singing to the sound of the harp, having composed songs for themselves like Dawid,

Amos 6:6 who are drinking wine from bowls, and anoint with the finest ointments, yet they have not been pained over the breach of Yosëph!

Amos 6:7 Therefore they shall now go into exile, with the first of the exiles, and the feasting of the stretched-out ones shall cease!

Amos 6:8 The Master YĕHôVâH (יהוה) has sworn by Himself, YĕHôVâH (יהוה) Elohim (אלהים) of hosts declares, "I am loathing the pride of Ya'aqob, and I have hated his palaces. Therefore I shall deliver up the city and all that is in it."

Amos 6:9 And it shall be, that if ten men remain in one house, they shall die.

Amos 6:10 And if a relative, or his undertaker, brings the remains out of the house, he shall say to one inside the house, "Is anyone with you?" and he says, "No," then he shall say, "Hush!" For we have not remembered the Name of YĕHôVâH (יהוה)!

Amos 6:11 For look, YĕHôVâH (יהוה) is commanding, and He shall smite the great house with breaches, and the little house with clefts.

Amos 6:12 Do horses run on a rock? Does one plough it with oxen? For you have turned right-

ruling into poison, and the fruit of righteousness into wormwood,

Amos 6:13 you who are rejoicing over a matter of naught, who say, "Have we not taken horns for ourselves by our own strength?"

Amos 6:14 "For look, I am raising up a nation against you, O house of Yisra'el," declares YĕHôVâH (יהוה) Elohim (אלהים) of hosts, "and they shall oppress you from the entrance of Ḥamath to the wadi Araḇah."

Amos 7:1 This is what the Master YĕHôVâH (יהוה) showed me, and see, He was forming locust swarms at the beginning of the late crop. And see, it was the late crop after the mowings of the sovereign.

Amos 7:2 And it came to be, when they had finished eating the grass of the land, that I said, "O Master YĕHôVâH (יהוה), forgive, I pray! How does Ya'aqob survive, for he is small?"

Amos 7:3 YĕHôVâH (יהוה) relented concerning this. "It shall not be," said YĕHôVâH (יהוה).

Amos 7:4 This is what the Master YĕHôVâH (יהוה) showed me, and see, the Master YĕHôVâH (יהוה) was calling to contend by fire, and it consumed the great deep and did consume the portion,

Amos 7:5 and I said, "O Master YĕHôVâH (יהוה), please stop! How does Ya'aqob survive, for he is small?"

Amos 7:6 YĕHôVâH (יהוה) relented concerning this. "This shall not be either," said the Master YĕHôVâH (יהוה).

Amos 7:7 This is what He showed me, and see, YĕHôVâH (יהוה) stood on a wall made with a plumb-line, with a plumb-line in His hand,

Amos 7:8 and YĕHôVâH (יהוה) said to me, "Amos, what do you see?" And I said, "A plumb-line." And YĕHôVâH (יהוה) said, "See, I am setting a plumb-line in the midst of My people Yisra'el, no longer do I pardon them.

Amos 7:9 "And the high places of Yiṣ-ḥāq shall be laid waste, and the set- apart places of Yisra'el shall

be destroyed. And I shall rise with the sword against the house of Yarob'am."

Amos 7:10 Then Amatsyah the priest of Bēyth Ēl sent to Yarob'am King of Yisra'el, saying, "Amos has conspired against you in the midst of the house of Yisra'el. The land is not able to endure all his words,

Amos 7:11 for this is what Amos said, 'Yarob'am shall die by the sword, and Yisra'el certainly be exiled from their own land.' "

Amos 7:12 And Amatsyah said to Amos, "Go, you seer! Flee to the land of Yehuḏah, and eat bread and prophesy there,

Amos 7:13 but do not prophesy any more at Bēyth Ēl, for it is the sovereign's Holy place and it is the house of the reign."

Amos 7:14 And Amos answered and said to Amatsyah, "I am not a prophet, nor am I a son of a prophet, for I am a herdsman and a grower of sycamore figs.

Amos 7:15 "But YĕHôVâH (יהוה) took me from behind the flock, and YĕHôVâH (יהוה) said to me, 'Go, prophesy to My people Yisra'el.'

Amos 7:16 "And now, hear the word of YĕHôVâH (יהוה). You are saying, 'Do not prophesy against Yisra'el, and do not drop words against the house of Yiṣ-ḥāq.'

Amos 7:17 "Therefore thus said YĕHôVâH (יהוה), 'Your wife shall become a whore in the city, and your sons and daughters fall by the sword, and your land be divided by a measuring line, and you die in a defiled land, and Yisra'el shall certainly be exiled from its land.' "

Amos 8:1 This is what the Master YĕHôVâH (יהוה) showed me, and see, a basket of summer fruit.

Amos 8:2 And He said, "Amos, what do you see?" And I said, "A basket of summer fruit." And YĕHôVâH (יהוה) said to me, "The end has come upon my people Yisra'el, no longer do I pardon them.

Amos 8:3 "And the songs of the ḥēkal shall be wailing in that day," declares the Master YĕHôVâH

(הִנֵּה), “many dead bodies everywhere, thrown into any place – hush!”

Amos 8:4 Hear this, you who are swallowing up the needy, to do away with the poor of the land,

Amos 8:5 saying, “When does the New Moon pass so that we sell grain, and the Sabbath so that we trade our wheat, to make the ĕphah small and the sheqel large, and to falsify the scales by deceit, Amos 8:6 to buy the poor for silver, and the needy for a pair of sandals, and sell the chaff of the wheat?”

Amos 8:7 YĕHôVâH (הִנֵּה) has sworn by the Excellency of Ya'aqob, “I shall never forget any of their works.

Amos 8:8 “Shall the land not tremble for this, and everyone mourn who dwells in it? And all of it shall swell like the River, heave and subside like the River of Mitsrayim.

Amos 8:9 “And it shall be in that day,” declares the Master YĕHôVâH (הִנֵּה), “that I shall cause the sun to go down at noon, and shall darken the earth on a day of brightness,

Amos 8:10 and shall turn your festivals into mourning, and all your songs into lamentation, and bring sackcloth on all loins, and baldness on every head, and shall make it like mourning for an only son, and its end like a day of bitterness.

Amos 8:11 “See, days are coming,” declares the Master YĕHôVâH (הִנֵּה), “that I shall send a hunger in the land, not a hunger for bread, nor a thirst for water, but for hearing the Words of YĕHôVâH (הִנֵּה).

Amos 8:12 “And they shall wander from sea to sea, and from north to east – they shall diligently search, seeking the Word of YĕHôVâH (הִנֵּה), but they shall not find it.

Amos 8:13 “In that day the pretty maidens and strong young men shall faint from thirst,

Amos 8:14 those swearing by the guilt of Shomeron, who say, ‘As your mighty one lives, O Dan!’ and, ‘As the way of Be'ërsheḇa lives!’ And they shall fall and never rise again.”

Amos 9:1 I saw YĕHôVâH (הִנֵּה) standing by the altar, and He said, “Smite the column head, so that the thresholds shake, and break them off by the head, all of them. And the last of them I slay with the sword. Not one of them fleeing gets away, and not one fugitive of them escapes.

Amos 9:2 “If they dig into the grave, from there my hand does take them; and if they climb up to the heavens, from there I bring them down.

Amos 9:3 “And if they hide themselves on top of Karmel, from there I shall search, and take them. And if they hide from before My eyes at the bottom of the sea, from there I shall command the serpent, and it shall bite them.

Amos 9:4 “And if they go into captivity before their enemies, from there I shall command the sword, and it shall slay them. And I shall set My eyes on them for evil and not for good.”

Amos 9:5 And the Master YĕHôVâH (הִנֵּה) of hosts is He who touches the earth so that it melts, and all who dwell in it mourn, and all of it come up like the River, and subside like the River of Mitsrayim.

Amos 9:6 who is building His upper room in the heavens, and has founded His firmament on the earth, who is calling for the waters of the sea, and pours them out on the face of the earth – YĕHôVâH (הִנֵּה) is His Name.

Amos 9:7 “Are you not like the people of Kush to Me, O children of Yisra'el?” declares YĕHôVâH (הִנֵּה). “Did I not bring up Yisra'el from the land of Mitsrayim, and the Philistines from Kaphtor, and Aram from Qir?

Amos 9:8 “Look, the eyes of the Master YĕHôVâH (הִנֵּה) are on the sinful reign, and I shall destroy it from the face of the earth, except that, I do not completely destroy the house of Ya'aqob,” declares YĕHôVâH (הִנֵּה).

Amos 9:9 “For look, I am commanding, and I shall sift the house of Yisra'el among all the gentiles, as one sifts with a sieve, yet not a grain falls to the ground.

Amos 9:10 "All the sinners of My people are going to die by the sword, those who are saying, 'Evil does not overtake us nor meet us.'

Amos 9:11 "In that day I shall raise up the booth of Dawid which has fallen down. And I shall repair its breaches and raise up its ruins. And I shall build it as in the days of old,

Amos 9:12 so that they possess the remnant of Edom, and all the gentiles on whom My Name is called," declares YĕHôVâH (יהוה), who does this.

Amos 9:13 "Look, the days are coming," declares YĕHôVâH (יהוה), "that the ploughman shall overtake the reaper, and the treader of grapes him who sows seed. And the mountains shall drip new wine, and all the hills melt.

Amos 9:14 "And I shall turn back the captivity of My people Yisra'el. And they shall build the waste cities and inhabit them. And they shall plant vineyards and drink wine from them, and shall make gardens and eat their fruit.

Amos 9:15 "And I shall plant them on their own soil, and not uproot them any more from their own soil I have given them," said YĕHôVâH (יהוה) your Elohim (אלהים)!

Obadyah Outline

1. The Judgment of Edom (1:1 - 14)
 - a. The Destruction of Edom (1:1 - 9)
 - b. The Sin of Edom (1:10 - 14)
2. The Day of Yĕhōvâh for All Nations (1:15 - 21)
 - a. Destruction of the Nations (1:15 - 16)
 - b. The Deliverance of Israel (1:17 - 21)

Obadyah/Obadiah

Obad 1:1 The vision of Obadyah: This is what the Master YĕHôVâH (יהוה) said concerning Edom. We

have heard a report from YĕHôVâH (יהוה), and a messenger has been sent among the nations, saying, "Arise, and let us rise up against her for battle!"

Obad 1:2 "See, I have made you small among the nations, you are greatly despised.

Obad 1:3 "The pride of your heart has deceived you, you who dwell in the clefts of the rock, whose dwelling is high, who say in your heart, 'Who shall bring me down to the ground?'

Obad 1:4 "Though you rise high as the eagle, and though you set your nest among the stars, from there I shall bring you down," declares YĕHôVâH (יהוה).

Obad 1:5 "If thieves came to you, if robbers by night, how ruined you would have been! Would they not steal till they had enough? If grape-gatherers had come to you, would they not leave gleanings?

Obad 1:6 "How Ėsaw shall be searched out! His hidden treasures shall be sought out!

Obad 1:7 "All your allies shall send you forth to the border, your friends shall deceive you and overpower you. They make your bread a snare under you, without you discerning it!

Obad 1:8 "In that day," declares YĕHôVâH (יהוה), "I shall destroy the wise men from Edom, and discernment from the mountains of Ėsaw!

Obad 1:9 "And your mighty men shall be discouraged, O Tĕman, so that everyone from the mountains of Ėsaw is cut off by slaughter.

Obad 1:10 "Because of your violence against your brother Ya'aqob, let shame cover you. And you shall be cut off forever.

Obad 1:11 "In the day that you stood on the other side, in the day that strangers took captive his wealth, when foreigners entered his gates and cast lots for Yerushalayim, you also were like one of them!

Obad 1:12 "And you should not have looked on your brother's day in the day of his estrangement, nor rejoiced over the children of Yehudah in the

day of their destruction, nor made your mouth great in the day of distress,
Obad 1:13 nor have entered the gate of My people in the day of their calamity, nor looked down on their evil in the day of their calamity, nor have seized their wealth in the day of their calamity,
Obad 1:14 nor have stood at the parting of the way to cut off his fugitives, nor handed over his survivors in the day of distress.

Obad 1:15 "For the day of **YĕHôVâH (יהוה)** is near upon all the gentiles. As you have done, it shall be done to you, your reward shall come back on your own head.

Obad 1:16 "For as you have drunk on my Holy mountain, so do all the gentiles drink continually. And they shall drink and shall swallow, and they shall be as though they had never been.

Obad 1:17 "But on Mount Tsiyon there shall be an escape, and they shall be Holy. And the house of Ya'aqob shall possess their possessions.

Obad 1:18 "And the house of Ya'aqob shall be a fire, and the house of Yosëph a flame, but the house of Ėsaw for stubble. And they shall burn among them and they shall consume them, so that no survivor is left of the house of Ėsaw." For **YĕHôVâH (יהוה)** has spoken.

Obad 1:19 And they shall possess the South with the mountains of Ėsaw, and low country with the Philistines. And they shall possess the fields of Ephrayim and the fields of Shomeron, and Binyamin with Gil'ad,

Obad 1:20 and the exiles of this host of the children of Yisra'el possess that of the Kena'anites as far as Tsarephath, and the exiles of Yerushalayim who are in Sepharad possess the cities of the South.

Obad 1:21 And saviours shall come to Mount Tsiyon to judge the mountains of Ėsaw. And the reign shall belong to **YĕHôVâH (יהוה)**.

1. Fleeing from God's Mission (1:1 - 17)
 - a. Yonah's Call and Flight (1:1 - 3)
 - b. The Great Storm (1:4 - 10)
 - c. Yonah Cast into the Sea (1:11 - 17)
2. Yonah's Prayer of Repentance (2:1 - 10)
3. Fulfilling God's Mission (3:1 - 10)
 - a. Yonah Preaches to the Ninevites (3:1 - 4)
 - b. Nineveh Repents (3:5 - 10)
4. Questioning God's Mercy (4:1 - 11)
 - a. Yonah's Anger (4:1 - 4)
 - b. The Withering Plant (4:5 - 11)

Yonah/Jonah

Yonah 1:1 And the word of **YĕHôVâH (יהוה)** came to Yonah son of Amittai, saying,

Yonah 1:2 "Arise, go to Ninewëh, the great city, and cry out against it, for their evils have come up before Me."

Yonah 1:3 But Yonah rose up to flee to Tarshish from the presence of **YĕHôVâH (יהוה)**, and went down to Yapho, and found a ship going to Tarshish. And he paid the fare, and went down into it, to go with them to Tarshish from the presence of **YĕHôVâH (יהוה)**.

Yonah 1:4 And **YĕHôVâH (יהוה)** sent out a great wind on the sea, and there was a great storm on the sea, so that the ship was thought to be broken up.

Yonah 1:5 And the seamen were afraid, and each one cried out to his mighty one, and threw the cargo which was in the ship into the sea, to lighten the load. But Yonah had gone down into the lowest parts of the ship, and he lay down, and was fast asleep.

Yonah 1:6 And the captain came to him, and said to him, "What do you mean, sleeper? Arise, cry out to your **Elohim (אלהים)**, if so be that **Elohim (אלהים)** shall think about us, so that we do not perish."

Yonah Outline

Yonah 1:7 And they said to each other, "Come, and let us cast lots, so that we know for whose sake this evil has come upon us." So they cast lots, and the lot fell on Yonah.

Yonah 1:8 So they said to him, "Please explain to us! For whose sake is this evil upon us? What is your occupation? And where do you come from? What is your country? And from what people are you?"

Yonah 1:9 And he said to them, "I am a Hebrew. And I am fearing YĕHôVâH (יהוה), the Elohim (אלהים) of the heavens, who made the sea and the dry land."

Yonah 1:10 And the men were exceedingly afraid, and said to him, "Why have you done this?" For the men knew that he fled from the presence of YĕHôVâH (יהוה), for he had informed them.

Yonah 1:11 And they said to him, "What are we to do to you to make the sea calm for us?" For the sea was growing more stormy.

Yonah 1:12 And he said to them, "Take me and throw me into the sea, so that the sea becomes calm for you. For I know that this great storm is because of me."

Yonah 1:13 However, the men rowed hard to bring the ship to land, but were unable, for the sea continued to grow more stormy against them.

Yonah 1:14 And they cried out to YĕHôVâH (יהוה) and said, "We pray, O YĕHôVâH (יהוה), please, let us not perish for this man's life, and do not lay on us innocent blood. For You, O YĕHôVâH (יהוה), have done as it pleased You."

Yonah 1:15 Then they took Yonah and threw him into the sea, and the sea stopped raging.

Yonah 1:16 And the men feared YĕHôVâH (יהוה) exceedingly, and brought an offering to YĕHôVâH (יהוה) and made vows.

Yonah 1:17 But YĕHôVâH (יהוה) appointed a great fish to swallow Yonah. And Yonah was in the stomach of the fish three days and three nights.

Yonah 2:1 And Yonah prayed to YĕHôVâH (יהוה) his Elohim (אלהים) from the stomach of the fish.

Yonah 2:2 And he said, "I called to YĕHôVâH (יהוה) because of my distress, and He answered me. From the stomach of the grave I cried, and You heard my voice.

Yonah 2:3 "For You threw me into the deep, into the heart of the seas, and the floods surrounded me. All Your breakers and Your waves passed over me.

Yonah 2:4 "So I said, 'I have been driven away from Your eyes. Would I ever look again toward Your Holy Hēḱal?'

Yonah 2:5 "Waters encompassed me, unto life, the deep closed around me, weeds were wrapped around my head.

Yonah 2:6 "I went down to the base of the mountains, the earth with its bars were behind me forever. But You brought up my life from the pit, O YĕHôVâH (יהוה), my Elohim (אלהים).

Yonah 2:7 "When my life fainted within me, I remembered YĕHôVâH (יהוה). And my prayer went up to You, into Your Holy Hēḱal.

Yonah 2:8 "Those observing false worthlessnesses forsake their own kindness.

Yonah 2:9 "But I offer to You with the voice of thanksgiving, I pay what I have vowed. Deliverance is of YĕHôVâH (יהוה)."

Yonah 2:10 Then YĕHôVâH (יהוה) spoke to the fish, and it vomited Yonah on the dry land.

Yonah 3:1 And the word of YĕHôVâH (יהוה) came to Yonah the second time, saying,

Yonah 3:2 "Arise, go to Ninewēh, that great city, and proclaim to it the message that I am speaking to you."

Yonah 3:3 And Yonah arose and went to Ninewēh, according to the word of YĕHôVâH (יהוה). Now Ninewēh was a great city before Elohim (אלהים), of three day's journey.

Yonah 3:4 And Yonah began to go in to the city on the first day's walk. And he cried out and said, "Yet forty days, and Ninewēh shall be overthrown!"

Yonah 3:5 And the men of Ninewěh believed in Elohīm (אלהים), and proclaimed a fast, and put on sackcloth, from the greatest to the least of them.

Yonah 3:6 And the word reached the King of Ninewěh, so he arose from his throne and took off his robe, and covered himself with sackcloth and sat in ashes.

Yonah 3:7 And he proclaimed and said throughout Ninewěh, "By decree of the sovereign and his nobles: No man or beast, herd or flock, shall taste whatever – let them not eat, let them not even drink water.

Yonah 3:8 "But let man and beast be covered with sackcloth, and call mightily to Elohīm (אלהים). And let each one turn from his evil way and from the violence that is in his hands.

Yonah 3:9 "Who knows whether Elohīm (אלהים) does turn and relent, and shall turn away from the heat of His displeasure, so that we do not perish?"

Yonah 3:10 And Elohīm (אלהים) saw their works, that they turned from their evil way. And Elohīm (אלהים) relented from the evil which He had said He would do to them, and He did not do it.

Yonah 4:1 But it greatly displeased Yonah, and he was grieved.

Yonah 4:2 And he prayed to YēHôVâH (יהוה), and he said, "Please, YēHôVâH (יהוה), was this not what I said while I was in my own land? This is why I went ahead and fled to Tarshish. For I know that You are an Ėl showing favour, and compassionate, patient and of great kindness, and relenting from doing evil.

Yonah 4:3 "And now, O YēHôVâH (יהוה), please take my life from me, for it is better for me to die than to live!"

Yonah 4:4 And YēHôVâH (יהוה) said, "Are you right to be displeased?"

Yonah 4:5 Then Yonah went out of the city and sat on the east side of the city, and made himself a shelter there, and sat under it in the shade, to see what would become of the city.

Yonah 4:6 And YēHôVâH (יהוה) Elohīm (אלהים) appointed a plant and made it come up over Yonah, to be a shade for his head to deliver him from his discomfort. And Yonah greatly rejoiced over the plant.

Yonah 4:7 But as morning dawned the next day Elohīm (אלהים) appointed a worm which attacked the plant so that it withered.

Yonah 4:8 And it came to be when the sun came up, that Elohīm (אלהים) appointed a scorching east wind, and the sun smote on Yonah's head, so that he grew faint, and asked for his life to die, and said, "It is better for me to die than to live."

Yonah 4:9 And Elohīm (אלהים) said to Yonah, "Have you rightly become displeased over the plant?" And he said, "I have rightly become displeased, even to death!"

Yonah 4:10 And YēHôVâH (יהוה) said, "You felt sorry for the plant for which you have not laboured, nor made it grow, which came up in a night and perished in a night.

Yonah 4:11 "And should I not pardon Ninewěh, that great city, in which are more than one hundred and twenty thousand beings who have not known their right hand from their left, and much cattle?"

Miḳah Outline

1. First Cycle of Judgment and Restoration (1:1 - 2:13)
 - a. Judgment of Samaria and Jerusalem (1:1 - 2:11)
 - i. Judgment to Come (1:1 - 7)
 - ii. Weeping and Mourning (1:8 - 16)
 - iii. Woe to Oppressors (2:1 - 5)
 - iv. Reproof of False Prophets (2:6 - 11)
 - b. Restoration of a Remnant (2:12 - 13)

2. Second Cycle of Judgment and Restoration (3:1 - 5:15)

- a. Judgment of Rulers and Prophets (3:1 - 12)
- b. Future Restoration (4:1 - 5:15)
 - i. The Mountain of the House of Yêhōvâh (4:1 - 5)
 - ii. Restoration of Zion (4:6 - 13)
 - iii. A Ruler from Bethlehem (5:1 - 6)
 - iv. The Remnant of Ya'aqob (5:7 - 15)

3. Third Cycle of Judgment and Restoration (6:1 - 7:20)

- a. Judgment on Israel (6:1 - 7:6)
 - i. The Case against Israel (6:1 - 8)
 - ii. The Punishment of Israel (6:9 - 16)
 - iii. Israel's Great Misery (7:1 - 6)
- b. The Final Restoration of God's Kingdom (7:7 - 20)
 - i. Israel's Confession and Comfort (7:7 - 13)
 - ii. God's Compassion on Israel (7:14 - 20)

Miqah/Micah

Miqah 1:1 The word of YêHôVâH (יהוה) that came to Miqah of Moresheth in the days of Yotham, Aḥaz, Hizqiyah, sovereigns of Yehudah, which he saw concerning Shomeron and Yerushalayim.

Miqah 1:2 Hear, all you peoples! Listen, O earth, and all who are in it! And let the Master YêHôVâH (יהוה) be a witness against you – YêHôVâH (יהוה) from His Holy Hēkal.

Miqah 1:3 For look, YêHôVâH (יהוה) is coming out of His place, and He shall come down and shall tread on the high places of the earth.

Miqah 1:4 And the mountains shall melt under Him, and the valleys be cleft as wax before the fire, as waters poured down a steep place.

Miqah 1:5 All this is for the transgression of Ya'aqob and for the sins of the house of Yisra'el. What is the transgression of Ya'aqob? Is it not

Shomeron? And what are the high places of Yehudah? Are they not Yerushalayim?

Miqah 1:6 “And I shall make Shomeron a heap in the field, places for planting a vineyard. And I shall pour down her stones into the valley, and uncover her foundations.

Miqah 1:7 “And all her carved images shall be beaten in pieces, and all her gifts be burned with the fire. And all her idols I shall lay waste, for she gathered it from the hire of a whore, and they shall return to the hire of a whore.”

Miqah 1:8 Because of this I lament and howl. I go stripped and naked. I make a lamentation like jackals, and a mourning like ostriches.

Miqah 1:9 For her wounds are incurable. For it has come to Yehudah, it has come to the gate of My people, to Yerushalayim.

Miqah 1:10 Do not declare it in Gath, weep not at all in Bēyth Aphrah, roll yourself in the dust.

Miqah 1:11 Pass by in nakedness and shame, you inhabitant of Shaphir. The inhabitant of Tsa'anah has not gone out. The lamentation of Bēyth Êtsel takes from you its standing place.

Miqah 1:12 Though the inhabitants of Maroth waited for good, yet evil came down from YêHôVâH (יהוה) to the gate of Yerushalayim.

Miqah 1:13 O inhabitant of Lakish, harness the chariot to the horse – she was the beginning of sin to the daughter of Tsiyon – for the transgressions of Yisra'el were found in you.

Miqah 1:14 Therefore you shall give parting gifts to Moresheth Gath, the houses of Akziḇ becoming a deception to the sovereigns of Yisra'el.

Miqah 1:15 Again I shall bring a dispossessor to you, O inhabitant of Marēshah. The esteem of Yisra'el shall come to Adullam.

Miqah 1:16 Make yourself bald and cut off your hair for the children of your delight. Enlarge your baldness like an eagle, for they shall be exiled from you.

Miqah 2:1 Woe to those plotting wickedness, and working out evil upon their beds! In the light of the

morning they practise it, because it is in the might of their hand.

Miḳah 2:2 And they coveted fields and seized them, also houses, and took them away. And they oppressed a man and his house, a man and his inheritance.

Miḳah 2:3 Therefore thus said YĕHôVâH (יהוה), "See, against this clan I am planning evil, from which you do not remove your necks, nor walk proudly, for this is a time of evil.

Miḳah 2:4 "In that day one shall lift up a proverb against you, and he shall lament with a bitter lamentation, and shall say, 'We have been utterly ravaged! He changes the inheritance of my people. How He removes it from me! He apportions our fields to the backslider.' "

Miḳah 2:5 "Therefore you shall have no one in the assembly of YĕHôVâH (יהוה) to divide the land by lot.

Miḳah 2:6 "You do not preach, they preach. They do not preach to these, reproaches are not turned back.

Miḳah 2:7 "Are you called 'House of Ya'aqob'? Has the Spirit [Ruach רוח] of YĕHôVâH (יהוה) been limited? Are these His doings? Do not My words do good to the one walking uprightly?

Miḳah 2:8 "And lately My people have risen up as an enemy. You strip off the robe with the garment from those who trust you, as they pass by – those returning from battle.

Miḳah 2:9 "You have driven the women of My people from their pleasant houses. You have taken away My splendour from their children forever.

Miḳah 2:10 "Arise and go, for this is not your rest, because uncleanness destroys, and the destruction is grievous.

Miḳah 2:11 "If a man walking after wind and falsehood has lied: 'I preach to you of wine and of strong drink,' he shall be the 'preacher' of this people!

Miḳah 2:12 "I shall certainly gather all of you, O Ya'aqob, I shall bring together the remnant of

Yisra'el, put them together like sheep of the fold, like a flock in the midst of their pasture, they being noisy because of men.

Miḳah 2:13 "The breach-maker shall go up before them. They shall break out, and pass through the gate, and go out by it, and their sovereign pass before them, with YĕHôVâH (יהוה) at their head!"

Miḳah 3:1 Then I said, "Hear now, O heads of Ya'aqob, and you rulers of the house of Yisra'el:

Should you not know right-ruling,

Miḳah 3:2 you who are hating good and loving evil, tearing away the skin from My people, and the flesh from their bones,

Miḳah 3:3 and who have eaten the flesh of My people, and stripped off their skin, and have broken their bones, and have cut it up as into a pot, like flesh in the cooking pot?"

Miḳah 3:4 Therefore, when they cry to YĕHôVâH (יהוה) He does not answer them, and hides His face from them at that time, as they have made their deeds evil.

Miḳah 3:5 Thus said YĕHôVâH (יהוה) concerning the prophets who lead my people astray, who are biting with their teeth and have called out, "Peace!" They even set apart a battle against him who does not give for their mouths.

Miḳah 3:6 Therefore it shall be night to you without vision, and darkness to you without divination. The sun shall go down on the prophets, and the day shall be dark for them.

Miḳah 3:7 And the seers shall be ashamed, and the diviners embarrassed. And they shall all cover their lips, for there is no answer, O Elohîm (אלהים).

Miḳah 3:8 But truly I am filled with power, with the Spirit [Ruach רוח] of YĕHôVâH (יהוה), and with right-ruling and with might, to declare to Ya'aqob his transgression and to Yisra'el his sin.

Miḳah 3:9 Hear this, please, you heads of the house of Ya'aqob and you rulers of the house of Yisra'el, who despise right-ruling and distort all that is straight,

Miḳah 3:10 those building up Tsiyon with bloodshed and Yerushalayim with unrighteousness. Miḳah 3:11 Her heads judge for a bribe, her priests teach for pay, and her prophets divine for a price. Yet they lean on YĕHôVâH (יהוה), and say, "Is not YĕHôVâH (יהוה) in our midst? Evil does not come upon us."

Miḳah 3:12 Therefore, because of you, Tsiyon is ploughed like a field, and Yerushalayim becomes heaps, and the mountain of the House like a wooded height.

Miḳah 4:1 And in the latter days it shall be that the mountain of the House of YĕHôVâH (יהוה) is established on the top of the mountains, and shall be exalted above the hills. And peoples shall flow to it.

Miḳah 4:2 And many nations shall come and say, "Come, and let us go up to the mountain of YĕHôVâH (יהוה), to the House of the Elohim (אלהים) of Ya'aqob, and let Him teach us His ways, and let us walk in His paths. For out of Tsiyon comes forth the Law, and the word of YĕHôVâH (יהוה) from Yerushalayim."

Miḳah 4:3 And He shall judge among many peoples, and reprove strong nations afar off. They shall beat their swords into ploughshares, and their spears into pruning hooks – nation shall not lift up sword against nation, neither teach battle any more.

Miḳah 4:4 But each one shall sit under his vine and under his fig tree, with no one to make them afraid, for the mouth of YĕHôVâH (יהוה) of hosts has spoken.

Miḳah 4:5 For all the peoples walk, each one in the name of his mighty one, but we walk in the Name of YĕHôVâH (יהוה) our Elohim (אלהים) forever and ever.

Miḳah 4:6 "In that day," declares YĕHôVâH (יהוה), "I gather the lame, and I bring together the outcast and those whom I have afflicted.

Miḳah 4:7 "And I shall make the lame a remnant, and the outcast a strong nation. And YĕHôVâH

(יהוה) shall reign over them in Mount Tsiyon, from now on and forever.

Miḳah 4:8 "And you, O tower of the flock, stronghold of the daughter of Tsiyon, it shall come to you, the former rule shall come, the reign of the daughter of Yerushalayim."

Miḳah 4:9 Now why do you cry aloud? Is there no sovereign in you? Has your counsellor perished? For pain has gripped you like a woman in labour.

Miḳah 4:10 Be in pain, and deliver, O daughter of Tsiyon, like a woman in labour. For now you are to leave the city, and you shall dwell in the field. And you shall go to Babel, there you shall be delivered, there YĕHôVâH (יהוה) shall redeem you from the hand of your enemies.

Miḳah 4:11 And now, many gentiles shall be gathered against you, who are saying, "Let her be defiled, and let our eyes look upon Tsiyon!"

Miḳah 4:12 But they do not know the thoughts of YĕHôVâH (יהוה), nor do they understand His counsel. For He has gathered them like sheaves to the threshing-floor.

Miḳah 4:13 "Arise and thresh, O daughter of Tsiyon, for I make your horn iron and your hooves bronze. And you shall beat many peoples into pieces, and I shall seclude their gain to YĕHôVâH (יהוה), and their wealth to the Master of all the earth."

Miḳah 5:1 Now you are raided, O daughter of raiders, a siege has been laid against us. They strike the Judge of Yisra'el with a rod on the cheek.

Miḳah 5:2 "But you, Bëyth Leḥem Ephrathah, you who are little among the clans of Yehuḏah, out of you shall come forth to Me the One to become Ruler in Yisra'el. And His comings forth are of old, from everlasting."

Miḳah 5:3 Therefore He shall give them up, until the time that she who is in labour has given birth, and the remnant of His brothers return to the children of Yisra'el.

Miḳah 5:4 And He shall stand and shepherd in the strength of YĕHôVâH (יהוה), in the excellency of the

Name of YĕHôVâH (יהוה) His Elohim (אלהים). And they shall dwell, for at that time He shall be great, to the ends of the earth.

Miqah 5:5 And this shall be peace. When Ashshur comes into our land, and when he treads in our palaces, we shall raise against him seven shepherds and eight leaders of men.

Miqah 5:6 And they shall shepherd the land of Ashshur with the sword, and the land of Nimrod at its entrances. And He shall deliver us from Ashshur, when he comes into our land and when he treads within our borders.

Miqah 5:7 And the remnant of Ya'aqob shall be in the midst of many peoples, as dew from YĕHôVâH (יהוה), as showers on the grass, which do not wait for man nor delay for the sons of men.

Miqah 5:8 And the remnant of Ya'aqob shall be among the gentiles, in the midst of many peoples, like a lion among the beasts of a forest, like a young lion among flocks of sheep, who, if he passes through, shall both tread down and shall tear, and there is no one to deliver.

Miqah 5:9 Let your hand be lifted up against your adversaries, and all your enemies be cut off.

Miqah 5:10 "And it shall be in that day," declares YĕHôVâH (יהוה), "that I shall cut off your horses out of your midst, and I shall destroy your chariots.

Miqah 5:11 "And I shall cut off the cities of your land, and I shall pull down all your strongholds.

Miqah 5:12 "And I shall cut off witchcrafts out of your hand, and let you have no magicians.

Miqah 5:13 "And I shall cut off your carved images, and your pillars from your midst, so that you no longer bow down to the work of your hands.

Miqah 5:14 "And I shall pluck your Ashërim out of your midst, and I shall destroy your cities.

Miqah 5:15 "And I shall take vengeance in wrath and rage on the gentiles who did not obey."

Miqah 6:1 Hear now what YĕHôVâH (יהוה) is saying, "Arise, strive with the mountains, and let the hills hear your voice.

Miqah 6:2 "Hear, O you mountains, the controversy of YĕHôVâH (יהוה), and you everlasting foundations of the earth! For YĕHôVâH (יהוה) has a controversy with His people and He shall reprove Yisra'el.

Miqah 6:3 "My people, what have I done to you?

And how have I wearied you? Answer Me,

Miqah 6:4 for I brought you up from the land of Mitsrayim, and I ransomed you from the house of bondage. And I sent Mosheh, Aharon, and Miryam before you.

Miqah 6:5 "My people, remember, please, what Balaq King of Mo'ab counselled, and what Bil'am son of Be'or answered him, from Shittim to Gilgal, in order to know the righteousness of YĕHôVâH (יהוה)."

Miqah 6:6 With what shall I come before YĕHôVâH (יהוה), bow myself before the high Elohim (אלהים)? Shall I come before Him with burnt offerings, with calves a year old?

Miqah 6:7 Is YĕHôVâH (יהוה) pleased with thousands of rams or ten thousand rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my being?

Miqah 6:8 He has declared to you, O man, what is good. And what does YĕHôVâH (יהוה) require of you but to do right, and to love kindness, and to walk humbly with your Elohim (אלהים)?

Miqah 6:9 The voice of YĕHôVâH (יהוה) cries to the city – and let sound wisdom see Your Name! "Hear the Rod and Him who appointed it!

Miqah 6:10 "Are there still treasures of wrongness in the house of the wrong, and the short measure that is an abomination?"

Miqah 6:11 Would I be innocent with wrong scales, and with a bag of false weights?

Miqah 6:12 "For her rich men are filled with cruel unrighteousness, and her inhabitants have spoken falsehood, and their tongue is deceit in their mouth.

Miqah 6:13 "So I also, I shall smite you with a grievous wound, to lay you waste because of your sins:

Miḳah 6:14 “You shall eat but not be satisfied, and your inside be empty. And you shall store up but not save, and what you save I shall give to the sword.

Miḳah 6:15 “You shall sow but not reap, you shall tread the olives but not anoint yourselves with oil, and make sweet wine but not drink wine.

Miḳah 6:16 “For the laws of Omri are strictly observed, and all the works of the house of Aḥab, and you walk in their counsels. Therefore I give you for a ruin, and your inhabitants for a hissing, and let you bear the reproach of My people.”

Miḳah 7:1 Woe to me! For I am as gatherings of summer fruit, as gleanings of the grape harvest. There is no cluster to eat. My being has desired the first-ripe fruit.

Miḳah 7:2 The kind one has perished from the earth, and there is no one straight among men. All of them lie in wait for blood, everyone hunts his brother with a net.

Miḳah 7:3 Both hands are on the evil, to do it well. The prince asks for gifts, the judge seeks a bribe, and the great man speaks the desire of his being. And they weave it together.

Miḳah 7:4 The best of them is like a prickly plant, the most straight is sharper than a thorn hedge. The day of your watchman and your punishment has come, now is their confusion.

Miḳah 7:5 Trust no friend, rely on no companion, guard the doors of your mouth from her who lies in your bosom.

Miḳah 7:6 For son is despising father, daughter rises up against her mother, daughter-in-law against her mother-in-law, the enemies of a man are the men of his own house.

Miḳah 7:7 As for me, I look to YĕHôVâH (יְהוָה), I wait for the Elohim (אֱלֹהִים) of my deliverance, my Elohim (אֱלֹהִים) does hear me.

Miḳah 7:8 Do not rejoice over me, O my enemy. When I have fallen I have risen, when I sit in darkness YĕHôVâH (יְהוָה) is a light to me.

Miḳah 7:9 I bear the displeasure of YĕHôVâH (יְהוָה), for I have sinned against Him, until He pleads my case, and shall execute right-ruling for me, until He brings me out into the light and I look on His righteousness.

Miḳah 7:10 And let my enemy see it, and let shame cover her who said to me, “Where is YĕHôVâH (יְהוָה) your Elohim (אֱלֹהִים)?” Let my eyes look on her: now she is trampled down like mud in the streets.

Miḳah 7:11 The day for building your walls! Let the decree go far and wide in that day –

Miḳah 7:12 that day when they come to you from Ashshur and the besieged cities of Mitsrayim, and from the siege to the River, and from sea to sea, and mountain to mountain.

Miḳah 7:13 But the earth shall become a waste because of those who dwell in it, and for the fruit of their deeds.

Miḳah 7:14 Shepherd Your people with Your rod, the flock of Your inheritance, who dwell alone in a forest, in the midst of Karmel. Let them feed in Bashan and Gil'ad, as in days of old.

Miḳah 7:15 “As in the days when you came out of the land of Mitsrayim, I shall let him see wonders.”

Miḳah 7:16 Let the gentiles see and be ashamed of all their might, let them put their hand over their mouth, let their ears be deaf.

Miḳah 7:17 Let them lick the dust like a serpent, let them come trembling from their strongholds like snakes of the earth, let them be afraid of YĕHôVâH (יְהוָה) our Elohim (אֱלֹהִים) and fear because of You.

Miḳah 7:18 Who is an Ēl like You – taking away crookedness and passing over the transgression of the remnant of His inheritance? He shall not retain His wrath forever, for He Himself delights in kindness.

Miḳah 7:19 He shall turn back, He shall have compassion on us, He shall trample upon our crookednesses! And You throw all our sins into the depths of the sea!

Miḳah 7:20 You give truth to Ya'aqob, kindness to 'Ab·rā·hām (אַבְרָהָם), which You swore to our fathers from the days of old!

Nahum Outline

1. The Burden against Nineveh (1:1 - 15)
 - a. Yêhōvâh Appears (1:1 - 8)
 - b. The Fate of the Nations (1:9 - 15)
2. The Overthrow of Nineveh (2:1 - 13)
 - a. The Fall of the City (2:1 - 10)
 - b. Reputation of Nineveh Destroyed (2:11 - 13)
3. Fall of Assyria (3:1 - 19)
 - a. Woe to the City of Blood (3:1 - 4)
 - b. Judgment of Assyria (3:5 - 19)

Nahum/Nahum

Nahum 1:1 The message concerning Nineveh. The book of the vision of Nahum the Elkoshite.

Nahum 1:2 YêHôvâH (יְהוָה) is a jealous and revenging Ēl, YêHôvâH (יְהוָה) is a revenger and a possessor of wrath. YêHôvâH (יְהוָה) takes vengeance on His adversaries, and He watches for His enemies.

Nahum 1:3 YêHôvâH (יְהוָה) is patient and great in power, but by no means leaves unpunished. YêHôvâH (יְהוָה) has His way in the whirlwind and in the storm, and the clouds are the dust of His feet. Nahum 1:4 He is rebuking the sea and dries it up. And all the floods He has made dry, Bashan and Karmel are withering, and the flower of Lebanon is languishing.

Nahum 1:5 Mountains have shaken before Him, and the hills have melted. And the earth is lifted up at His presence, and the world and all who dwell in it.

Nahum 1:6 Who does stand before His rage? And who rises up in the heat of His displeasure? His wrath is poured out like fire, and the rocks have been broken by Him.

Nahum 1:7 YêHôvâH (יְהוָה) is good, as a stronghold in the day of distress. And He knows those who take refuge in Him.

Nahum 1:8 But with an overwhelming flood He makes a complete end of the place of Nineveh, and darkness does pursue His enemies.

Nahum 1:9 What do you plot against YêHôvâH (יְהוָה)? He makes a complete end of it. Distress does not rise up a second time.

Nahum 1:10 Though they are as entangled thorns, and as drunkards with their drink, they shall be consumed like stubble thoroughly dried.

Nahum 1:11 From you came forth one who plots evil against YêHôvâH (יְהוָה), a counsellor of Beliya'al.

Nahum 1:12 Thus said YêHôvâH (יְהוָה), "Though they are strong and many, even so, they shall be cut off and pass away. Though I have afflicted you, I afflict you no more.

Nahum 1:13 "So now I break his yoke from you, and tear off your shackles."

Nahum 1:14 And YêHôvâH (יְהוָה) has commanded concerning you, "Your name shall no longer be sown. From the house of your mighty ones I shall cut off the carved image and the moulded image. I shall appoint your grave, for you have been of no account."

Nahum 1:15 See, on the mountains the feet of him who brings good news, who proclaims peace! O Yehudah, observe your festivals, perform your vows. For Beliya'al shall no more pass through you. He has been cut off completely.

Nahum 2:1 He who breaks in pieces has come up before your face. Guard the ramparts! Watch the way! Strengthen your loins! Strengthen your power greatly.

Nahum 2:2 For YêHôvâH (יְהוָה) shall turn back the splendour of Ya'aqob like the splendour of Yisra'el,

for the emptiers have emptied them out and ruined their vine branches.

Nahum 2:3 The shields of his mighty men have become red, the men of battle are in scarlet. The chariots are like flaming torches in the day of his preparation, and the cypresses shall be shaken.

Nahum 2:4 The chariots dash about in the streets, they rush one another in the broad ways. They look like flaming torches, they run like lightning.

Nahum 2:5 He remembers his noble ones, they stumble in their walk, they hurry to her walls, and the defence is prepared.

Nahum 2:6 The river gates have been opened, and the palace is melted.

Nahum 2:7 And it is established: she shall be exiled, she shall be led away. And her female servants are moaning as with the voice of doves, beating on their breasts.

Nahum 2:8 And Ninewēh of old was like a pool of water, now they flee away. "Stop! Stop!" they cry, but no one turns back.

Nahum 2:9 Plunder the silver! Plunder the gold! There is no limit to the treasure – a wealth of all precious objects.

Nahum 2:10 She is empty, even emptiness and waste! And the heart has melted, and the knees have knocked together, and much pain is in all loins, and all their faces have become flushed.

Nahum 2:11 Where is the den of the lions, and the feeding place of the young lions, where the lion, the lioness and the lion's cub walked, with no one to disturb them?

Nahum 2:12 The lion tore in pieces enough for his cubs, and strangled for his lionesses, and filled his caves with prey, and his dens with torn prey.

Nahum 2:13 "See, I am against you," declares YĒHÔVÂH (יהוה) of hosts, "and I shall burn your chariots in smoke, and the sword devour your young lions. And I shall cut off your prey from the earth, and no longer is the voice of your messengers heard."

Nahum 3:1 Woe to the city of blood! All of it is a lie, filled with plunder, the prey is not lacking.

Nahum 3:2 The sound of a whip and the sound of rattling wheels, of galloping horses, of jolting chariots,

Nahum 3:3 mounted horsemen with bright sword and glittering spear, and many wounded, and a mass of dead bodies, and no end of corpses, they stumble over the corpses –

Nahum 3:4 because of the many whorings of the well-favoured whore, the mistress of sorceries, who sells nations by her whorings, and clans by her sorceries.

Nahum 3:5 "See, I am against you," declares YĒHÔVÂH (יהוה) of hosts, "and shall lift up your skirts over your face, and shall show nations your nakedness, and reigns your shame.

Nahum 3:6 "And I shall cast abominations upon you, and treat you as foolish, and make a spectacle of you.

Nahum 3:7 "And it shall be that all who see you flee from you, and say, 'Ninewēh is laid waste! Who does mourn for her?' Where do I seek comforters for you?"

Nahum 3:8 Are you better than No Amon, who dwelt by the Nile-streams, with waters around her, whose rampart was like the sea, whose wall was like the sea?

Nahum 3:9 Kush and Mitsrayim were her strength, even unlimited. Put and Luḅim were your helpers.

Nahum 3:10 Yet she was exiled, she went into captivity. At the head of every street her young children were dashed to pieces. Lots were cast for her esteemed men, and all her great men were bound in chains.

Nahum 3:11 You too are to become drunk, you are to go into hiding. You too are to seek refuge from the enemy.

Nahum 3:12 All your strongholds are fig trees with ripened figs, when shaken they shall fall into the mouth of the eater.

Nahum 3:13 See, your people in your midst are women! The gates of your land shall be opened wide to your enemies. Fire shall consume your gate bars.

Nahum 3:14 Draw for yourself water for the siege! Strengthen your defences! Go into the clay and tread the mortar, lay hold of the brick mould!

Nahum 3:15 There a fire shall consume you, a sword cut you off, eat you up like a locust. Make yourself many like the locust, make yourself many like the swarming locust!

Nahum 3:16 You have increased your merchants more than the stars of the heavens. The locust shall strip off and fly away.

Nahum 3:17 Your officials are like the locusts, and your marshals are like the great grasshoppers, which settle in the hedges on a cold day – when the sun rises they flee away, and the place where they are is unknown.

Nahum 3:18 Your shepherds have slumbered, O King of Ashshur, your nobles lie down to rest. Your people are scattered on the mountains, and no one gathers them.

Nahum 3:19 Your injury has no healing, your wound is grievous. All who hear news of you shall clap their hands over you. For over whom did your evil not pass continually?

Habakkuk Outline

1. Habakkuk's First Complaint (1:1 - 11)

a. The Perversion of Justice (1:1 - 4)

b. Yêhōvâh's Answer: I am Raising Up the Chaldeans (1:5 - 11)

2. Habakkuk's Second Complaint (1:12 - 2:20)

a. Babylon is Worse than Israel (1:12 - 17)

b. Yêhōvâh Answers Again: Woe to the Chaldeans (2:1 - 20)

3. Habakkuk's Prayer (3:1 - 19)

Habaqquq/Habakkuk

Hab 1:1 The message which the prophet Habaqquq saw.

Hab 1:2 O YêHôVâH (יהוה), till when shall I cry, and You not hear? I cry to You, "Violence!" and You do not save.

Hab 1:3 Why do You show me wickedness, and cause me to see perversity? For ruin and violence are before me. And there is strife, and contention arises.

Hab 1:4 Therefore the Law ceases, and right-ruling never goes forth. For the wrong hem in the righteous, so that right-ruling comes out twisted.

Hab 1:5 "Look among the nations and see, and be amazed, be amazed! For a work is being wrought in your days which you would not believe if it were told.

Hab 1:6 "See, I am raising up the Chaldeans, a bitter and hasty nation, who is going through the breadth of the earth, to possess dwelling places that are not theirs.

Hab 1:7 "They are frightening and fearsome, their right-ruling and their exaltation proceed from themselves.

Hab 1:8 "Their horses shall be swifter than leopards, and more fierce than evening wolves. And their horsemen shall charge ahead, and their horsemen come from afar. They fly as the eagle, rushing to eat.

Hab 1:9 "All of them come for violence, the direction of their faces is like the east wind, and they gather captives like sand.

Hab 1:10 "And they scoff at sovereigns, and princes are a laughing matter to them. They laugh at every stronghold, for they pile up earth and seize it.

Hab 1:11 “Then shall he pass on as a wind, and transgress and be guilty, and ascribe this power to his mighty one.”

Hab 1:12 Are You not from everlasting, O YĕHôVâH (יהוה) my Elohim (אלהים), my Holy One? You do not die! O YĕHôVâH (יהוה), You have appointed them for right-ruling, O Rock, You have established them for reproof.

Hab 1:13 You, whose eyes are too clean to see evil, You are not able to look on wrong. Why do You look on those who act treacherously – keep silent when the wrong devours one more righteous than he?

Hab 1:14 And would You make men like fish of the sea, like creeping creatures that have no ruler over them?

Hab 1:15 The wicked foe has pulled all of them up with a hook, caught them in his net, and gathers them in his dragnet. Therefore he rejoices and exults.

Hab 1:16 Therefore he offers to his net, and burns incense to his dragnet, for by them is his portion fat and his food is rich.

Hab 1:17 Is he therefore to keep on emptying his net, and slaying nations without sparing?

Hab 2:1 I stand at my watch, and station myself on the watch-tower, and wait to see what He says to me, and what to answer when I am reproved.

Hab 2:2 And YĕHôVâH (יהוה) answered me and said, “Write the vision and inscribe it on tablets, so that he who reads it runs.

Hab 2:3 “For the vision is yet for an appointed time, and it speaks of the end, and does not lie. If it lingers, wait for it, for it shall certainly come, it shall not delay.

Hab 2:4 “See, he whose being is not upright in him is puffed up. But the righteous one lives by his steadfastness.

Hab 2:5 “And also, because wine betrays him, a man is proud, and he does not stay at home. Because he enlarges his appetite as the grave, and he is like death, and is not satisfied, and gathers to

himself all nations and heaps up for himself all peoples.

Hab 2:6 “Shall not all these lift up a proverb against him, and a mocking riddle against him, and say, ‘Woe to him who increases what is not his! Till when is he to load on himself many pledges?’

Hab 2:7 “Do not your creditors rise up suddenly? And those who make you tremble wake up and you be plunder for them?

Hab 2:8 “Because you have plundered many nations, all the remnant of the people shall plunder you, because of men’s blood, and doing violence to the land, to the city, and to all who dwell in it.

Hab 2:9 “Woe to him who is getting evil gain for his house, in order to set his nest on high, to escape the clutches of evil!

Hab 2:10 “You have counselled shame for your house, to cut off many peoples, and your being is sinning.

Hab 2:11 “For a stone from the wall cries out, and a beam from the timbers answers it.

Hab 2:12 “Woe to him who builds a town by blood, and establishes a city by unrighteousness!

Hab 2:13 “See, it is not from YĕHôVâH (יהוה) of hosts that peoples labour only for fire, and nations weary themselves for naught,

Hab 2:14 for the earth shall be filled with the knowledge of the esteem of YĕHôVâH (יהוה), as the waters cover the sea!

Hab 2:15 “Woe to him who gives drink to his neighbour, pouring out your wineskin, and also making him drunk – in order to look on their nakedness!

Hab 2:16 “You shall be filled with shame instead of esteem. Drink, you too, and be exposed as uncircumcised! The cup of the right hand of YĕHôVâH (יהוה) shall come around to you, and great shame upon your esteem.

Hab 2:17 “For the violence done to Lebanon is to overwhelm you – and the ravaging of beasts by which you made them afraid – because of men’s

blood and the violence to the land, to the city and of all who dwell in it.

Hab 2:18 "Of what use shall a carved image be? For its maker has carved it: a moulded image and teacher of falsehood! For the maker trusts what he has made: to make dumb idols!

Hab 2:19 "Woe to him who says to wood, 'Awake!' to silent stone, 'Arise!' Is it a teacher? See, it is overlaid with gold and silver, and there is no Spirit [Ruach רוח] at all inside it.

Hab 2:20 "But YĕHôVâH (יהוה) is in His Holy Hēkal. Let all the earth be silent before Him."

Hab 3:1 A prayer of Ḥabāquq the prophet, on Shig'ionoth.

Hab 3:2 O YĕHôVâH (יהוה), I have heard your report, I was afraid. O YĕHôVâH (יהוה), renew Your work in the midst of the years! Make it known in the midst of the years. In wrath remember compassion.

Hab 3:3 Eloah comes from Tēman, And the Holy One from Mount Paran. Selah. His splendour shall cover the heavens, And His praise shall fill the earth.

Hab 3:4 And the brightness is as the light, He has rays from His hand, And there His power is hidden.

Hab 3:5 Before Him goes pestilence, And a burning flame goes forth at His feet.

Hab 3:6 He shall stand and measure the earth. He shall look and shake the nations. And the ancient mountains are shattered, The age-old hills shall bow. His ways are everlasting.

Hab 3:7 I saw the tents of Kushan under sorrow, The curtains of the land of Miḏyan tremble.

Hab 3:8 Shall YĕHôVâH (יהוה) burn against the rivers? Is Your displeasure against the rivers, Is Your wrath against the sea, That You ride on Your horses, Your chariots of deliverance?

Hab 3:9 You uncover Your bow, The oaths of the rod of the Word. Selah. You cut through the earth with rivers.

Hab 3:10 The mountains shall see You, they tremble. The storm of water shall pass over. The

deep shall give forth its voice, It shall lift up its hands.

Hab 3:11 Sun, moon shall stand still in their places. Like light Your arrows fly, Like lightning is Your glittering spear.

Hab 3:12 You step through the earth in rage, You thresh the gentiles in wrath.

Hab 3:13 You shall go forth to save Your people, To save Your Anointed.

You shall smite the Head from the house of the wrong, By laying bare from foundation to neck. Selah.

Hab 3:14 You shall pierce with his own arrows The head of his leaders. They stormed along to scatter me, Rejoicing as if to devour the poor in secret.

Hab 3:15 You shall tread the sea with Your horses, The foaming of many waters.

Hab 3:16 I heard, and my body trembled, My lips quivered at the sound, Rottenness came into my bones. And I trembled within myself, That I might rest for the day of distress, To come upon the people who would attack us.

Hab 3:17 Though the fig tree does not blossom, And there is no fruit on the vine, The yield of the olive has failed, And the fields brought forth no food, The flock has been cut off from the fold, And there is no herd in the stalls,

Hab 3:18 Yet I exult in YĕHôVâH (יהוה), I rejoice in the Elohîm (אלהים) of my deliverance.

Hab 3:19 To the chief singer with my stringed instruments.

Zephaniah Outline

1. Judgment on Jerusalem (1:1 - 2:3)

- a. Zephaniah Prophecies Judgment on Judah (1:1 - 6)
- b. The Day of Y^ehōvâh (1:7 - 18)
- c. A Call to Repentance (2:1 - 3)
- 2. Judgment on the Nations (and Jerusalem) (2:4 - 3:8)
- a. Judgment on the Philistines (2:4 - 7)
- b. Judgment on Moab and Ammon (2:8 - 11)
- c. Judgment on Cush and Assyria (2:12 - 15)
- d. Judgment on Jerusalem (3:1 - 5)
- e. Purification of the Nations (3:6 - 8)
- 3. Hope for the Nations and Jerusalem (3:9 - 20)
- a. A Faithful Remnant (3:9 - 13)
- b. Israel's Restoration (3:14 - 20)

Tsephanyah/Zephaniah

Zeph 1:1 The word of YēHōVâH (יהוה) which came to Tsephanyah son of Kushi, son of Gedalyah, son of Amaryah, son of Hizqiyah, in the days of Yoshiyahu son of Amon, King of Yehudāh.

Zeph 1:2 "I shall snatch away all from the face of the earth," declares YēHōVâH (יהוה) –

Zeph 1:3 "I snatch away man and beast, I snatch away the birds of the heavens, and the fish of the sea, and the stumbling-blocks, with the wrong, when I shall cut off man from the face of the earth," declares YēHōVâH (יהוה).

Zeph 1:4 "And I shall stretch out My hand against Yehudāh, and against all the inhabitants of Yerushalayim, and cut off every trace of Ba'al from this place, the names of the idolatrous priests, with the priests,

Zeph 1:5 and those bowing down to the host of the heavens on the house-tops, and those bowing themselves, swearing by YēHōVâH (יהוה) and swearing by Malkam;

Zeph 1:6 and those who turn away from following YēHōVâH (יהוה), and who have not sought YēHōVâH (יהוה) or inquired of Him."

Zeph 1:7 Hush! in the presence of the Master YēHōVâH (יהוה). For the day of YēHōVâH (יהוה) is near, for YēHōVâH (יהוה) has prepared a slaughter, He has set apart His invited ones.

Zeph 1:8 "And it shall be, in the day of the slaughter of YēHōVâH (יהוה), that I shall punish the rulers and the sons of the sovereign, and all such as are clad in foreign garments.

Zeph 1:9 "And I shall punish on that day all who leap over the threshold, who fill their masters' houses with violence and deceit.

Zeph 1:10 "And on that day there shall be," declares YēHōVâH (יהוה), "the sound of a cry from the Fish Gate, and of a howling from the Second Quarter, and of a great crashing from the hills.

Zeph 1:11 "Howl, you inhabitants of Maḳtēsh, for all the merchant people shall be silenced, all those weighing out silver shall be cut off.

Zeph 1:12 "And at that time it shall be, that I search Yerushalayim with lamps and punish the men who are settled on their dregs, who say in their heart, 'YēHōVâH (יהוה) does no good, nor does He evil.'

Zeph 1:13 "And their wealth shall become plunder, and their houses laid waste. And they shall build houses but not inhabit them, and they shall plant vineyards but not drink their wine."

Zeph 1:14 Near is the great day of YēHōVâH (יהוה), near and hurrying greatly, the noise of the day of YēHōVâH (יהוה). Let the mighty man then bitterly cry out!

Zeph 1:15 That day is a day of wrath, a day of distress and trouble, a day of waste and ruin, a day of darkness and gloominess, a day of clouds and thick darkness,

Zeph 1:16 a day of ram's horn and alarm – against the walled cities and against the corner towers.

Zeph 1:17 "And I shall bring distress on men, and they shall walk like blind men – because they have sinned against YēHōVâH (יהוה), and their blood shall be poured out like dust and their flesh like dung."

Zeph 1:18 Neither their silver nor their gold shall be able to deliver them in the day of the wrath of **YēHôVâH (יהוה)**. And by the fire of His jealousy all the earth shall be consumed, for He makes a sudden end of all those who dwell in the earth.

Zeph 2:1 Gather together, gather together, O nation without shame,

Zeph 2:2 before the decree is born – the day shall pass on like chaff – before the burning wrath of **YēHôVâH (יהוה)** comes upon you, before the day of wrath of **YēHôVâH (יהוה)** comes upon you!

Zeph 2:3 Seek **YēHôVâH (יהוה)**, all you meek ones of the earth, who have done His right- ruling. Seek righteousness, seek meekness, if so be that you are hidden in the day of wrath of **YēHôVâH (יהוה)**.

Zeph 2:4 For Azzah is abandoned and Ashqelon laid waste, Ashdod is driven out at noonday and Eqron is uprooted.

Zeph 2:5 Woe to the inhabitants of the seacoast, the nation of the Kerëthites! The word of **YēHôVâH (יהוה)** is against you, O Kena'an, land of the Philistines, "And I shall destroy you, so that there is no inhabitant."

Zeph 2:6 And the seacoast shall be pastures, shepherds' meadows and enclosures for flocks.

Zeph 2:7 And the coast shall be for the remnant of the house of Yehudah. They shall feed their flocks on it, at evening they lie down in the houses of Ashqelon. For **YēHôVâH (יהוה)** their **Elohim (אלהים)** shall visit them and turn back their captivity.

Zeph 2:8 "I have heard the reproach of Mo'ab, and the revilings of the children of Ammon, with which they have reproached My people, and exalted themselves against their borders.

Zeph 2:9 "Therefore, as I live," declares **YēHôVâH (יהוה)** of hosts, the **Elohim (אלהים)** of Yisra'el, "Mo'ab shall be like Se'om, and the children of Ammon like Amorah – a possession for weeds and a pit of salt, and a waste forever, the remnant of My people plunder them, and the rest of My nation possess them." Zeph 2:10 This is what they get for their pride, because they have reproached and

exalted themselves against the people of **YēHôVâH (יהוה)** of hosts.

Zeph 2:11 **YēHôVâH (יהוה)** shall be awesome to them, for He shall make all the mighty ones of the earth to shrivel, while all the coastlands of the nations bow down to Him, each one from his place.

Zeph 2:12 "You too, O Kushites, are to be slain by My sword."

Zeph 2:13 And He shall stretch out His hand against the north, and destroy Ashshur, and make Nineweh a waste, as dry as a wilderness.

Zeph 2:14 And doves shall lie down in her midst, every beast of the nation, both pelican and bittern lodge in the tops of her columns, a voice singing at the window, ruin be at the threshold, for the cedar work is exposed.

Zeph 2:15 This is the exultant city that is dwelling in safety, that said in her heart, "I am it, and there is none but me." How has she become a waste, a place for beasts to lie down! Everyone who passes by her whistles and shakes his fist.

Zeph 3:1 Woe to her who is rebellious and defiled, the oppressing city!

Zeph 3:2 She did not obey the voice, she did not accept instruction, she did not trust in **YēHôVâH (יהוה)**, she did not draw near to her **Elohim (אלהים)**.

Zeph 3:3 Her rulers in her midst are roaring lions, her judges are evening wolves, they shall leave no bone until morning.

Zeph 3:4 Her prophets are reckless, treacherous men. Her priests have profaned the Holy place, they have done violence to the Law.

Zeph 3:5 **YēHôVâH (יהוה)** is righteous in her midst, He does no unrighteousness. Morning by morning He brings His right-ruling to light, it has not been lacking, yet the unrighteous one knows no shame.

Zeph 3:6 "I have cut off nations, their corner towers are in ruins. I have made their streets deserted, with no one passing by. Their cities are destroyed, without man, without inhabitant.

Zeph 3:7 "I have said, 'Only fear Me, accept instruction.' And her dwelling would not be cut off,

all that I have appointed for her. But they rose up early, they corrupted all their deeds.

Zeph 3:8 “Therefore wait for Me,” declares

YĕHôVâH (יהוה), “until the day I rise up for plunder.

For My judgment is to gather nations, to assemble reigns, to pour out on them My rage, all my burning wrath. For by the fire of My jealousy all the earth shall be consumed.

Zeph 3:9 “For then I shall turn unto the peoples a clean lip, so that they all call on the Name of

YĕHôVâH (יהוה), to serve Him with one shoulder.

Zeph 3:10 “From beyond the rivers of Kush my worshippers, the daughter of My dispersed ones, shall bring My offering.

Zeph 3:11 “In that day you shall not be put to shame for any of your deeds in which you have transgressed against Me, for then I shall remove from your midst your proud exulting ones, and you shall no more be haughty in My set- apart mountain.

Zeph 3:12 “But I shall leave in your midst an oppressed and poor people, and they shall trust in the Name of YĕHôVâH (יהוה).

Zeph 3:13 “The remnant of Yisra’el shall do no unrighteousness and speak no falsehood, nor is a tongue of deceit found in their mouth. For they shall feed their flocks and lie down, with none to frighten them.”

Zeph 3:14 Shout for joy, O daughter of Tsiyon! Shout, O Yisra’el! Be glad and rejoice with all your heart, O daughter of Yerushalayim!

Zeph 3:15 YĕHôVâH (יהוה) has turned aside your judgments. He has faced your enemy. The King of Yisra’el, YĕHôVâH (יהוה), is in your midst. No longer need you fear evil.

Zeph 3:16 In that day it shall be said to Yerushalayim, “Do not fear, Tsiyon, do not let your hands be weak.

Zeph 3:17 “YĕHôVâH (יהוה) your Elohim (אלהים) in your midst, is mighty to save. He rejoices over you with joy, He is silent in His love, He rejoices over you with singing.”

Zeph 3:18 “I shall gather those who grieve about the appointed place, who are among you, to whom its reproach is a burden.

Zeph 3:19 “See, I am dealing with all those afflicting you at that time. And I shall save the lame, and gather those who were cast out. And I shall give them for a praise and for a name in all the earth where they were put to shame.

Zeph 3:20 “At that time I shall bring you in, even at the time I gather you, for I shall give you for a name, and for a praise, among all the peoples of the earth, when I turn back your captivity before your eyes,” said YĕHôVâH (יהוה).

Haggai Outline

1. A Call to Rebuild the Temple (1:1 - 11)
2. Zerubbabel and the People Obey (1:12 - 15)
3. The Coming Glory of God’s House (2:1 - 9)
4. Blessings for a Defiled People (2:10 - 19)
5. Zerubbabel Y’hôvâh’s Signet Ring (2:20 - 23)

Haggai/Haggai

Hag 1:1 In the second year of Dareyawesh the sovereign, in the sixth month, on the first day of the month, the word of YĕHôVâH (יהוה) came by Haggai the prophet to Zerubbabel son of She’alti’el, governor of Yehudah, and to Yehoshua son of Yehotsadaq, the high priest, saying,

Hag 1:2 “Thus spoke YĕHôVâH (יהוה) of hosts, saying, ‘This people have said, “The time has not come, the time the House of YĕHôVâH (יהוה) is to be built.” ’ ”

Hag 1:3 Then the word of YĕHôVâH (יהוה) came by Haggai the prophet, saying,

Hag 1:4 “Is it time for you yourselves to dwell in your panelled houses, and this House be in ruins?”

Hag 1:5 And now, thus said YĕHôVâH (יהוה) of hosts, "Consider your ways!

Hag 1:6 "You have sown much, but brought in little; eat, but do not have enough; drink, but you are not filled with drink; clothe yourselves, but no one is warm; and he who earns wages, earns wages to put into a bag with holes."

Hag 1:7 Thus said YĕHôVâH (יהוה) of hosts, "Consider your ways!

Hag 1:8 Go up to the mountain, and you shall bring wood and build the House. And I will be pleased with it, and let Me be esteemed," said YĕHôVâH (יהוה).

Hag 1:9 "When you looked for much, then see, it came to little. And when you brought it home, I would blow on it. Why?" declares YĕHôVâH (יהוה) of hosts. "Because of My House which lies in ruins, while each of you runs to his own house.

Hag 1:10 "Therefore the heavens above you have withheld the dew, and the earth has withheld its fruit.

Hag 1:11 "And I called for a drought on the land, and on the mountains, and on the grain, and on the new wine, and on the oil, and on whatever the ground brings forth, and on man, and on livestock, and on all the labour of the hands."

Hag 1:12 Then Zerubbabel son of She'alti'el, and Yehoshua son of Yehotsadaq, the high priest, with all the remnant of the people, obeyed the voice of YĕHôVâH (יהוה) their Elohim (אלהים), and the words of Haggai the prophet, as YĕHôVâH (יהוה) their Elohim (אלהים) had sent him. And the people feared the presence of YĕHôVâH (יהוה).

Hag 1:13 And Haggai, the messenger of YĕHôVâH (יהוה), spoke the message of YĕHôVâH (יהוה) to the people, saying, "I am with you, declares YĕHôVâH (יהוה)."

Hag 1:14 And YĕHôVâH (יהוה) stirred up the Spirit [Ruach רוח] of Zerubbabel son of She'alti'el, governor of Yehudah, and the Spirit [Ruach רוח] of Yehoshua son of Yehotsadaq, the high priest, and the Spirit [Ruach רוח] of all the remnant of the

people. And they came and worked on the House of YĕHôVâH (יהוה) of hosts, their Elohim (אלהים), Hag 1:15 on the twenty-fourth day of the sixth month, in the second year of Dareyawesh the sovereign.

Hag 2:1 In the seventh month, on the twenty-first of the month, the word of YĕHôVâH (יהוה) came by Haggai the prophet, saying,

Hag 2:2 "Speak, please, to Zerubbabel son of She'alti'el, governor of Yehudah, and to Yehoshua son of Yehotsadaq, the high priest, and to the remnant of the people, saying,

Hag 2:3 'Who is there left among you who saw this House in its former esteem? And how do you see it now? Is it not in your eyes as naught when compared to it?

Hag 2:4 'And now, be strong, Zerubbabel,' declares YĕHôVâH (יהוה). 'And be strong, Yehoshua, son of Yehotsadaq, the high priest. And be strong, all you people of the land,' declares YĕHôVâH (יהוה), 'and work. For I am with you,' declares YĕHôVâH (יהוה) of hosts –

Hag 2:5 the Word that I covenanted with you when you came out of Mitsrayim, and My Spirit [Ruach רוח] is remaining in your midst, do not fear!

Hag 2:6 "For thus said YĕHôVâH (יהוה) of hosts, 'Once more, in a little while, and I am shaking the heavens and earth, the sea and dry land.

Hag 2:7 'And I shall shake all the nations, and they shall come to the Delight of all the nations, and I shall fill this House with esteem,' said YĕHôVâH (יהוה) of hosts.

Hag 2:8 'The silver is Mine, and the gold is Mine,' declares YĕHôVâH (יהוה) of hosts.

Hag 2:9 'Let the esteem of this latter House be greater than the former,' said YĕHôVâH (יהוה) of hosts. 'And in this place I give peace,' declares YĕHôVâH (יהוה) of hosts."

Hag 2:10 On the twenty-fourth of the ninth month, in the second year of Dareyawesh, the word of YĕHôVâH (יהוה) came unto Haggai the prophet, saying,

Hag 2:11 “Thus said YĕHôVâH (יהוה) of hosts, ‘Now, ask the priests concerning the Law, saying, Hag 2:12 “If one bears Holy meat in the fold of his garment, and with the edge he touches bread or stew, or wine or oil, or any food, is it Holy?” ’ ” And the priests answered and said, “No.”

Hag 2:13 And Haggai said, “If someone defiled by a dead body touches any of these, is it defiled?” And the priests answered and said, “It is defiled.”

Hag 2:14 And Haggai answered and said, “ ‘So is this people, and so is this nation before Me,’ declares YĕHôVâH (יהוה), ‘and so is every work of their hands. And whatever they bring near there is defiled.

Hag 2:15 ‘But now, please consider, from this day onward: Before a stone was laid on a stone in the Hēkal of YĕHôVâH (יהוה),

Hag 2:16 since those days – one came to a heap of twenty ēphahs, and there were ten; one came to the winepress to draw out fifty baths from the press, and there were twenty –

Hag 2:17 ‘I smote you with blight and mildew and hail in all the labours of your hands, and there was none of you with Me,’ declares YĕHôVâH (יהוה).

Hag 2:18 ‘Consider now from this day forward, from the twenty-fourth day of the ninth month, from the day that the foundation of the Hēkal of YĕHôVâH (יהוה) was laid, consider it:

Hag 2:19 ‘Is the seed yet in the storehouse? And until now the vine, and the fig tree, and the pomegranate, and the olive tree have not yielded fruit! From this day on I shall bless you!’ ”

Hag 2:20 And a second time the word of YĕHôVâH (יהוה) came to Haggai on the twenty- fourth day of the month, saying,

Hag 2:21 “Speak to Zerubbabel, the governor of Yehudāh, saying, ‘I am shaking the heavens and earth.

Hag 2:22 ‘And I shall overturn the throne of reigns. And I shall destroy the might of the gentile reigns, and overturn the chariots and their riders. And the

horses and their riders shall come down, each by the sword of his brother.

Hag 2:23 ‘In that day,’ declares YĕHôVâH (יהוה) of hosts, ‘I shall take you, Zerubbabel My servant, son of She’alti’el,’ declares YĕHôVâH (יהוה), ‘and shall make you as a signet, for I have chosen you,’ declares YĕHôVâH (יהוה) of hosts.”

Zechariah Outline

1. A Call to Repentance (1:1 - 6)
2. The Eight Visions (1:7 - 6:15)
 - a. The Vision of the Horses (1:7 - 17)
 - b. The Vision of the Horns (1:18 - 21)
 - c. The Vision of the Measuring Line (2:1 - 13)
 - d. The Vision of Yehoshua the High Priest (3:1 - 10)
 - e. The Vision of the Lampstand and Olive Trees (4:1 - 14)
 - f. The Vision of the Flying Scroll (5:1 - 4)
 - g. The Vision of the Woman in a Basket (5:5 - 11)
 - h. The Vision of the Four Chariots (6:1 - 8)
 - i. The Crown and the Temple (6:9 - 15)
3. Fasting and Restoration (7:1 - 8:23)
 - a. Question about Weeping and Fasting (7:1 - 3)
 - b. Four Answers (7:4 - 8:23)
 - i. Incorrect Motives (7:4 - 7)
 - ii. True Justice (7:8 - 14)
 - iii. Restoration of Jerusalem (8:1 - 17)
 - iv. Future Feasts for All Nations (8:18 - 23)
4. Prophecies of the Messiah (9:1 - 14:21)
 - a. The Messiah’s First Coming (9:1 - 11:17)
 - i. Judgment against Israel’s Enemies (9:1 - 8)
 - ii. Zion’s Coming King (9:9 - 10:12)
 - iii. The Rejected Shepherd (11:1 - 9)
 - iv. Thirty Pieces of Silver (11:10 - 17)
 - b. The Messiah’s Second Coming (12:1 - 14:21)

- i. Jerusalem Will Be Attacked (12:1 - 9)
- ii. Mourning the One They Pierced (12:10 - 14)
- iii. An End to Idolatry (13:1 - 9)
- iv. The Destroyers of Jerusalem Destroyed (14:1 - 15)
- v. All Nations Will Worship the King (14:16 - 21)

Zekaryah/Zechariah

Zech 1:1 In the eighth month of the second year of Dareyawesh, the word of YĕHôVâH (יהוה) came to Zekaryah son of Berekyah, son of Iddo the prophet, saying,

Zech 1:2 “ YĕHôVâH (יהוה) was very wroth with your fathers.

Zech 1:3 “And you shall say to them, ‘Thus said YĕHôVâH (יהוה) of hosts, “Turn back to Me,” declares YĕHôVâH (יהוה) of hosts, “and I shall turn back to you,” declares YĕHôVâH (יהוה) of hosts.

Zech 1:4 “Do not be like your fathers, to whom the former prophets proclaimed, saying, ‘Thus said YĕHôVâH (יהוה) of hosts, “Turn back now from your evil ways and your evil deeds.” ’ But they did not obey or give heed to Me,” declares YĕHôVâH (יהוה).

Zech 1:5 “Your fathers, where are they? And the prophets, do they live forever?

Zech 1:6 “But My words and My laws, which I commanded My servants the prophets, did they not overtake your fathers?” “Then they turned back and said, ‘As YĕHôVâH (יהוה) of hosts planned to do to us, according to our ways and according to our deeds, so He has done with us.’ ” ” ”

Zech 1:7 On the twenty-fourth day of the eleventh month, which is the month Shebat, in the second year of Dareyawesh, the word of YĕHôVâH (יהוה) came to Zekaryah son of Berekyahu, son of Iddo the prophet, saying,

Zech 1:8 “I looked at night and saw a man riding on a red horse, and he was standing among the myrtle trees in the shade. And behind him were horses: red, sorrel, and white.”

Zech 1:9 And I said, “My master, what are these?” And the messenger who was speaking to me said to me, “Let me show you what they are.”

Zech 1:10 And the man who stood among the myrtle trees answered and said, “They are the ones YĕHôVâH (יהוה) has sent to go throughout the earth.”

Zech 1:11 And they answered the messenger of YĕHôVâH (יהוה), who stood among the myrtle trees, and said, “We have gone throughout the earth, and see, all the earth is at peace and rest.”

Zech 1:12 And the messenger of YĕHôVâH (יהוה) answered and said, “O YĕHôVâH (יהוה) of hosts, how long would You have no compassion on Yerushalayim and on the cities of Yehudah, against which You were enraged these seventy years?”

Zech 1:13 And YĕHôVâH (יהוה) answered the messenger who talked to me, good words, comforting words.

Zech 1:14 And the messenger who spoke with me said to me, “Proclaim, saying, ‘Thus said YĕHôVâH (יהוה) of hosts, “I have been jealous for Yerushalayim and for Tsiyon with great jealousy.

Zech 1:15 “And I am very wroth with the nations who are at ease, for when I was a little wroth, they furthered the evil!”

Zech 1:16 ‘Therefore thus said YĕHôVâH (יהוה), “I shall return to Yerushalayim with compassion. My house shall be built in it,” declares YĕHôVâH (יהוה) of hosts, “and a surveyor’s line be stretched out over Yerushalayim.” ’

Zech 1:17 “Again proclaim, saying, ‘Thus said YĕHôVâH (יהוה) of hosts, “Again My cities shall overflow with goodness. And YĕHôVâH (יהוה) shall again comfort Tsiyon, and shall again choose Yerushalayim.” ’ ” ”

Zech 1:18 And I lifted up my eyes and looked, and saw four horns.

Zech 1:19 And I said to the messenger who was speaking to me, “What are these?” And he said to me, “These are the horns that have scattered Yehudah, Yisra’el, and Yerushalayim.”

Zech 1:20 And YĕHôVâH (יהוה) showed me four craftsmen.

Zech 1:21 And I said, "What are these coming to do?" And he spoke saying, "These are the horns that scattered Yehudāh, so that no one lifted up his head. But these come to trouble them, to throw down the horns of the gentiles that lifted up their horn against the land of Yehudāh to scatter it."

Zech 2:1 And I lifted up my eyes and looked, and saw a man with a measuring line in his hand.

Zech 2:2 And I said, "Where are you going?" And he said to me, "To measure Yerushalayim, to see what is its width and what is its length."

Zech 2:3 And see, the messenger who was speaking to me was going out. And another messenger was coming out to meet him,

Zech 2:4 and he said to him, "Run, speak to this young man, saying, 'Yerushalayim is to remain unwallèd, because of the many men and livestock in it.

Zech 2:5 'For I Myself am to her,' declares YĕHôVâH (יהוה), 'a wall of fire all around, and for esteem I am in her midst.' "

Zech 2:6 "Oh, Oh! And flee from the land of the north," declares YĕHôVâH (יהוה), "for I have scattered you like the four winds of the heavens," declares YĕHôVâH (יהוה).

Zech 2:7 "Oh, Tsiyon! Escape, you who dwell with the daughter of Babel."

Zech 2:8 For thus said YĕHôVâH (יהוה) of hosts (for the sake of esteem He sent me to the gentiles which plunder you): "For he who touches you touches the apple of My eye.

Zech 2:9 "For look, I am waving My hand against them, and they shall become spoil for their servants. And you shall know that YĕHôVâH (יהוה) of hosts has sent Me.

Zech 2:10 "Sing and rejoice, O daughter of Tsiyon! For look, I am coming, and shall dwell in your midst," declares YĕHôVâH (יהוה).

Zech 2:11 "And many gentiles shall be joined to YĕHôVâH (יהוה) in that day, and they shall become

My people. And I shall dwell in your midst. And you shall know that YĕHôVâH (יהוה) of hosts has sent Me to you.

Zech 2:12 "And YĕHôVâH (יהוה) shall inherit Yehudāh, His portion in the Holy Land. And He shall again choose Yerushalayim.

Zech 2:13 "Hush, all flesh, before YĕHôVâH (יהוה), for He has roused Himself out of His Holy dwelling!"

Zech 3:1 And he showed me Yehoshua the high priest standing before the messenger of YĕHôVâH (יהוה), and Satan standing at his right hand to be an adversary to him.

Zech 3:2 And YĕHôVâH (יהוה) said to Satan, "YĕHôVâH (יהוה) rebuke you, Satan! YĕHôVâH (יהוה) who has chosen Yerushalayim rebuke you! Is this not a brand plucked from the fire?"

Zech 3:3 And Yehoshua was dressed in filthy garments, and was standing before the messenger.

Zech 3:4 And He answered and spoke to those who stood before Him, saying, "Remove the filthy garments from him." And to him He said, "See, I have removed your guilt from you, and shall put costly robes on you."

Zech 3:5 And I said, "Let them put a clean turban on his head." Then they put a clean turban on his head, and they put garments on him. And the messenger of YĕHôVâH (יהוה) stood by.

Zech 3:6 And the messenger of YĕHôVâH (יהוה) witnessed to Yehoshua, saying,

Zech 3:7 "Thus said YĕHôVâH (יהוה) of hosts, 'If you walk in My ways, and if you guard My duty, then you shall also rule My house, and also guard My courts. And I shall give you access among these standing here.

Zech 3:8 'Now listen, Yehoshua the high priest, you and your companions who sit before you, for they are men of symbol. For look, I am bringing forth My Servant – the Branch.

Zech 3:9 'See the stone which I have put before Yehoshua: on one stone are seven eyes. See, I am engraving its inscription,' declares YĕHôVâH (יהוה)

of hosts, 'and I shall remove the guilt of that land in one day.

Zech 3:10 'In that day,' declares YĕHôVâH (יהוה) of hosts, 'you shall invite one another, under the vine and under the fig tree.' "

Zech 4:1 And the messenger who was speaking to me came back and woke me up as a man is awakened from sleep.

Zech 4:2 And he said to me, "What do you see?" So I said, "I have looked, and see: a lampstand all of gold with a bowl on top of it, and on the stand seven lamps with seven spouts to the seven lamps.

Zech 4:3 "And two olive trees are by it, one at the right of the bowl and the other at its left."

Zech 4:4 Then I responded and spoke to the messenger who was speaking to me, saying, "What are these, my master?"

Zech 4:5 And the messenger who was speaking to me answered and said to me, "Do you not know what these are?" And I said, "No, my master."

Zech 4:6 And he answered and said to me, "This is the word of YĕHôVâH (יהוה) to Zerubbabel, 'Not by might nor by power, but by My Spirit [Ruach רוח],' said YĕHôVâH (יהוה) of hosts.

Zech 4:7 'Who are you, great mountain, before Zerubbabel? A plain! And he shall bring forth the capstone with shouts of "Favour, favour to it!" ' "

Zech 4:8 And the word of YĕHôVâH (יהוה) came to me, saying,

Zech 4:9 "The hands of Zerubbabel have laid the foundation of this House, and his hands shall complete it. And you shall know that YĕHôVâH (יהוה) of hosts has sent Me to you.

Zech 4:10 "For who has despised the day of small beginnings? They shall rejoice when they see the plumb-line in the hand of Zerubbabel. These seven are the eyes of YĕHôVâH (יהוה), which diligently search throughout all the earth."

Zech 4:11 Then I responded and said to him, "What are these two olive trees, one at the right of the lampstand and the other at its left?"

Zech 4:12 And I responded a second time and said to him, "What are these two olive branches which empty golden oil from themselves by means of the two gold pipes?"

Zech 4:13 And he answered me and said, "Do you not know what these are?" And I said, "No, my master."

Zech 4:14 And he said, "These are the two anointed ones, who stand beside the Master of all the earth."

Zech 5:1 And I lifted up my eyes again, and looked and saw a flying scroll.

Zech 5:2 And he said to me, "What do you see?" And I answered, "I see a flying scroll, twenty cubits long and ten cubits wide."

Zech 5:3 And he said to me, "This is the curse that goes forth over the face of all the earth: 'everyone who is stealing shall go unpunished,' on the one side, according to it, and, 'everyone who has sworn falsely shall go unpunished,' on the other side, according to it."

Zech 5:4 "I shall send it out," declares YĕHôVâH (יהוה) of hosts, "and it shall come into the house of the thief and the house of the one who shall swear falsely by My Name. And it shall remain in the midst of his house and shall consume it, both its timber and stones."

Zech 5:5 And the messenger who was speaking with me came out and said to me, "Lift up your eyes now, and see what this is that is going forth."

Zech 5:6 And I said, "What is it?" And he said, "It is an ëphah-measure that is going forth." Again he said, "This is their appearance throughout the earth:

Zech 5:7 "And see, a lead cover lifted up, and this: a woman sitting inside the ëphah-measure!"

Zech 5:8 And he said, "This is Wrongness!" And he threw her down into the ëphah-measure, and threw the lead weight over its mouth.

Zech 5:9 And I lifted up my eyes, and looked and saw two women, coming with the wind in their wings. And they had wings like the wings of a stork,

and they lifted up the ëphah-measure between earth and the heavens.

Zech 5:10 Then I said to the messenger who was speaking to me, "Where are they taking the ëphah-measure?"

Zech 5:11 And he said to me, "To build a house for it in the land of Shin'ar. And it shall be established and set there on its own base."

Zech 6:1 And I lifted up my eyes again, and looked and saw four chariots coming from between two mountains, and the mountains were mountains of bronze.

Zech 6:2 With the first chariot were red horses, and with the second chariot black horses,

Zech 6:3 and with the third chariot white horses, and with the fourth chariot strong speckled horses.

Zech 6:4 So I responded and said to the messenger who was speaking to me, "What are these, my master?"

Zech 6:5 And the messenger answered and said to me, "These are four Spirit [Ruach רוח]s of the heavens, coming forth from presenting themselves before the Master of all the earth.

Zech 6:6 "The one with the black horses is going out to the land of the north, and the white ones have gone out after them, and the speckled ones have gone out to the land of the south."

Zech 6:7 And the strong ones went out, eager to go, to walk to and fro in the earth. And He said, "Go, walk to and fro in the earth." So they walked to and fro in the earth.

Zech 6:8 And He called to me, and spoke to me, saying, "See, those who go toward the land of the north have given rest to My Spirit [Ruach רוח] in the land of the north."

Zech 6:9 And the word of YEHÔVÂH (יהוה) came to me, saying,

Zech 6:10 "Receive the gift from the exiles, from Hëldai, Tobiyah, and Yedayah, who have come from Babel. Then you shall go the same day and enter the house of Yoshiyah son of Tsephanyah.

Zech 6:11 "And you shall take the silver and gold, make a crown, and set it on the head of Yehoshua the son of Yehotsadaq, the high priest,

Zech 6:12 and shall speak to him, saying, 'Thus said YEHÔVÂH (יהוה) of hosts, saying, "See, the Man whose name is the Branch! And from His place He shall branch out, and He shall build the Hëkal of YEHÔVÂH (יהוה)."'

Zech 6:13 "It is He who is going to build the Hëkal of YEHÔVÂH (יהוה). It is He who is going to bear the splendour. And He shall sit and rule on His throne, and shall be a priest on His throne, and the counsel of peace shall be between Them both," '

Zech 6:14 while the crown is for a remembrance in the Hëkal of YEHÔVÂH (יהוה) to Hëlem, and to Tobiyah, and to Yedayah, and to Hën son of Tsephanyah.

Zech 6:15 "And those who are far away shall come and build the Hëkal of YEHÔVÂH (יהוה). And you shall know that YEHÔVÂH (יהוה) of hosts has sent Me to you. And this shall be, if you diligently obey the voice of YEHÔVÂH (יהוה) your Elohîm (אלהים)."

Zech 7:1 And in the fourth year of King Dareyawesh it came to be that the word of YEHÔVÂH (יהוה) came to Zeqaryah, on the fourth of the ninth month, Kislëw.

Zech 7:2 Now Bëyth Èl had sent Shar'etser, with Reëgem-Meleq and his men, to pray before YEHÔVÂH (יהוה),

Zech 7:3 speaking to the priests who belonged to the House of YEHÔVÂH (יהוה) of hosts, and to the prophets, saying, "Should I weep in the fifth month and fast as I have done for so many years?"

Zech 7:4 Then the word of YEHÔVÂH (יהוה) of hosts came to me, saying,

Zech 7:5 "Speak to all the people of the land, and to the priests, saying, 'When you fasted and lamented in the fifth and seventh months all these seventy years, did you truly fast for Me – for Me?'

Zech 7:6 'And when you ate and when you drank, was it not for those eating and for those drinking?'

Zech 7:7 'Are these not the words which **YĕHôVâH (יהוה)** proclaimed through the former prophets when Yerushalayim and the cities around it were inhabited and in safety, and the South and the low country were inhabited?' "

Zech 7:8 And the word of **YĕHôVâH (יהוה)** came to Zeḱaryah, saying,

Zech 7:9 "Thus said **YĕHôVâH (יהוה)** of hosts, 'Execute true right-ruling, show kindness and compassion everyone to his brother.

Zech 7:10 "Do not oppress the widow or the fatherless, the stranger or the poor. And do not plot evil in your hearts against one another.'

Zech 7:11 "But they refused to listen, and they shrugged their shoulders, and stopped their ears from hearing.

Zech 7:12 "And they made their hearts like flint against hearing the Law, and the words, which **YĕHôVâH (יהוה)** of hosts had sent by His **Spirit [Ruach רוח]** through the former prophets.

Therefore great wrath came from **YĕHôVâH (יהוה)** of hosts.

Zech 7:13 "And it came to be: as He called and they did not hear, so let them call, but I shall not hear," said **YĕHôVâH (יהוה)** of hosts.

Zech 7:14 "And I scattered them with a storm wind among all the gentiles which they had not known. And the land was laid waste behind them, no one passing through or returning, for they made the pleasant land a waste."

Zech 8:1 And the word of **YĕHôVâH (יהוה)** of hosts came, saying,

Zech 8:2 "Thus said **YĕHôVâH (יהוה)** of hosts, 'I shall be jealous for Tsiyon with great jealousy, with great wrath I shall be jealous for her.'

Zech 8:3 "Thus said **YĕHôVâH (יהוה)**, 'I shall return to Tsiyon, and I shall dwell in the midst of Yerushalayim. And Yerushalayim shall be called: City of the Truth, and the Mountain of **YĕHôVâH (יהוה)** of hosts, the Holy Mountain.'

Zech 8:4 "Thus said **YĕHôVâH (יהוה)** of hosts, 'Again old men and old women shall dwell in the streets

of Yerushalayim, each one with his staff in his hand because of great age,

Zech 8:5 and the streets of the city shall be filled with boys and girls playing in its streets.'

Zech 8:6 "Thus said **YĕHôVâH (יהוה)** of hosts, 'If it is marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in My eyes?' declares **YĕHôVâH (יהוה)** of hosts.

Zech 8:7 "Thus said **YĕHôVâH (יהוה)** of hosts, 'See, I am saving My people from the land of the sunrise and from the land of the sunset.

Zech 8:8 'And I shall bring them back, and they shall dwell in the midst of Yerushalayim. And they shall be My people, and I shall be their **Elohim (אלהים)**, in truth and in righteousness.'

Zech 8:9 "Thus said **YĕHôVâH (יהוה)** of hosts, 'Let your hands be strong, you who are listening in these days to these words, from the mouth of the prophets, of the day the foundation was laid for the House of **YĕHôVâH (יהוה)** of hosts, the Hēḱal that was to be rebuilt.

Zech 8:10 'For before these days there was not a wage for a man, nor a hire for beast, and there was no peace for him who went out or came in, because of his enemies, and I set all men one against another.

Zech 8:11 'But now I am not as in the former days to the remnant of this people,' declares **YĕHôVâH (יהוה)** of hosts.

Zech 8:12 'Because of the sowing of peace the vine does give its fruit, the ground does give her increase, and the heavens do give their dew. And I shall cause the remnant of this people to inherit all these.

Zech 8:13 'And it shall be, as you were a curse among the gentiles, O house of Yehuḏah and house of Yisra'el, so I shall save you, and you shall be a blessing. Do not fear, let your hands be strong.'

Zech 8:14 "For thus said **YĕHôVâH (יהוה)** of hosts, 'As I purposed to do evil to you when your fathers provoked Me,' declares **YĕHôVâH (יהוה)** of hosts, 'and I did not relent,

Zech 8:15 so again in these days I have purposed to do good to Yerushalayim and to the house of Yehudah. Do not fear!

Zech 8:16 'These are the words you should do: speak the truth to one another, judge with truth and right-ruling for peace in your gates.

Zech 8:17 'And do not plot evil in your heart against another, and do not love a false oath. For all these I hate,' declares YĕHôVâH (יהוה)."

Zech 8:18 And the word of YĕHôVâH (יהוה) of hosts came to me, saying,

Zech 8:19 "Thus said YĕHôVâH (יהוה) of hosts, 'The fast of the fourth, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth months, are to be joy and gladness, and pleasant appointed times for the house of Yehudah – and they shall love the truth and the peace.'

Zech 8:20 "Thus said YĕHôVâH (יהוה) of hosts, 'Peoples shall yet come, inhabitants of many cities, Zech 8:21 and the inhabitants of the one go to another, saying, "Let us earnestly go and pray before YĕHôVâH (יהוה), and seek YĕHôVâH (יהוה) of hosts. I myself am going."

Zech 8:22 'And many peoples and strong nations shall come to seek YĕHôVâH (יהוה) of hosts in Yerushalayim, and to pray before YĕHôVâH (יהוה).'

Zech 8:23 "Thus said YĕHôVâH (יהוה) of hosts, 'In those days ten men from all languages of the nations take hold, yea, they shall take hold of the edge of the garment of a man, a Yehudite, saying, "Let us go with you, for we have heard that Elohim (אלהים) is with you." ' "

Zech 9:1 The message of the word of YĕHôVâH (יהוה) against the land of Hadrak, and Damascus its resting place – when the eye of man and all the tribes of Yisra'el are on YĕHôVâH (יהוה) –

Zech 9:2 and Hamath also borders on it, Tsor and Tsidon, though they are very wise.

Zech 9:3 For Tsor built herself a tower, heaped up silver like the dust, and gold like the mud of the streets.

Zech 9:4 See, YĕHôVâH (יהוה) shall dispossess her, and He shall destroy her power in the sea, and she shall be consumed by fire.

Zech 9:5 Ashqelon sees it and fears, Azzah too, writhing in anguish, and Eqrone, for her expectation has dried up. And the sovereign shall perish from Azzah, and Ashqelon shall not be inhabited.

Zech 9:6 "And a half-breed shall settle in Ashdod.

So I shall cut off the pride of the Philistines,

Zech 9:7 and shall take away his blood from his mouth, and the abominations from between his

teeth. And he shall remain, even he, to our Elohim (אלהים), and he shall be like a leader in Yehudah,

and Eqrone like a Yehusite. Zech 9:8 And I shall encamp around My house, against an army, against him who passes by and him who returns, so that no oppressor passes through them again, for now I have seen with My eyes.

Zech 9:9 "Rejoice greatly, O daughter of Tsiyon! Shout, O daughter of Yerushalayim! See, your King is coming to you, He is righteous and endowed with deliverance, humble and riding on a donkey, a colt, the foal of a donkey.

Zech 9:10 "And I shall cut off the chariot from Ephrayim and the horse from Yerushalayim. And the battle bow shall be cut off. And He shall speak peace to the nations, and His rule is from sea to sea, and from the River to the ends of the earth.

Zech 9:11 "Also you, because of the blood of your covenant, I shall send your prisoners out of the pit.

Zech 9:12 "Return to the stronghold, you prisoners of the expectation. Even today I declare that I return double to you.

Zech 9:13 "For I shall bend Yehudah for Me, I shall fill the bow with Ephrayim, and I shall stir up your sons, O Tsiyon, against your sons, O Greece, and I shall make you like the sword of a mighty man."

Zech 9:14 And YĕHôVâH (יהוה) shall appear for them, and His arrow go forth like lightning, and the Master YĕHôVâH (יהוה) sound the ram's horn. And He shall go with whirlwinds from the south,

Zech 9:15 **YēHôVâH (יהוה)** of hosts shall shield them. And they shall devour and trample on sling stones. And they shall drink, roar as if with wine, and they shall be filled like basins, like the corners of the altar.

Zech 9:16 And **YēHôVâH (יהוה)** their **Elohim (אלהים)** shall save them in that day, as the flock of His people, for the stones of a diadem, sparkling over His land.

Zech 9:17 For what goodness is His, and what comeliness is His. Grain make the young men thrive, and new wine the maidens!

Zech 10:1 Ask **YēHôVâH (יהוה)** for rain in the time of the latter rain, **YēHôVâH (יהוה)** who makes storm clouds. And He gives them showers of rain, the plants in the field to everyone.

Zech 10:2 For the household idols spoke emptiness, the diviners saw falsehood, and relate dreams of deceit, they comfort in vain. Therefore they have wandered about like sheep. They are afflicted, for there is no shepherd.

Zech 10:3 "My wrath burns against the shepherds, and I lay a charge against the leaders. For **YēHôVâH (יהוה)** of hosts shall visit His flock, the house of Yehudah, and make them like His splendid horse in battle.

Zech 10:4 "From him comes the corner-stone, from him the tent peg, from him the battle bow, from him every ruler, together.

Zech 10:5 "And they shall be like mighty men, who trample down the mud of the streets in the battle. And they shall fight because **YēHôVâH (יהוה)** is with them, and the riders on horses shall be put to shame.

Zech 10:6 "And I shall make the house of Yehudah mighty, and save the house of Yosëph. And I shall bring them back, because I have compassion on them. And they shall be as though I had not pushed them aside. For I am **YēHôVâH (יהוה)** their **Elohim (אלהים)**, and I answer them.

Zech 10:7 "And Ephrayim shall be as a mighty man, and their heart shall rejoice as if with wine. And

their children shall see and rejoice, their heart exulting in **YēHôVâH (יהוה)**.

Zech 10:8 "I shall whistle for them and gather them, for I shall ransom them. And they shall increase as they once increased.

Zech 10:9 "Though I sow them among peoples, they shall remember Me in places far away. And they shall live, together with their children, and they shall return.

Zech 10:10 "And I shall bring them back from the land of Mitsrayim, and gather them from Ashshur, and bring them into the land of Gil'ad and Leḇanon, until no more room is found for them.

Zech 10:11 "And He shall pass through the sea of distress, and strike the waves of the sea, and all the depths of the River shall dry up. And the pride of Ashshur shall be brought down, and the sceptre of Mitsrayim be taken away.

Zech 10:12 "And I shall make them mighty in **YēHôVâH (יהוה)**, so that they walk up and down in His Name," declares **YēHôVâH (יהוה)**.

Zech 11:1 Open your doors, O Leḇanon, and let fire devour your cedars.

Zech 11:2 Howl, O cypress, for the cedar has fallen, because the mighty are ravaged. Howl, O oaks of Bashan, for the dense forest has come down.

Zech 11:3 Listen! The howling of shepherds, for their splendour is ravaged. Listen! The roaring of lions, for the pride of the Yardën is ravaged.

Zech 11:4 Thus said **YēHôVâH (יהוה)** my **Elohim (אלהים)**, "Feed the flock for slaughter,

Zech 11:5 whose owners slaughter them and feel no guilt, and their sellers say, 'Blessed be **YēHôVâH (יהוה)**, for I have become rich.' And their own shepherds do not spare them.

Zech 11:6 "For I shall no longer spare the inhabitants of the land," declares **YēHôVâH (יהוה)**. "But see, I am delivering up mankind, each one into his neighbour's hand and into the hand of his sovereign. And they shall crush the earth, but I do not deliver from their hand."

Zech 11:7 So I shepherded the flock meant for slaughter, the truly poor of the flock. And I took for myself two staffs, the one I called Pleasantness, and the other I called Unity, and I shepherded the flock.

Zech 11:8 Then I sent off the three shepherds in one month, for my being despised them, and their being also loathed me.

Zech 11:9 So I said, "I am not shepherding you. Let the dying die, and the straying stray, and let those who are left eat each other's flesh."

Zech 11:10 And I took my staff, Pleasantness, and cut it in two, to break the covenant which I had made with all the peoples.

Zech 11:11 So it was broken on that day. And the poor of the flock, who were watching me, knew that it was the word of YĕHôVâH (יהוה).

Zech 11:12 And I said to them, "If it is good in your eyes, give me my wages. And if not, refrain." So they weighed out for my wages thirty pieces of silver.

Zech 11:13 And YĕHôVâH (יהוה) said to me, "Throw it to the potter," the splendid price at which I was valued by them. And I took the thirty pieces of silver and threw them into the House of YĕHôVâH (יהוה) for the potter.

Zech 11:14 Then I cut in two my other staff, Unity, to break the brotherhood between Yehudāh and Yisra'el.

Zech 11:15 And YĕHôVâH (יהוה) said to me, "Take again the implements of a foolish shepherd.

Zech 11:16 "For look, I am raising up a shepherd in the land who does not visit those straying, nor seek the young, nor heal those that are broken, nor feed those that still stand. But he does eat the flesh of the fat and tear off their hooves.

Zech 11:17 "Woe to the worthless shepherd forsaking the flock! Let a sword be upon his arm and upon his right eye! His arm shall wither and his right eye shall be dimmed."

Zech 12:1 The message of the word of YĕHôVâH (יהוה) against Yisra'el. YĕHôVâH (יהוה), stretching

out the heavens, and laying the foundation of the earth, and forming the Spirit [Ruach רוח] of man within him, declares,

Zech 12:2 "See, I am making Yerushalayim a cup of reeling to all the people all around, and also against Yehudāh it is in the siege against Yerushalayim.

Zech 12:3 "And in that day it shall be that I make Yerushalayim a very heavy stone for all peoples – all lifting it are severely injured. And all the nations of the earth shall be gathered against it.

Zech 12:4 "In that day," declares YĕHôVâH (יהוה), "I smite every horse with bewilderment and its rider with madness. And on the house of Yehudāh I open My eyes, but every horse of the peoples I smite with blindness.

Zech 12:5 "And the leaders of Yehudāh shall say in their heart, 'The inhabitants of Yerushalayim are a strength to me, through YĕHôVâH (יהוה) of hosts, their Elohîm (אלהים).'

Zech 12:6 "In that day I make the leaders of Yehudāh like a fire pot among trees, and like a torch of fire in the sheaves. And they shall consume all the peoples all around, on the right and on the left. And Yerushalayim shall dwell again in her own place, in Yerushalayim.

Zech 12:7 "And YĕHôVâH (יהוה) shall save the tents of Yehudāh first, so that the comeliness of the house of Dawîd and the comeliness of the inhabitants of Yerushalayim would not become greater than that of Yehudāh.

Zech 12:8 "In that day YĕHôVâH (יהוה) shall shield the inhabitants of Yerushalayim. And the feeble among them in that day shall be like Dawîd, and the house of Dawîd like Elohîm (אלהים), like the Messenger of YĕHôVâH (יהוה) before them!

Zech 12:9 "And it shall be in that day that I seek to destroy all the gentiles that come against Yerushalayim.

Zech 12:10 "And I shall pour on the house of Dawîd and on the inhabitants of Yerushalayim a Spirit [Ruach רוח] of favour and prayers. And they shall look on Me whom they pierced, and they shall

mourn for Him as one mourns for his only son. And they shall be in bitterness over Him as a bitterness over the first-born.

Zech 12:11 "In that day the mourning in Yerushalayim is going to be great, like the mourning at Haḏaḏ Rimmon in the valley of Meḡiddo.

Zech 12:12 "And the land shall mourn, every clan by itself: the clan of the house of Dawiḏ by itself, and their women by themselves; the clan of the house of Nathan by itself, and their women by themselves;

Zech 12:13 the clan of the house of Lëwi by itself, and their women by themselves; the clan of Shim'i by itself, and their women by themselves;

Zech 12:14 all the rest of the clans, every clan by itself, and their women by themselves.

Zech 13:1 "In that day a fountain shall be opened for the house of Dawiḏ and for the inhabitants of Yerushalayim, for sin and for uncleanness.

Zech 13:2 "And it shall be in that day," declares YĕHôVâH (יהוה), "that I cut off the names of the idols from the earth, and they shall be remembered no more, and I shall also remove the prophets and the unclean Spirit [Ruach רוח] from the earth.

Zech 13:3 "And it shall be, when one prophesies again, then his father and mother who brought him forth shall say to him, 'You shall not live, because you have spoken falsehood in the Name of YĕHôVâH (יהוה).' And his father and mother who brought him forth shall pierce him through when he prophesies.

Zech 13:4 "And it shall be in that day that the prophets shall be ashamed, everyone of his vision when he prophesies, and not put a hairy robe on in order to deceive,

Zech 13:5 but shall say, 'I am no prophet, I am a farmer, for a man sold me as a slave in my youth.'

Zech 13:6 "And one shall say to him, 'What are these wounds in your hands?' And he shall say,

'Because I was wounded at home by those who love me.'

Zech 13:7 "O sword, awake against My Shepherd, against the Man who is My Companion," declares YĕHôVâH (יהוה) of hosts. "Smite the Shepherd, and let the sheep be scattered. But I shall turn My hand upon the little ones.

Zech 13:8 And it shall be throughout all the soil," declares YĕHôVâH (יהוה), "that two thirds therein are cut off and die, and one third is left therein.

Zech 13:9 "And I shall bring the third into fire, and refine them as silver is refined, and try them as gold is tried. They shall call on My Name, and I shall answer them. I shall say, 'This is My people,' while they say, 'YĕHôVâH (יהוה) is my Elohîm (אלהים).'

Zech 14:1 See, a day shall come for YĕHôVâH (יהוה), and your spoil shall be divided in your midst.

Zech 14:2 And I shall gather all the gentiles to battle against Yerushalayim. And the city shall be taken, the houses plundered, and the women ravished. Half of the city shall go into exile, but the remnant of the people shall not be cut off from the city.

Zech 14:3 And YĕHôVâH (יהוה) shall go forth, and He shall fight against those gentiles, as He fights in the day of battle.

Zech 14:4 And in that day His feet shall stand upon the Mount of Olives, which faces Yerushalayim on the east. And the Mount of Olives shall be split in two, from east to west, a very great valley, and half of the mountain shall move toward the north and half of it toward the south.

Zech 14:5 And you shall flee to the valley of My mountain – for the valley of the mountains reaches to Atsal. And you shall flee as you fled from the earthquake in the days of Uzziyah King of Yehuḏah. And YĕHôVâH (יהוה) my Elohîm (אלהים) shall come – all the Holy ones with You.

Zech 14:6 And in that day it shall be: there is no light, it is dark.

Zech 14:7 And it shall be one day which is known to YĕHôVâH (יהוה), neither day nor night, but at evening time there shall be light.

Zech 14:8 And in that day it shall be that living waters flow from Yerushalayim, half of them toward the eastern sea and half of them toward the western sea, in summer as well as in winter.

Zech 14:9 And YĕHôVâH (יהוה) shall be King over all the earth. In that day there shall be one YĕHôVâH (יהוה), and His Name one.

Zech 14:10 All the land shall be changed into a desert plain from Geḇa to Rimmon south of Yerushalayim, and she shall be raised up and inhabited in her place from Binyamin's Gate to the place of the First Gate and the Corner Gate, and from the Tower of Ḥanan'el to the winepresses of the sovereign.

Zech 14:11 And they shall dwell in her, and there shall be no more utter destruction, but Yerushalayim shall be safely inhabited.

Zech 14:12 And this is the plague with which YĕHôVâH (יהוה) plagues all the people who fought against Yerushalayim: their flesh shall decay while they stand on their feet, and their eyes decay in their sockets, and their tongues decay in their mouths.

Zech 14:13 And it shall be in that day that a great confusion from YĕHôVâH (יהוה) is among them, and everyone of them shall seize the hand of his neighbour, and his hand rise up against his neighbour's hand.

Zech 14:14 And Yehuḏah shall fight at Yerushalayim as well. And the wealth of all the gentiles round about shall be gathered together: gold, and silver, and garments in great quantities.

Zech 14:15 So also is the plague on the horse and the mule, on the camel and the donkey, and on all the cattle that are in those camps – as this plague.

Zech 14:16 And it shall be that all who are left from all the gentiles which came up against Yerushalayim, shall go up from year to year to bow

themselves to His Majesty, YĕHôVâH (יהוה) of hosts, and to observe the Festival of Booths.

Zech 14:17 And it shall be, that if anyone of the clans of the earth does not come up to Yerushalayim to bow himself to His Majesty, YĕHôVâH (יהוה) of hosts, on them there is to be no rain.

Zech 14:18 And if the clan of Mitsrayim does not come up and enter in, then there is no rain. On them is the plague with which YĕHôVâH (יהוה) plagues the gentiles who do not come up to observe the Festival of Booths.

Zech 14:19 This is the punishment of Mitsrayim and the punishment of all the gentiles that do not come up to observe the Festival of Booths.

Zech 14:20 In that day "HOLINESS TO YĕHôVâH (יהוה)" shall be engraved on the bells of the horses. And the pots in the House of YĕHôVâH (יהוה) shall be like the bowls before the altar.

Zech 14:21 And every pot in Yerushalayim and Yehuḏah shall be Holy to YĕHôVâH (יהוה) of hosts. And all those who slaughter shall come and take them and cook in them. And there shall no longer be a merchant in the House of YĕHôVâH (יהוה) of hosts, in that day.

Mal'aki Outline

1. The Six Disputes (1:1 - 3:18)
 - a. Yĕhōvâh's Love for Israel (1:1 - 5)
 - b. The Polluted Offerings and Priesthood (1:6 - 2:9)
 - c. Judah's Unfaithfulness (2:10 - 16)
 - d. The Coming Day of Judgment (2:17 - 3:5)
 - e. Robbing God (3:6 - 12)
 - f. The Book of Remembrance (3:13 - 18)

2. The Day of Y^ehōvâh (4:1 - 6)

Mal'aḳi/Malachi

Mal'aḳi 1:1 The message of the word of YēHōVâH (יהוה) to Yisra'el by Mal'aḳi.

Mal'aḳi 1:2 "I have loved you," said YēHōVâH (יהוה).

"But you asked, 'In what way have You loved us?'

"Was not Ėsaw Ya'aqob's brother?" declares

YēHōVâH (יהוה). "And I love Ya'aqob,

Mal'aḳi 1:3 but I have hated Ėsaw, and have laid waste his mountains and his inheritance for the jackals of the wilderness."

Mal'aḳi 1:4 If Eḏom says, "We have been beaten down, let us return and build the ruins," YēHōVâH (יהוה) of hosts said thus: "Let them build, but I tear down. And they shall be called 'Border of Wrongness', and the people against whom YēHōVâH (יהוה) is enraged forever.

Mal'aḳi 1:5 And your eyes shall see, and you shall say, 'Great is YēHōVâH (יהוה) beyond the border of Yisra'el!'

Mal'aḳi 1:6 "A son esteems his father, and a servant his master. And if I am the Father [Abba אבא], where is My esteem? And if I am a Master, where is My fear? said YēHōVâH (יהוה) of hosts to you priests who despise My Name. But you asked, 'In what way have we despised Your Name?'

Mal'aḳi 1:7 "You are presenting defiled food on My altar. But you asked, 'In what way have we defiled You?' Because you say, 'The table of YēHōVâH (יהוה) is despicable.'

Mal'aḳi 1:8 "And when you present the blind as a slaughtering, is it not evil? And when you present the lame and sick, is it not evil? Bring it then to your governor! Would he be pleased with you? Would he accept you favourably?" said YēHōVâH (יהוה) of hosts.

Mal'aḳi 1:9 "And now, entreat the face of Ėl to show favour to us. This has been done by your

hands. Would He show favour to you?" said YēHōVâH (יהוה) of hosts.

Mal'aḳi 1:10 "Who among you who would shut the doors, so that you would not kindle fire on My altar for naught? I have no pleasure in you," said YēHōVâH (יהוה) of hosts, "Nor do I accept an offering from your hands.

Mal'aḳi 1:11 "For from the rising of the sun, even to its going down, My Name is great among nations. And in every place incense is presented to My Name, and a clean offering. For My Name is great among nations," said YēHōVâH (יהוה) of hosts. Mal'aḳi 1:12 "But you are profaning Me, in that you say, 'The table of YēHōVâH (יהוה) is defiled, and its fruit, its food, is despicable.'

Mal'aḳi 1:13 "And you said, 'Oh, what weariness!' and you sneered at it," said YēHōVâH (יהוה) of hosts. "And you brought in plunder, and the lame, and the sick – thus you have brought in the offering! Should I accept this from your hand?" said YēHōVâH (יהוה).

Mal'aḳi 1:14 "But cursed be the deceiver who has a male in his flock, and makes a vow, but is slaughtering to YēHōVâH (יהוה) what is blemished. For I am a great Sovereign," said YēHōVâH (יהוה) of hosts, "and My Name is feared among nations.

Mal'aḳi 2:1 "And now, O priests, this command is for you.

Mal'aḳi 2:2 "If you do not hear, and if you do not take it to heart, to give esteem to My Name," said YēHōVâH (יהוה) of hosts, "I shall send a curse upon you, and I shall curse your blessings. And indeed, I have cursed them, because you do not take it to heart.

Mal'aḳi 2:3 "See, I shall rebuke your seed, and scatter dung before your faces, the dung of your festivals. And you shall be taken away with it.

Mal'aḳi 2:4 "And you shall know that I have sent this command to you, as being My covenant with Lëwi," said YēHōVâH (יהוה) of hosts.

Mal'aḳi 2:5 "My covenant with him was life and peace, and I gave them to him, to fear. And he feared Me, and stood in awe of My Name.

Mal'aḳi 2:6 "The Law of truth was in his mouth, and unrighteousness was not found on his lips. He walked with Me in peace and straightness, and turned many away from crookedness.

Mal'aḳi 2:7 "For the lips of a priest should guard knowledge, and they seek the Law from his mouth, for he is the messenger of YĕHôVâH (יהוה) of hosts.

Mal'aḳi 2:8 "But you, you have turned from the way, you have caused many to stumble in the Law. You have corrupted the covenant of Lëwi," said YĕHôVâH (יהוה) of hosts.

Mal'aḳi 2:9 "And I also, I shall make you despised and low before all the people, because you are not guarding My ways, and are showing partiality in the Law."

Mal'aḳi 2:10 Have we not all one Father [Abba אבא]? Did not one Ėl create us? Why do we act treacherously against one another, to profane the covenant of the fathers?

Mal'aḳi 2:11 Yehuḏah has acted treacherously, and an abomination has been done in Yisra'el and in Yerushalayim, for Yehuḏah has profaned what is set- apart to YĕHôVâH (יהוה) – which He had loved – and has married the daughter of a foreign mighty one.

Mal'aḳi 2:12 Let YĕHôVâH (יהוה) cut off from the tents of Ya'aqob the man who does this – stirring up or answering, and bringing an offering to YĕHôVâH (יהוה) of hosts!

Mal'aḳi 2:13 And this you have done a second time: you cover the altar of YĕHôVâH (יהוה) with tears, with weeping and crying, because He no longer regards the offering, nor receives it with pleasure from your hands.

Mal'aḳi 2:14 And you said, "Why?" Because YĕHôVâH (יהוה) has been witness between you and the wife of your youth, against whom you have acted treacherously, though she is your companion and the wife of your covenant.

Mal'aḳi 2:15 And did He not make one? And He had the remnant of the Spirit [Ruach רוח]? And what is the one alone? He seeks a seed of Elohim (אלהים). So you shall guard your Spirit [Ruach רוח], and let none act treacherously against the wife of his youth.

Mal'aḳi 2:16 "For I hate divorce," said YĕHôVâH (יהוה) Elohim (אלהים) of Yisra'el, "and the one who covers his garment with cruelty," said YĕHôVâH (יהוה) of hosts. "So you shall guard your Spirit [Ruach רוח], and do not act treacherously."

Mal'aḳi 2:17 You have wearied YĕHôVâH (יהוה) with your words, and you have said, "In what way have we wearied Him?" In that you say, "Everyone who does evil is good in the eyes of YĕHôVâH (יהוה), and He is delighting in them," or, "Where is the Elohim (אלהים) of right-ruling?"

Mal'aḳi 3:1 "See, I am sending My messenger, and he shall prepare the way before Me. Then suddenly the Master you are seeking comes to His Hëḳal, even the Messenger of the covenant, in whom you delight. See, He is coming," said YĕHôVâH (יהוה) of hosts.

Mal'aḳi 3:2 "And who is able to bear the day of His coming, and who is able to stand when He appears? For He is like the fire of a refiner, and like the soap of a launderer.

Mal'aḳi 3:3 "And He shall sit as a refiner and a cleanser of silver. And He shall cleanse the sons of Lëwi, and refine them as gold and silver, and they shall belong to YĕHôVâH (יהוה), bringing near an offering in righteousness.

Mal'aḳi 3:4 "Then shall the offering of Yehuḏah and Yerushalayim be pleasant to YĕHôVâH (יהוה), as in the days of old, as in former years.

Mal'aḳi 3:5 "And I shall draw near to you for right-ruling. And I shall be a swift witness against the practisers of witchcraft, and against adulterers, and against them that swear to falsehood, and against those who oppress the wage earner in his wages and widows and the fatherless, and those who turn

away a sojourner and do not fear Me,” said YĕHôVâH (יְהוָה) of hosts.

Mal'aḳi 3:6 “For I am YĕHôVâH (יְהוָה), I shall not change, and you, O sons of Ya'aqob, shall not come to an end.

Mal'aḳi 3:7 “From the days of your fathers you have turned aside from My laws and did not guard them. Turn back to Me, and I shall turn back to you,” said YĕHôVâH (יְהוָה) of hosts. “But you said, ‘In what shall we turn back?’

Mal'aḳi 3:8 “Would a man rob Elohîm (אֱלֹהִים)? Yet you are robbing Me! But you said, ‘In what have we robbed You?’ In the tithe and the offering!

Mal'aḳi 3:9 “You have cursed Me with a curse, for you are robbing Me, this nation, all of it!

Mal'aḳi 3:10 “Bring all the tithes into the storehouse, and let there be food in My house. And please prove Me in this,” said YĕHôVâH (יְהוָה) of hosts, “whether I do not open for you the windows of the heavens, and shall pour out for you boundless blessing!

Mal'aḳi 3:11 “And I shall rebuke the devourer for you, so that it does not destroy the fruit of your ground, nor does the vine fail to bear fruit for you in the field,” said YĕHôVâH (יְהוָה) of hosts.

Mal'aḳi 3:12 “And all nations shall call you blessed, for you shall be a land of delight,” said YĕHôVâH (יְהוָה) of hosts.

Mal'aḳi 3:13 “Your words have been harsh against Me,” said YĕHôVâH (יְהוָה), “but you have said, ‘What have we spoken against You?’

Mal'aḳi 3:14 “You have said, ‘It is worthless to serve Elohîm (אֱלֹהִים). And what did we gain when we guarded His Charge, and when we walked as mourners before YĕHôVâH (יְהוָה) of hosts?

Mal'aḳi 3:15 ‘And now we are calling the proud blessed – not only are the doers of wrongness built up, but they also try Elohîm (אֱלֹהִים) and escape.’ ”

Mal'aḳi 3:16 Then shall those who fear YĕHôVâH (יְהוָה) speak to one another, and YĕHôVâH (יְהוָה) listen and hear, and a book of remembrance be

written before Him, of those who fear YĕHôVâH (יְהוָה), and those who think upon His Name.

Mal'aḳi 3:17 “And they shall be Mine,” said YĕHôVâH (יְהוָה) of hosts, “on the day that I prepare a treasured possession. And I shall spare them as a man spares his own son who serves him.

Mal'aḳi 3:18 “Then you shall again see the difference between the righteous and the wrong, between one who serves Elohîm (אֱלֹהִים) and one who does not serve Him.

Mal'aḳi 4:1 “For look, the day shall come, burning like a furnace, and all the proud, and every wrongdoer shall be stubble. And the day that shall come shall burn them up,” said YĕHôVâH (יְהוָה) of hosts, “which leaves to them neither root nor branch.

Mal'aḳi 4:2 “But to you who fear My Name the Sun of Righteousness shall arise with healing in His wings. And you shall go out and leap for joy like calves from the stall.

Mal'aḳi 4:3 “And you shall trample the wrongdoers, for they shall be ashes under the soles of your feet on the day that I do this,” said YĕHôVâH (יְהוָה) of hosts.

Mal'aḳi 4:4 “Remember the Law of Mosheh, My servant, which I commanded him in Ḥorëb for all Yisra'el – laws and right-rulings.

Mal'aḳi 4:5 “See, I am sending you Ēliyah the prophet before the coming of the great and awesome day of YĕHôVâH (יְהוָה).

Mal'aḳi 4:6 “And he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with utter destruction.”

[Genesis](#) | [Exodus](#) | [Leviticus](#) | [Numbers](#) | [Deuteronomy](#) | [Yehoshua](#) | [Judges](#) | [Ruth](#) | [1 Shemu'ël](#) | [2 Shemu'ël](#) | [1 Kings](#) | [2 Kings](#) | [1 Chronicles](#) | [2 Chronicles](#) | [Ezra](#) | [Neḥemyah](#) | [Estër](#) | [Iyob](#) | [Psalms](#) | [Proverbs](#) | [Ecclesiastes](#) | [Songs](#) | [Yeshayahu](#) | [Yirmeyahu](#) | [Lamentations](#) | [Yeḥezqël](#) | [Dani'ël](#) | [Hoshëa](#) | [Yo'ël](#) | [Amos](#) | [Oḅaḏyah](#) | [Yonah](#) | [Miḳah](#) | [Nahum](#) | [Habakkuk](#) | [Zephaniah](#) | [Haggai](#) | [Zechariah](#) | [Mal'aḳi](#)

NEW COVENANT

[Mattityahu](#) | [Mark](#) | [Luqas](#) | [Yoḥanan](#) | [Acts](#) | [Romans](#) | [1 Corinthians](#) | [2 Corinthians](#) | [Galatians](#) | [Ephesians](#) | [Philippians](#) | [Colossians](#) | [1 Thessalonians](#) | [2 Thessalonians](#) | [1 Timotiyo](#) | [2 Timotiyo](#) | [Titos](#) | [Pileymon](#) | [Hebrews](#) | [Ya'aqob](#) | [1 Këpha](#) | [2 Këpha](#) | [1 Yoḥanan](#) | [2 Yoḥanan](#) | [3 Yoḥanan](#) | [Yehuḏah](#) | [Revelation](#)

Mattityahu Outline

1. Introduction (1:1 - 4:25)
 - a. The Birth of Yeshua (1:1 - 2:23)
 - i. The Genealogy of Yeshua (1:1 - 17)
 - ii. The Birth of Yeshua (1:18 - 25)
 - iii. The Pilgrimage of the Magi (2:1 - 12)
 - iv. The Flight to Egypt (2:13 - 23)
 1. The Departure (2:13 - 15)
 2. Rachel Weeping for Her Children (2:16 - 18)
 3. The Return to Nazareth (2:19 - 23)
 - b. The Start of Yeshua' Public Ministry (3:1 - 4:25)
 - i. The Mission of Yoḥanan the Baptist (3:1 - 12)
 - ii. The Baptism of Yeshua (3:13 - 17)
 - iii. The Temptation of Yeshua (4:1 - 11)
 - iv. Yeshua Begins His Ministry (4:12 - 25)
 2. The Sermon on the Mount (5:1 - 9:38)
 - a. Yeshua Announces the Kingdom of Heaven (5:1 - 7:29)
 - i. The Kingdom of Heaven and Its King (5:1 - 20)
 1. The Beatitudes (5:1 - 12)
 2. Salt and Light (5:13 - 16)
 3. The Fulfillment of the Law (5:17 - 20)
 - ii. The Laws of the Kingdom (5:21 - 6:34)
 1. You Have Heard It Said... (5:21 - 48)
 - a. Anger and Reconciliation (5:21 - 26)
 - b. Adultery (5:27 - 30)
 - c. Divorce (5:31 - 32)
 - d. Oaths and Vows (5:33 - 37)
 - e. Love Your Enemies (5:38 - 48)
 2. Yêhōvâh Sees What is Done in Secret (6:1 - 34)
 - a. Giving to the Needy (6:1 - 4)
 - b. Yêhōvâh's Prayer (6:5 - 15)
 - c. Proper Fasting (6:16 - 18)
 - d. Treasures in Heaven (6:19 - 21)
 - e. The Lamp of the Body (6:22 - 24)
 - f. Do Not Worry (6:25 - 34)
 - iii. Justice in the Kingdom of Heaven (7:1 - 27)
 1. Judging Others (7:1 - 6)
 2. Ask, Seek, Knock (7:7 - 12)
 3. The Narrow Gate (7:13 - 14)
 4. A Tree and Its Fruit (7:15 - 23)
 5. The House on the Rock (7:24 - 27)
 - iv. The Authority of Yeshua (7:28 - 29)
 - b. Yeshua Lives Out the Kingdom of Heaven (8:1 - 9:38)
 - i. Healing in the Kingdom (8:1 - 17)
 1. The Leper's Prayer (8:1 - 4)
 2. The Faith of the Centurion (8:5 - 13)
 3. Yeshua Heals at Kēpha's House (8:14 - 17)
 - ii. The Authority of the King (8:18 - 9:8)
 1. The Cost of Discipleship (8:18 - 22)
 2. Yeshua Calms the Storm (8:23 - 27)
 3. The Demons and the Pigs (8:28 - 34)
 4. Yeshua Heals a Paralytic (9:1 - 8)
 - iii. Disciples in the Kingdom (9:9 - 17)
 1. Yeshua Calls Mattityahu (9:9 - 13)
 2. Questions about Fasting (9:14 - 15)
 3. The Patches and the Wineskins (9:16 - 17)
 - iv. Restoration in the Kingdom (9:18 - 31)
 1. The Woman Suffering from Bleeding (9:18 - 22)
 2. The Girl Raised from the Dead (9:23 - 26)
 3. Yeshua Heals the Blind and Mute (9:27 - 34)
 - v. Yêhōvâh of the Harvest (9:35 - 38)
 3. The Apostle's Discourse (10:1 - 12:50)
 - a. The Commissioning of the Twelve (10:1 - 42)
 - i. The Twelve Apostles (10:1 - 4)
 - ii. The Ministry of the Twelve (10:5 - 42)
 1. Yeshua Sends Them Out (10:5 - 15)
 2. Sheep among Wolves (10:16 - 25)
 3. Fear God Alone (10:26 - 31)
 4. Confessing Christ (10:32 - 33)
 5. Not Peace but a Sword (10:34 - 39)
 6. The reward of Service (10:40 - 42)
 - b. Responses to Yeshua (11:1 - 12:50)

- i. Yoḥanan the Baptist in Prison (11:1 - 24)
 - 1. Yoḥanan's Inquiry (11:1 - 4)
 - 2. Yeshua Testifies about Yoḥanan (11:5 - 19)
 - 3. Woe to the Unrepentant (11:20 - 24)
- ii. Y'hôvâh of the Sabbath (11:25 - 12:14)
 - 1. Rest for the Weary (11:25 - 30)
 - 2. Yeshua Heals on the Sabbath (12:1 - 14)
- iii. Pharisees Oppose Yeshua (12:15 - 45)
 - 1. God's Chosen Servant (12:15 - 21)
 - 2. A House Divided (12:22 - 30)
 - 3. The Unpardonable Sin (12:31 - 32)
 - 4. Good and Bad Fruit (12:33 - 37)
 - 5. The Sign of Yonah (12:38 - 42)
 - 6. An Unclean Spirit Returns (12:43 - 45)
- iv. Yeshua' Mother and Brothers (12:46 - 50)
 - 4. The Kingdom of Heaven Revealed in Parables (13:1 - 17:27)
 - a. Parables of the Kingdom (13:1 - 52)
 - i. The Parable of the Sower (13:1 - 23)
 - ii. The Parable of the Weeds (13:24 - 30)
 - iii. The Parable of the Mustard Seed (13:31 - 32)
 - iv. The Parable of the Leaven (13:33)
 - v. I Will Open My Mouth in Parables (13:34 - 35)
 - vi. The Parable of the Weeds Explained (13:36 - 43)
 - vii. The Parables of the Treasure and the Pearl (13:44 - 46)
 - viii. The Parable of the Net (13:47 - 52)
 - b. The Identity of the King Revealed (13:53 - 17:27)
 - i. The Rejection at Nazareth (13:53 - 58)
 - ii. The Beheading of Yoḥanan (14:1 - 12)
 - iii. The Feeding of the Five Thousand (14:13 - 21)
 - iv. Yeshua Walks on Water (14:22 - 33)
 - v. Yeshua Heals at Gennesaret (14:34 - 36)
 - vi. The Tradition of the Elders (15:1 - 9)
 - vii. What Defiles a Man (15:10 - 20)

- viii. The Faith of the Canaanite Woman (15:21 - 28)
- ix. The Feeding of the Four Thousand (15:29 - 39)
- x. The Demand for a Sign (16:1 - 4)
- xi. The Leaven of the Pharisees and Sadducees (16:5 - 12)
- xii. At Caesarea Philippi (16:13 - 28)
 - 1. Kēpha's Confession of Christ (16:13 - 20)
 - 2. Christ's Passion Foretold (16:21 - 23)
 - 3. Take Up Your Cross (16:24 - 28)
- xiii. The Transfiguration (17:1 - 13)
- xiv. The Boy with a Demon (17:14 - 18)
- xv. The Power of Faith (17:19 - 21)
- xvi. The Second Prediction of the Passion (17:22 - 23)
- xvii. The Temple Tax (17:24 - 27)
 - 5. The Community of the Kingdom (18:1 - 23:39)
 - a. The Community Discourse (18:1 - 35)
 - i. The Greatest in the Kingdom (18:1 - 5)
 - ii. Temptations and Trespasses (18:6 - 9)
 - iii. The Parable of the Lost Sheep (18:10 - 14)
 - iv. A Brother Who Sins (18:15 - 20)
 - v. The Unforgiving Servant (18:21 - 35)
 - b. Yeshua Teaches in Judea (19:1 - 23:39)
 - i. Teachings for the Community (19:1 - 20:34)
 - 1. Teachings about Divorce (19:1 - 12)
 - 2. Yeshua Blesses the Children (19:13 - 15)
 - 3. The Rich Young Man (19:16 - 30)
 - 4. The Parable of the Workers (20:1 - 16)
 - 5. The Third Prediction of the Passion (20:17 - 19)
 - 6. The Two and the Ten (20:20 - 28)
 - 7. The Blind Men by the Road (20:29 - 34)
 - ii. The King of the Community (21:1 - 22)
 - 1. The Triumphal Entry (21:1 - 11)
 - 2. Yeshua Cleanses the Temple (21:12 - 17)
 - 3. The Barren Fig Tree (21:18 - 22)
 - iii. The King Examined for Blemish (21:23 - 23:39)

1. The Chief Priests and Elders Question (21:23 - 22:14)
 - a. Yeshua' Authority Challenged (21:23 - 27)
 - b. The Parable of the Two Sons (21:28 - 32)
 - c. The Parable of the Wicked Tenants (21:33 - 46)
 - d. The Parable of the Banquet (22:1 - 14)
2. The Herodians Question Taxes to Caesar (22:15 - 22)
3. The Sadducees Question the Resurrection (22:23 - 33)
4. The Pharisees Question the Greatest Commandment (22:34 - 40)
5. Yeshua Questions the Pharisees (22:41 - 23:39)
 - a. Whose Son Is the Christ? (22:41 - 46)
 - b. Woe to Scribes and Pharisees (23:1 - 36)
 - c. Lament over Jerusalem (23:37 - 39)
6. The Last Things (24:1 - 27:66)
 - a. The Olivet Discourse (24:1 - 25:46)
 - i. Temple Destruction Foretold (24:1 - 2)
 - ii. Signs of the End of the Age (24:3 - 35)
 1. Let No Man Deceive You (24:3 - 8)
 2. Witnessing to All Nations (24:9 - 14)
 3. The Abomination of Desolation (24:15 - 25)
 4. The Return of the Son of Man (24:26 - 31)
 5. The Lesson of the Fig Tree (24:32 - 35)
- iii. Readiness at Any Hour (24:36 - 51)
- iv. The Parable of the Ten Virgins (25:1 - 13)
- v. The Parable of the Talents (25:14 - 30)
- vi. The Sheep and the Goats (25:31 - 46)
- b. Yeshua' Passover (26:1 - 27:66)
 - i. Two Days Before the Passover (26:1 - 19)
 1. The Plot to Kill Yeshua (26:1 - 5)
 2. Yeshua anointed at Bethany (26:6 - 13)
 3. Judas Agrees to Betray Yeshua (26:14 - 16)
 4. Preparing the Passover (26:17 - 19)
 - ii. The Last Supper (26:20 - 30)
 1. Judas the Betrayer (26:20 - 25)
 2. The Bread and Cup After Supper (26:26 - 30)

- iii. On the Mount of Olives (26:31 - 56)
 1. Yeshua Predicts Kēpha 's Denial (26:31 - 35)
 2. Yeshua Prays at Gethsemane (26:36 - 46)
 3. The Betrayal of Yeshua (26:47 - 56)
- iv. One Long Night (26:57 - 27:31)
 1. Yeshua before the Sanhedrin (26:57 - 68)
 2. Kēpha Denies Yeshua (26:69 - 75)
 3. Yeshua Delivered to Pilate (27:1 - 2)
 4. Judas Hangs Himself (27:3 - 10)
 5. Yeshua before Pilate (27:11 - 26)
 - a. Pilate Questions Yeshua (27:11 - 14)
 - b. The Crowd Chooses Barabbas (27:15 - 23)
 - c. Pilate Washes His Hands (27:24 - 26)
 6. The Soldiers Mock Yeshua (27:27 - 31)
- v. The Crucifixion (27:32 - 56)
- vi. The Burial of Yeshua (27:57 - 61)
- vii. The Guards at the Tomb (27:62 - 66)
7. The Resurrection (28:1 - 20)
 - a. The Women at the Tomb (28:1 - 10)
 - b. The Report of the Guards (28:11 - 15)
 - c. The Great Commission (28:16 - 20)

Mattithyahu/Matthew

Mat 1:1 The book of the genealogy of **Yēshua HaMashiach (ישוע המשיח)**, Son of Dawid, Son of 'Ab·rā·hām (אַבְרָהָם):
 Mat 1:2 'Ab·rā·hām (אַבְרָהָם) brought forth Yiṣ·ḥāq, and Yiṣ·ḥāq brought forth Ya'aqob, and Ya'aqob brought forth Yehuḏah and his brothers.
 Mat 1:3 And Yehuḏah brought forth Perets and Zerah by Tamar, and Perets brought forth Ḥetsron, and Ḥetsron brought forth Ram.
 Mat 1:4 And Ram brought forth Amminadab, and Amminadab brought forth Naḥshon, and Naḥshon brought forth Salmon.
 Mat 1:5 And Salmon brought forth Bo'az by Raḥab, and Bo'az brought forth Obēd by Ruth, and Obēd brought forth Yishai.

Mat 1:6 And Yishai brought forth Dawid the sovereign, and Dawid the sovereign brought forth Shelomoh by Uriyah's wife.

Mat 1:7 And Shelomoh brought forth Rehəb'am, and Rehəb'am brought forth Abiyah, and Abiyah brought forth Asa.

Mat 1:8 And Asa brought forth Yehoshaphat, and Yehoshaphat brought forth Yoram, and Yoram brought forth Uzziyah.

Mat 1:9 And Uzziyah brought forth Yotham, and Yotham brought forth Aħaz, and Aħaz brought forth Hizqiyahu.

Mat 1:10 And Hizqiyahu brought forth Menashsheh, and Menashsheh brought forth Amon, and Amon brought forth Yoshiyahu.

Mat 1:11 And Yoshiyahu brought forth Yeƣonyah and his brothers at the time of the exile to Baβel.

Mat 1:12 And after the exile to Baβel, Yeƣonyah brought forth She'alti'el, and She'alti'el brought forth Zerubbəbel.

Mat 1:13 And Zerubbəbel brought forth Abihuđ, and Abihuđ brought forth Elyaqim, and Elyaqim brought forth Azor.

Mat 1:14 And Azor brought forth Tsədoq, and Tsədoq brought forth Aqim, and Aqim brought forth Elihuđ.

Mat 1:15 And Elihuđ brought forth El'azar, and El'azar brought forth Mattan, and Mattan brought forth Ya'aqob.

Mat 1:16 And Ya'aqob brought forth Yosëph the husband of Miryam, of whom was born Yēshua (ישוע) who is called Messiah (Mesiach משיח).

Mat 1:17 So all the generations from 'Ab-rā-hām (אַבְרָהָם) to Dawid were fourteen generations, and from Dawid until the exile to Baβel were fourteen generations, and from the exile to Baβel until the Messiah (Mesiach משיח) were fourteen generations.

Mat 1:18 But the birth of Yēshua HaMashiach (ישוע המשיח) was as follows: After His mother Miryam was engaged to Yosëph, before they came

together, she was found to be pregnant from the Holy Spirit (Ruach HaKodesh רוח הקודש).

Mat 1:19 And Yosëph her husband, being righteous, and not wishing to make a show of her, had in mind to put her away secretly.

Mat 1:20 But while he thought about this, see, a messenger of YēHôVâH (יהוה) appeared to him in a dream, saying, "Yosëph, son of Dawid, do not be afraid to take Miryam as your wife, for that which is in her was brought forth from the Set- apart Spirit [Ruach רוח]."

Mat 1:21 "And she shall give birth to a Son, and you shall call His Name Yēshua (ישוע) for He shall save His people from their sins."

Mat 1:22 And all this came to be in order to fill what was spoken by YēHôVâH (יהוה) through the prophet, saying,

Mat 1:23 "See, a maiden shall conceive, and she shall give birth to a Son, and they shall call His Name Immanu'el," which translated, means, "El with us."

Mat 1:24 And Yosëph, awaking from his sleep, did as the messenger of YēHôVâH (יהוה) commanded him and took his wife,

Mat 1:25 but knew her not until she gave birth to her Son, the first-born. And he called His Name Yēshua (ישוע).

Mat 2:1 And Yēshua (ישוע) having been born in Bëyth Lehem of Yehuđah in the days of Herodes the sovereign, see, Magi from the East came to Yerushalayim,

Mat 2:2 saying, "Where is He who has been born King of the Yehuđim (Jews)? For we saw His star in the East and have come to do reverence to Him."

Mat 2:3 And Herodes the sovereign, having heard, was troubled, and all Yerushalayim with him.

Mat 2:4 And having gathered all the chief priests and scribes of the people together, he asked them where the Messiah (Mesiach משיח) was to be born.

Mat 2:5 And they said to him, "In Bëyth Lehem of Yehuđah, for thus it has been written by the prophet,

Mat 2:6 'But you, Bëyth Leḥem, in the land of Yehuḏah, you are by no means least among the rulers of Yehuḏah, for out of you shall come a Ruler who shall shepherd My people Yisra'ël.' "

Mat 2:7 Then Herodes, having called the Magi secretly, learned exactly from them what time the star appeared.

Mat 2:8 And having sent them to Bëyth Leḥem, he said, "Go and search diligently for the Child, and when you have found Him, bring back word to me, so that I too might go and do reverence to Him."

Mat 2:9 And having heard the sovereign, they went. And see, the star which they had seen in the East went before them, until it came and stood over where the Child was.

Mat 2:10 And seeing the star, they rejoiced with exceedingly great joy.

Mat 2:11 And coming into the house, they saw the Child with Miryam His mother, and fell down and did reverence to Him, and opening their treasures, they presented to Him gifts of gold, and frankincense, and myrrh.

Mat 2:12 And having been warned in a dream that they should not return to Herodes, they departed for their own country by another way.

Mat 2:13 And when they had left, see, a messenger of YĒHÔVÂH (יְהוָה) appeared to Yosëph in a dream, saying, "Arise, take the Child and His mother, and flee to Mitsrayim, and remain there until I bring you word, for Herodes is about to seek the Child to destroy Him."

Mat 2:14 And rising up, he took the Child and His mother by night and departed for Mitsrayim,

Mat 2:15 and remained there until the death of Herodes, to fill what was spoken by YĒHÔVÂH (יְהוָה) through the prophet, saying, "Out of Mitsrayim I have called My Son."

Mat 2:16 Then Herodes, having seen that he was fooled by the Magi, was greatly enraged, and he sent forth and slew all the male children in Bëyth Leḥem and in all its borders, from two years old

and under, according to the time which he had exactly learnt from the Magi.

Mat 2:17 Then was filled what was spoken by Yirmeyahu the prophet, saying,

Mat 2:18 "A voice was heard in Ramah, wailing and weeping, and great mourning – Raḥël weeping for her children, refusing to be comforted, because they were no more."

Mat 2:19 And Herodes having died, see, a messenger of YĒHÔVÂH (יְהוָה) appeared in a dream to Yosëph in Mitsrayim,

Mat 2:20 saying, "Arise, and take the Child and His mother, and go into the land of Yisra'ël, for those seeking the life of the Child are dead."

Mat 2:21 And rising up, he took the Child and His mother, and came into the land of Yisra'ël.

Mat 2:22 But hearing that Archelaos was reigning over Yehuḏah instead of his father Herodes, he was afraid to go there. And having been warned in a dream, he departed to the parts of Galil,

Mat 2:23 and came and dwelt in a city called Natsareth – thus to fill what was spoken by the prophets, "He shall be called a Natsarene."

Mat 3:1 And in those days Yoḥanan the Immerser came proclaiming in the wilderness of Yehuḏah,

Mat 3:2 and saying, "Repent, for the reign of the heavens has come near!"

Mat 3:3 For this is he who was spoken of by the prophet Yeshayahu, saying, "A voice of one crying in the wilderness, 'Prepare the way of YĒHÔVÂH (יְהוָה), make His paths straight.' "

Mat 3:4 And Yoḥanan had a garment of camel's hair, and a leather girdle around his waist. And his food was locusts and wild honey.

Mat 3:5 Then Yerushalayim, and all Yehuḏah, and all the country around the Yardën went out to him,

Mat 3:6 and they were immersed by him in the Yardën, confessing their sins.

Mat 3:7 And seeing many of the Pharisees and Sadducees coming to his immersion, he said to them, "Brood of adders! Who has warned you to flee from the coming wrath?"

Mat 3:8 "Bear, therefore, fruits worthy of repentance,
Mat 3:9 and do not think to say to yourselves, 'We have 'Ab·rā·hām (אַבְרָהָם) as father.' For I say to you that Elohim (אֱלֹהִים) is able to raise up children to 'Ab·rā·hām (אַבְרָהָם) from these stones.
Mat 3:10 "And the axe is already laid to the root of the trees. Every tree, then, which does not bear good fruit is cut down and thrown into the fire.
Mat 3:11 "I indeed immerse you in water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to bear. He shall immerse you in the Holy Spirit (Ruach HaKodesh רוח הקדש) and fire.
Mat 3:12 "His winnowing fork is in His hand, and He shall thoroughly cleanse His threshing-floor, and gather His wheat into the storehouse, but the chaff He shall burn with unquenchable fire."
Mat 3:13 Then Yēshua (ישוע) came from Galil to Yoḥanan at the Yardēn to be immersed by him.
Mat 3:14 But Yoḥanan was hindering Him, saying, "I need to be immersed by You, and You come to me?"
Mat 3:15 But Yēshua (ישוע) answering, said to him, "Permit it now, for thus it is fitting for us to fill all righteousness." Then he permitted Him.
Mat 3:16 And having been immersed, Yēshua (ישוע) went up immediately from the water, and see, the heavens were opened, and He saw the Spirit (Ruach רוח) of Elohim (אֱלֹהִים) descending like a dove and coming upon Him,
Mat 3:17 and see, a voice out of the heavens, saying, "This is My Son, the Beloved, in whom I did delight."
Mat 4:1 Then Yēshua (ישוע) was led up by the Spirit (Ruach רוח) into the wilderness to be tried by the devil.
Mat 4:2 And after having fasted forty days and forty nights, He was hungry.
Mat 4:3 And the trier came and said to Him, "If You are the Son of Elohim (אֱלֹהִים), command that these stones become bread."

Mat 4:4 But He answering, said, "It has been written, 'Man shall not live by bread alone, but by every word that comes from the mouth of YēHōVâH (יְהוָה).'"
Mat 4:5 Then the devil took Him up into the Holy city, set Him on the edge of the Holy Place,
Mat 4:6 and said to Him, "If You are the Son of Elohim (אֱלֹהִים), throw Yourself down. For it has been written, 'He shall command His messengers concerning you,' and, 'In their hands they shall bear you up, so that you do not dash your foot against a stone.'"
Mat 4:7 Yēshua (ישוע) said to him, "It has also been written, 'You shall not try YēHōVâH (יְהוָה) your Elohim (אֱלֹהִים).'"
Mat 4:8 Again, the devil took Him up on a very high mountain, and showed Him all the reigns of the world, and their esteem,
Mat 4:9 and said to Him, "All these I shall give You if You fall down and worship me."
Mat 4:10 Then Yēshua (ישוע) said to him, "Go, Satan! For it has been written, 'You shall worship YēHōVâH (יְהוָה) your Elohim (אֱלֹהִים), and Him alone you shall serve.'"
Mat 4:11 Then the devil left Him, and see, messengers came and attended Him.
Mat 4:12 And Yēshua (ישוע), having heard that Yoḥanan had been put in prison, withdrew into Galil.
Mat 4:13 And leaving Natsareth, He came and dwelt in Kephrah Naḥum, which is by the sea, in the borders of Zebulun and Naphtali,
Mat 4:14 to fill what was spoken by Yeshayahu the prophet, saying,
Mat 4:15 "Land of Zebulun and land of Naphtali, the way of the sea, beyond the Yardēn, Galil of the gentiles –
Mat 4:16 the people who sat in darkness saw a great light, and upon those who sat in the land and shadow of death, light arose to them."

Mat 4:17 From that time **Yēshua (ישוע)** began to proclaim and to say, "Repent, for the reign of the heavens has drawn near."

Mat 4:18 And **Yēshua (ישוע)**, walking by the Sea of Galil, saw two brothers, Shim'on called Kēpha, and Andri his brother, casting a net into the sea, for they were fishermen.

Mat 4:19 And He said to them, "Follow Me, and I shall make you fishers of men."

Mat 4:20 And immediately they left their nets and followed Him.

Mat 4:21 And going on from there, He saw two other brothers, Ya'aqob the son of Zabdai, and Yoḥanan his brother, in the boat with Zabdai their father, mending their nets. And He called them, Mat 4:22 and immediately they left the boat and their father, and followed Him.

Mat 4:23 And **Yēshua (ישוע)** went about all Galil, teaching in their congregations, and proclaiming the Good News of the reign, and healing every disease and every bodily weakness among the people.

Mat 4:24 And news about Him went out into all Syria. And they brought to Him all who were sick, afflicted with various diseases and pains, and those who were demon-possessed, and epileptics, and paralytics. And He healed them.

Mat 4:25 And large crowds – from Galil, and Dekapolis, and Yerushalayim, and Yehuḏah, and beyond the Yardēn – followed Him.

Mat 5:1 But when He saw the crowds, He went up on a mountain. And when He was seated His disciples came to Him.

Mat 5:2 And having opened His mouth, He was teaching them, saying,

Mat 5:3 "Blessed are the poor in **Spirit [Ruach רוח]**, because theirs is the reign of the heavens.

Mat 5:4 "Blessed are those who mourn, because they shall be comforted.

Mat 5:5 "Blessed are the meek, because they shall inherit the earth.

Mat 5:6 "Blessed are those who hunger and thirst for righteousness, because they shall be filled.

Mat 5:7 "Blessed are the compassionate, because they shall obtain compassion.

Mat 5:8 "Blessed are the clean in heart, because they shall see **Elohim (אלהים)**.

Mat 5:9 "Blessed are the peacemakers, because they shall be called sons of **Elohim (אלהים)**.

Mat 5:10 "Blessed are those persecuted for righteousness' sake, because theirs is the reign of the heavens.

Mat 5:11 "Blessed are you when they reproach and persecute you, and falsely say every wicked word against you, for My sake.

Mat 5:12 "Rejoice and be glad, because your reward in the heavens is great. For in this way they persecuted the prophets who were before you.

Mat 5:13 "You are the salt of the earth, but if the salt becomes tasteless, how shall it be seasoned? For it is no longer of any use but to be thrown out and to be trodden down by men.

Mat 5:14 "You are the light of the world. It is impossible for a city to be hidden on a mountain.

Mat 5:15 "Nor do they light a lamp and put it under a basket, but on a lampstand, and it shines to all those in the house.

Mat 5:16 "Let your light so shine before men, so that they see your good works and praise your **Father [Abba אבא]** who is in the heavens.

Mat 5:17 "Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to complete.

Mat 5:18 "For truly, I say to you, till the heaven and the earth pass away, one jot or one tittle shall by no means pass from the Law till all be done.

Mat 5:19 "Whoever, then, breaks one of the least of these commands, and teaches men so, shall be called least in the reign of the heavens; but whoever does and teaches them, he shall be called great in the reign of the heavens.

Mat 5:20 "For I say to you, that unless your righteousness exceeds that of the scribes and

Pharisees, you shall by no means enter into the reign of the heavens.

Mat 5:21 "You heard that it was said to those of old, 'You shall not murder,' and whoever murders shall be liable to judgment.

Mat 5:22 "But I say to you that whoever is wroth with his brother without a cause shall be liable to judgment. And whoever says to his brother, 'Raka!' shall be liable to the Sanhedrin. But whoever says, 'You fool!' shall be liable to fire of Gehenna.

Mat 5:23 "If, then, you bring your gift to the altar, and there remember that your brother holds whatever against you,

Mat 5:24 leave your gift there before the altar, and go, first make peace with your brother, and then come and offer your gift.

Mat 5:25 "Be well-minded with your opponent, promptly, while you are on the way with him, lest your opponent deliver you to the judge, and the judge to the officer, and you be thrown into prison.

Mat 5:26 "Truly, I say to you, you shall by no means get out of there till you have paid the last penny.

Mat 5:27 "You heard that it was said to those of old, 'You shall not commit adultery.'

Mat 5:28 "But I say to you that everyone looking at a woman to lust for her has already committed adultery with her in his heart.

Mat 5:29 "And if your right eye causes you to stumble, pluck it out and throw it away from you. For it is better for you that one of your members perish, than for your entire body to be thrown into Gehenna.

Mat 5:30 "And if your right hand causes you to stumble, cut it off and throw it away from you. For it is better for you that one of your members perish, than for your entire body to be thrown into Gehenna.

Mat 5:31 "And it has been said, 'Whoever puts away his wife, let him give her a certificate of divorce.'

Mat 5:32 "But I say to you that whoever puts away his wife, except for the matter of whoring, makes

her commit adultery. And whoever marries a woman who has been put away commits adultery.

Mat 5:33 "Again, you heard that it was said to those of old, 'You shall not swear falsely, but shall perform your oaths to YēHōVâH (יהוה).'

Mat 5:34 "But I say to you, do not swear at all, neither by the heaven, because it is Elohim (אלהים)'s throne;

Mat 5:35 nor by the earth, for it is His footstool; nor by Yerushalayim, for it is the city of the great King;

Mat 5:36 nor swear by your head, because you are not able to make one hair white or black.

Mat 5:37 "But let your word 'Yea' be 'Yea,' and your 'No' be 'No.' And what goes beyond these is from the wicked one.

Mat 5:38 "You heard that it was said, 'An eye for an eye and a tooth for a tooth,'

Mat 5:39 but I say to you, do not resist the wicked. But whoever slaps you on your right cheek, turn the other to him also.

Mat 5:40 "And he who wishes to sue you and take away your inner garment, let him have your outer garment as well.

Mat 5:41 "And whoever compels you to go one mile, go with him two.

Mat 5:42 "Give to him who asks of you, and from him who wishes to borrow from you, do not turn away.

Mat 5:43 "You heard that it was said, 'You shall love your neighbour and hate your enemy.'

Mat 5:44 "But I say to you, love your enemies, bless those cursing you, do good to those hating you, and pray for those insulting you and persecuting you,

Mat 5:45 so that you become sons of your Father [Abba אבא] in the heavens. Because He makes His sun rise on the wicked and on the good, and sends rain on the righteous and on the unrighteous.

Mat 5:46 "For if you love those loving you, what reward have you? Are the tax collectors not doing the same too?

Mat 5:47 “And if you greet your brothers only, what do you do more than others? Are the tax collectors not doing so too?

Mat 5:48 “Therefore, be perfect, as your **Father [Abba אבא]** in the heavens is perfect.

Mat 6:1 “Beware of doing your kind deeds before men, in order to be seen by them. Otherwise you have no reward from your **Father [Abba אבא]** in the heavens.

Mat 6:2 “Thus, when you do a kind deed, do not sound a trumpet before you as the hypocrites do, in the congregations and in the streets, to be praised by men. Truly, I say to you, they have their reward.

Mat 6:3 “But when you do a kind deed, do not let your left hand know what your right hand is doing, Mat 6:4 so that your kind deed shall be in secret.

And your **Father [Abba אבא]** who sees in secret shall Himself reward you openly.

Mat 6:5 “And when you pray, you shall not be like the hypocrites. For they love to pray standing in the congregations and on the corners of the streets, to be seen by men. Truly, I say to you, they have their reward.

Mat 6:6 “But you, when you pray, go into your room, and having shut your door, pray to your **Father [Abba אבא]** who is in the secret place. And your **Father [Abba אבא]** who sees in secret shall reward you openly.

Mat 6:7 “And when praying, do not keep on babbling like the gentiles. For they think that they shall be heard for their many words.

Mat 6:8 “Therefore do not be like them, for your **Father [Abba אבא]** knows what you need before you ask Him.

Mat 6:9 “This, then, is the way you should pray: ‘Our **Father [Abba אבא]** who is in the heavens, let Your Name be Holy,

Mat 6:10 let Your reign come, let Your desire be done on earth as it is in heaven.

Mat 6:11 ‘Give us today our daily bread.

Mat 6:12 ‘And forgive us our debts, as we forgive our debtors.

Mat 6:13 ‘And do not lead us into trial, but deliver us from the wicked one – because Yours is the reign and the power and the esteem, forever. Amën.’

Mat 6:14 “For if you forgive men their trespasses, your heavenly **Father [Abba אבא]** shall also forgive you.

Mat 6:15 “But if you do not forgive men their trespasses, neither shall your **Father [Abba אבא]** forgive your trespasses.

Mat 6:16 “And when you fast, do not be sad-faced like the hypocrites. For they disfigure their faces so that they appear to be fasting to men. Truly, I say to you, they have their reward.

Mat 6:17 “But you, when you fast, anoint your head and wash your face,

Mat 6:18 so that you do not appear to men to be fasting, but to your **Father [Abba אבא]** who is in the secret place. And your **Father [Abba אבא]** who sees in secret shall reward you openly.

Mat 6:19 “Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal,

Mat 6:20 but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal.

Mat 6:21 “For where your treasure is, there your heart shall be also.

Mat 6:22 “The lamp of the body is the eye. If therefore your eye is good, all your body shall be enlightened.

Mat 6:23 “But if your eye is evil, all your body shall be darkened. If, then, the light that is within you is darkness, how great is that darkness!

Mat 6:24 “No one is able to serve two masters, for either he shall hate the one and love the other, or else he shall cleave to the one and despise the other. You are not able to serve **Elohim (אלהים)** and mammon.

Mat 6:25 “Because of this I say to you, do not worry about your life, what you shall eat or drink, or about your body, what you shall put on. Is not life more than the food and the body more than the clothing?

Mat 6:26 “Look at the birds of the heaven, for they neither sow nor reap nor gather into storehouses, yet your heavenly **Father [Abba אבא]** does feed them. Are you not worth more than they?

Mat 6:27 “And which of you by worrying is able to add one cubit to his life’s span?

Mat 6:28 “So why do you worry about clothing? Note well the lilies of the field, how they grow.

They neither toil nor spin,

Mat 6:29 and I say to you that even Shelomoh in all his esteem was not dressed like one of these.

Mat 6:30 “But if **Elohim (אלהים)** so clothes the grass of the field, which exists today, and tomorrow is thrown into the furnace, how much more you, O you of little belief?

Mat 6:31 “Do not worry then, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’

Mat 6:32 “For all these the gentiles seek for. And your heavenly **Father [Abba אבא]** knows that you need all these.

Mat 6:33 “But seek first the reign of **Elohim (אלהים)**, and His righteousness, and all these matters shall be added to you.

Mat 6:34 “Do not, then, worry about tomorrow, for tomorrow shall have its own worries. Each day has enough evil of itself.

Mat 7:1 “Do not judge, lest you be judged.

Mat 7:2 “For with what judgment you judge, you shall be judged. And with the same measure you use, it shall be measured to you.

Mat 7:3 “And why do you look at the splinter in your brother’s eye, but do not notice the plank in your own eye?

Mat 7:4 “Or how is it that you say to your brother, ‘Let me remove the splinter out of your eye,’ and see, a plank is in your own eye?

Mat 7:5 “Hypocrite! First remove the plank from your own eye, and then you shall see clearly to remove the splinter out of your brother’s eye.

Mat 7:6 “Do not give what is Holy to the dogs, nor throw your pearls before the pigs, lest they trample them under their feet, and turn and tear you in pieces.

Mat 7:7 “Ask and it shall be given to you, seek and you shall find, knock and it shall be opened to you.

Mat 7:8 “For everyone who asks receives, and he who seeks finds, and to him who knocks it shall be opened.

Mat 7:9 “Or is there a man among you who, if his son asks for bread, shall give him a stone?

Mat 7:10 “Or if he asks for a fish, shall he give him a snake?

Mat 7:11 “If you then, being wicked, know how to give good gifts to your children, how much more shall your **Father [Abba אבא]** who is in the heavens give what is good to those who ask Him!

Mat 7:12 “Therefore, whatever you wish men to do to you, do also to them, for this is the Law and the Prophets.

Mat 7:13 “Enter in through the narrow gate!

Because the gate is wide – and the way is broad – that leads to destruction, and there are many who enter in through it.

Mat 7:14 “Because the gate is narrow and the way is hard pressed which leads to life, and there are few who find it.

Mat 7:15 “But beware of the false prophets, who come to you in sheep’s clothing, but inwardly they are savage wolves.

Mat 7:16 “By their fruits you shall know them. Are grapes gathered from thornbushes or figs from thistles?

Mat 7:17 “So every good tree yields good fruit, but a rotten tree yields wicked fruit.

Mat 7:18 “A good tree is unable to yield wicked fruit, and a rotten tree to yield good fruit.

Mat 7:19 “Every tree that does not bear good fruit is cut down and thrown into the fire.

Mat 7:20 "So then, by their fruits you shall know them –

Mat 7:21 "Not everyone who says to Me, 'Master, Master,' shall enter into the reign of the heavens, but he who is doing the desire of My Father [Abba אבא] in the heavens.

Mat 7:22 "Many shall say to Me in that day, 'Master, Master, have we not prophesied in Your Name, and cast out demons in Your Name, and done many mighty works in Your Name?'

Mat 7:23 "And then I shall declare to them, 'I never knew you, depart from Me, you who work lawlessness!'

Mat 7:24 "Therefore everyone who hears these words of Mine, and does them, shall be like a wise man who built his house on the rock,

Mat 7:25 and the rain came down, and the floods came, and the winds blew and beat on that house, and it did not fall, for it was founded on the rock.

Mat 7:26 "And everyone who hears these words of Mine, and does not do them, shall be like a foolish man who built his house on the sand,

Mat 7:27 and the rain came down, and the floods came, and the winds blew, and they beat on that house, and it fell, and great was its fall."

Mat 7:28 And it came to be, when Yēshua (ישוע) had ended these words, that the people were astonished at His teaching,

Mat 7:29 for He was teaching them as one possessing authority, and not as the scribes.

Mat 8:1 And when He came down from the mountain, large crowds followed Him.

Mat 8:2 And see, a leper came, and bowed before Him, saying, "Master, if You desire, You are able to make me clean."

Mat 8:3 And stretching out His hand Yēshua (ישוע) touched him, saying, "I desire it. Be cleansed!" And immediately his leprosy was cleansed.

Mat 8:4 And Yēshua (ישוע) said to him, "See, mention it to no one. But go your way, show yourself to the priest, and offer the gift that Mosheh commanded, as a witness to them."

Mat 8:5 And when Yēshua (ישוע) had entered Kephar Naḥum, a captain came to Him, appealing to Him,

Mat 8:6 saying, "Master, my servant is lying in the house paralysed, grievously tortured."

Mat 8:7 And Yēshua (ישוע) said to him, "I shall come and heal him."

Mat 8:8 And the captain answering, said, "Master, I am not worthy that You should come under my roof. But only say a word, and my servant shall be healed.

Mat 8:9 "For I too am a man under authority, having soldiers under me. And I say to this one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my servant, 'Do this,' and he does it."

Mat 8:10 And when Yēshua (ישוע) heard, He marvelled, and said to those who followed, "Truly, I say to you, not even in Yisra'el have I found such great belief!

Mat 8:11 "And I say to you that many shall come from east and west, and sit down with 'Aḇ·rā·hām (אַבְרָהָם), and Yiṣ·hāq, and Ya'aqob in the reign of the heavens,

Mat 8:12 but the sons of the reign shall be cast out into outer darkness – there shall be weeping and gnashing of teeth."

Mat 8:13 And Yēshua (ישוע) said to the captain, "Go, and as you have believed, so let it be done for you." And his servant was healed that hour.

Mat 8:14 And when Yēshua (ישוע) had come into the house of Kēpha, He saw his wife's mother lying sick with inflammation.

Mat 8:15 And He touched her hand, and the inflammation left her. And she arose and served them.

Mat 8:16 And when evening had come, they brought to Him many who were demon-possessed. And He cast out the spirits with a word, and healed all who were sick,

Mat 8:17 that it might be filled what was spoken by Yeshayahu the prophet, saying, "He Himself took our weaknesses and bore our sicknesses."

Mat 8:18 And when **Yēshua (ישוע)** saw large crowds about Him, He gave a command to go off to the other side.

Mat 8:19 And a certain scribe, having come near, said to Him, "Teacher, I shall follow You wherever You go."

Mat 8:20 And **Yēshua (ישוע)** said to him, "The foxes have holes and the birds of the heaven nests, but the Son of Hā'ā-dām (הָאָדָם) has nowhere to lay His head."

Mat 8:21 And another of His disciples said to Him, "Master, first let me go and bury my father."

Mat 8:22 But **Yēshua (ישוע)** said to him, "Follow Me, and leave the dead to bury their own dead."

Mat 8:23 And when He entered into a boat, His disciples followed Him.

Mat 8:24 And see, a great gale arose on the sea, so that the boat was covered by the waves. But He was sleeping.

Mat 8:25 And His disciples came to Him and woke Him up, saying, "Master, save us! We are perishing!"

Mat 8:26 And He said to them, "Why are you afraid, O you of little belief?" Then, having risen, He rebuked the winds and the sea. And there was a great calm.

Mat 8:27 And the men marvelled, saying, "What is this, that even the winds and the sea obey Him?"

Mat 8:28 And when He came to the other side, to the country of the Gīrgashites, two demon-possessed ones met Him, coming out of the tombs, very fierce, so that no one was able to pass that way.

Mat 8:29 And see, they cried out, saying, "What have we to do with You, **Yēshua (ישוע)**, Son of **Elohim (אלהים)**? Have You come here to torture us, before the appointed time?"

Mat 8:30 And at a distance from them there was a herd of many pigs feeding,

Mat 8:31 and the demons begged Him, saying, "If You cast us out, send us into the herd of pigs."

Mat 8:32 And He said to them, "Go." And they, coming out, went into the herd of pigs. And see, the entire herd of pigs rushed down the steep place into the sea, and died in the water.

Mat 8:33 And the herdsmen fled, and went away into the city and reported all this, and about those possessed by demons.

Mat 8:34 And see, all the city came out to meet **Yēshua (ישוע)**. And when they saw Him, they begged Him to leave their borders.

Mat 9:1 And entering into a boat, He passed over, and came to His own city.

Mat 9:2 And see, they were bringing to Him a paralytic lying on a bed. And **Yēshua (ישוע)**, seeing their belief, said to the paralytic, "Take courage, son, your sins have been forgiven."

Mat 9:3 And see, some of the scribes said to themselves, "This One blasphemes!"

Mat 9:4 And **Yēshua (ישוע)**, knowing their thoughts, said, "Why do you think wicked thoughts in your hearts?"

Mat 9:5 "For which is easier, to say, 'Your sins have been forgiven,' or to say, 'Arise and walk'?"

Mat 9:6 "But in order for you to know that the Son of Hā'ā-dām (הָאָדָם) possesses authority on earth to forgive sins..." He then said to the paralytic, "Rise, take up your bed, and go to your house."

Mat 9:7 And he rose and went to his house.

Mat 9:8 And when the crowds saw it, they marvelled and praised **Elohim (אלהים)** who had given such authority to men.

Mat 9:9 And as **Yēshua (ישוע)** passed on from there, He saw a man called Mattithyahu sitting at the tax office. And He said to him, "Follow Me." And he rose and followed Him.

Mat 9:10 And it came to be, as **Yēshua (ישוע)** sat at the table in the house, that see, many tax collectors and sinners came and sat down with Him and His disciples.

Mat 9:11 And when the Pharisees saw it, they said to His disciples, "Why does your Teacher eat with tax collectors and sinners?"

Mat 9:12 And Yēshua (יֵשׁוּעַ) hearing this, said to them, "Those who are strong have no need of a physician, but those who are sick.

Mat 9:13 "But go and learn what this means, 'I desire compassion and not offering.' For I did not come to call the righteous to repentance, but sinners."

Mat 9:14 Then the disciples of Yoḥanan came to Him, saying, "Why do we and the Pharisees fast often, but Your disciples do not fast?"

Mat 9:15 And Yēshua (יֵשׁוּעַ) said to them, "Are the friends of the bridegroom able to mourn as long as the bridegroom is with them? But the days shall come when the bridegroom is taken away from them, and then they shall fast.

Mat 9:16 "And no one puts a piece of unshrunk cloth on an old garment, for the patch pulls away from the garment, and the tear is made worse.

Mat 9:17 "Neither do they put new wine into old wineskins, or else the wineskins burst, and the wine is spilled, and the wineskins are ruined. But they put new wine into fresh wineskins, and both are preserved."

Mat 9:18 While He was saying all this to them, see, a ruler came and bowed down to Him, saying, "My daughter is dead by now, but come and lay Your hand on her and she shall live."

Mat 9:19 And Yēshua (יֵשׁוּעַ) rose and followed him, His disciples too.

Mat 9:20 And see, a woman who had a flow of blood for twelve years came from behind and touched the tzitzit of His garment.

Mat 9:21 For she said to herself, "If I only touch His garment, I shall be healed."

Mat 9:22 But Yēshua (יֵשׁוּעַ) turned, and when He saw her He said, "Take courage, daughter, your belief has healed you." And the woman was healed from that hour.

Mat 9:23 And when Yēshua (יֵשׁוּעַ) came into the ruler's house, and saw the flute players and the crowd making a noise,

Mat 9:24 He said to them, "Go back, for the girl is not dead, but sleeping." And they laughed at Him.

Mat 9:25 But when the crowd was put outside, He went in and took her by the hand, and the girl arose.

Mat 9:26 And this report went out into all that land.

Mat 9:27 And as Yēshua (יֵשׁוּעַ) passed on from there, two blind men followed Him, crying out and saying, "Son of Dawid, have compassion on us!"

Mat 9:28 And when He came into the house, the blind men came to Him. And Yēshua (יֵשׁוּעַ) said to them, "Do you believe that I am able to do this?" They said to Him, "Yea, Master."

Mat 9:29 Then He touched their eyes, saying, "According to your belief let it be to you."

Mat 9:30 And their eyes were opened. And Yēshua (יֵשׁוּעַ) strictly ordered them, saying, "See, let no one know."

Mat 9:31 But when they went out, they made Him known in all that land.

Mat 9:32 And as they were going out, see, they brought to Him a man, dumb and demon-possessed.

Mat 9:33 And when the demon was cast out, the dumb one spoke. And the crowds marvelled, saying, "It was never seen like this in Yisra'el!"

Mat 9:34 But the Pharisees said, "He casts out demons by the ruler of the demons."

Mat 9:35 And Yēshua (יֵשׁוּעַ) went about all the cities and villages, teaching in their congregations, and proclaiming the Good News of the reign, and healing every disease and every bodily weakness among the people.

Mat 9:36 And having seen the crowds, He was moved with compassion for them, because they were weary and scattered, as sheep having no shepherd.

Mat 9:37 Then He said to His disciples, "The harvest truly is great, but the workers are few.
Mat 9:38 "Pray then that the Master of the harvest would send out workers to His harvest."
Mat 10:1 And having called His twelve disciples near, He gave them authority over unclean spirits, to cast them out, and to heal every disease and every bodily weakness.
Mat 10:2 And these are the names of the twelve emissaries: first, Shim'on, who is called Kēpha, and Andri his brother; Ya'aqob the son of Zabḏai, and Yoḥanan his brother;
Mat 10:3 Philip and Bartholomi; T'oma and Mattityahu the tax collector; Ya'aqob the son of Alphai, and Laḏai whose last name was Taddai;
Mat 10:4 Shim'on the Kena'anite, and Yehudah from Qerioth, who did also deliver Him up.
Mat 10:5 **Yēshua (ישוע)** sent these twelve out, having commanded them, saying, "Do not go into the way of the gentiles, and do not enter a city of the Shomeronites,
Mat 10:6 but rather go to the lost sheep of the house of Yisra'el.
Mat 10:7 "And as you go, proclaim, saying, 'The reign of the heavens has drawn near.'
Mat 10:8 "Heal the sick, cleanse the lepers, raise the dead, cast out demons. You have received without paying, give without being paid.
Mat 10:9 "Do not acquire gold or silver or copper for your moneybelts,
Mat 10:10 or a bag for the journey, or two undergarments, or sandals, or staffs, for the worker is worthy of his food.
Mat 10:11 "And into whatever city or village you enter, ask who is worthy in it, and stay there until you leave.
Mat 10:12 "And as you enter into a house, greet it.
Mat 10:13 "And if the house is worthy, let your peace come upon it. But if it is not worthy, let your peace return to you.

Mat 10:14 "And whoever does not receive you nor hear your words, when you leave that house or city, shake off the dust from your feet.
Mat 10:15 "Truly, I say to you, it shall be more bearable for the land of Seḏom and Amorah in the day of judgment than for that city!
Mat 10:16 "See, I send you out as sheep in the midst of wolves. Therefore be wise as serpents and innocent as doves.
Mat 10:17 "But beware of men, for they shall deliver you up to sanhedrins and flog you in their congregations.
Mat 10:18 "And you shall be brought before governors and sovereigns for My sake, as a witness to them and to the gentiles.
Mat 10:19 "But when they deliver you up, do not worry about how or what you should speak. For it shall be given to you in that hour what you shall speak,
Mat 10:20 for it is not you who speak, but the **Spirit [Ruach רוח]** of your **Father [Abba אבא]** speaking in you.
Mat 10:21 "And brother shall deliver up brother to death, and a father his child. And children shall rise up against parents and shall put them to death.
Mat 10:22 "And you shall be hated by all for My Name's sake. But he who shall have endured to the end shall be saved.
Mat 10:23 "And when they persecute you in this city, flee to another. For truly, I say to you, you shall by no means have gone through the cities of Yisra'el before the Son of Hā'ā-ḏām (האדם) comes.
Mat 10:24 "A taught one is not above his teacher, nor a servant above his master.
Mat 10:25 "It is enough for the taught one to become like his teacher, and a servant like his master. If they have called the master of the house Be'elzebul, how much more those of his household!
Mat 10:26 "Therefore do not fear them. For whatever is covered shall be revealed, and whatever is hidden shall be made known.

Mat 10:27 "What I say to you in the dark, speak in the light. And what you hear in the ear, proclaim on the house-tops.

Mat 10:28 "And do not fear those who kill the body but are unable to kill the being. But rather fear Him who is able to destroy both being and body in Gehenna.

Mat 10:29 "Are not two sparrows sold for a copper coin? And not one of them falls to the ground without your **Father [Abba אבא]**.

Mat 10:30 "And even the hairs of your head are all numbered.

Mat 10:31 "So do not fear, you are worth more than many sparrows.

Mat 10:32 "Everyone, therefore, who shall confess Me before men, him I shall also confess before My **Father [Abba אבא]** who is in the heavens.

Mat 10:33 "But whoever shall deny Me before men, him I shall also deny before My **Father [Abba אבא]** who is in the heavens.

Mat 10:34 "Do not think that I have come to bring peace on earth. I did not come to bring peace but a sword,

Mat 10:35 for I have come to bring division, a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law –
Mat 10:36 and a man's enemies are those of his own household.

Mat 10:37 "He who loves father or mother more than Me is not worthy of Me, and he who loves son or daughter more than Me is not worthy of Me.

Mat 10:38 "And he who does not take up his stake and follow after Me is not worthy of Me.

Mat 10:39 "He who has found his life shall lose it, and he that has lost his life for My sake shall find it.

Mat 10:40 "He who receives you receives Me, and he who receives Me receives Him who sent Me.

Mat 10:41 "He who receives a prophet in the name of a prophet shall receive a prophet's reward. And he who receives a righteous one in the name of a righteous one shall receive a righteous one's reward.

Mat 10:42 "And whoever gives one of these little ones a cup of cold water only in the name of a taught one, truly, I say to you, he shall by no means lose his reward."

Mat 11:1 And it came to be, when **Yēshua (ישוע)** ended instructing His twelve disciples, that He set out from there to teach and to proclaim in their cities.

Mat 11:2 And when Yoḥanan had heard in the prison of the works of **Messiah (Mesiach משיח)**, he sent two of his disciples

Mat 11:3 and said to Him, "Are You the Coming One, or do we look for another?"

Mat 11:4 And **Yēshua (ישוע)** answering, said to them, "Go, report to Yoḥanan what you hear and see:

Mat 11:5 "Blind receive sight and lame walk, lepers are cleansed and deaf hear, dead are raised up and poor are brought the Good News.

Mat 11:6 "And blessed is he who does not stumble in Me."

Mat 11:7 And as these were going, **Yēshua (ישוע)** began to say to the crowds concerning Yoḥanan, "What did you go out into the wilderness to see? A reed shaken by the wind?

Mat 11:8 "But what did you go out to see? A man dressed in soft garments? Look, those wearing soft garments are in the houses of sovereigns.

Mat 11:9 "But what did you go out to see? A prophet? Yea, I say to you, and more than a prophet.

Mat 11:10 "For this is he of whom it was written, 'See, I send My messenger before Your face, who shall prepare Your way before You.'

Mat 11:11 "Truly, I say to you, among those born of women there has not risen one greater than Yoḥanan the Immerser, yet the least one in the reign of the heavens is greater than he.

Mat 11:12 "And from the days of Yoḥanan the Immerser till now the reign of the heavens is violated, and the violent seize it.

Mat 11:13 “For all the prophets and the Law prophesied till Yoḥanan.

Mat 11:14 “And if you wish to accept it, he is Ēliyahu who was about to come.

Mat 11:15 “He who has ears to hear, let him hear!

Mat 11:16 “And to what shall I compare this generation? It is like children sitting in the market-places and calling to their companions,

Mat 11:17 and saying, ‘We played the flute for you, and you did not dance; we lamented to you, and you did not beat the breast.’

Mat 11:18 “For Yoḥanan came neither eating nor drinking, and they say, ‘He has a demon.’

Mat 11:19 “The Son of Hā’ā-dām (הָאָדָם) came eating and drinking, and they say, ‘See, a man, a glutton and a wine drinker, a friend of tax collectors and sinners!’ And wisdom was declared right by her works.”

Mat 11:20 Then He began to reproach the cities in which most of His miracles had been done, because they did not repent:

Mat 11:21 “Woe to you, Korazin! Woe to you, Bēyth Tsaida! Because if the miracles which were done in you had been done in Tsor and Tsidon, they would have repented long ago in sackcloth and ashes.

Mat 11:22 “But I say to you, it shall be more bearable for Tsor and Tsidon in the day of judgment than for you.

Mat 11:23 “And you, Kepharnahum, who were exalted to the heaven, shall be brought down to the grave! Because if the miracles which were done in you had been done in Seḏom, it would have remained until this day.

Mat 11:24 “But I say to you that it shall be more bearable for the land of Seḏom in the day of judgment than for you.”

Mat 11:25 At that time Yēshua (ישוע) responding, said, “I thank You, Father [Abba אבא], Master of the heavens and earth, because You have hidden these matters from clever and learned ones and have revealed them to babes.

Mat 11:26 “Yea, Father [Abba אבא], because so it was well-pleasing in Your sight.

Mat 11:27 “All have been handed over to Me by My Father [Abba אבא], and no one knows the Son except the Father [Abba אבא]. Nor does anyone know the Father [Abba אבא] except the Son, and he to whom the Son wishes to reveal Him.

Mat 11:28 “Come to Me, all you who labour and are burdened, and I shall give you rest.

Mat 11:29 “Take My yoke upon you and learn from Me, for I am meek and humble in heart, and you shall find rest for your beings.

Mat 11:30 “For My yoke is gentle and My burden is light.”

Mat 12:1 At that time Yēshua (ישוע) went through the grain fields on the Sabbath. And His disciples were hungry, and began to pluck heads of grain, to eat.

Mat 12:2 And when the Pharisees saw it, they said to Him, “Look, Your disciples are doing what is not right to do on the Sabbath!”

Mat 12:3 But He said to them, “Have you not read what Dawid did when he was hungry, he and those who were with him:

Mat 12:4 how he went into the House of Elohim (אלהים) and ate the showbread which was not right for him to eat, nor for those who were with him, but only for the priests?

Mat 12:5 “Or did you not read in the Law that on the Sabbath the priests in the Holy Place profane the Sabbath, and are blameless?

Mat 12:6 “But I say to you that in this place there is One greater than the Set-apart Place.

Mat 12:7 “And if you had known what this means, ‘I desire compassion and not offering,’ you would not have condemned the blameless.

Mat 12:8 “For the Son of Hā’ā-dām (הָאָדָם) is Master of the Sabbath.”

Mat 12:9 And having left there, He went into their congregation.

Mat 12:10 And see, there was a man having a withered hand. And they asked Him, saying, “Is it

right to heal on the Sabbath?" – so as to accuse Him.

Mat 12:11 And He said to them, "What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, shall not take hold of it and lift it out?

Mat 12:12 "How much more worth is a man than a sheep! So it is right to do good on the Sabbath."

Mat 12:13 Then He said to the man, "Stretch out your hand." And he stretched it out, and it was restored, as healthy as the other.

Mat 12:14 But the Pharisees went out and took counsel against Him, so as to destroy Him.

Mat 12:15 But Yēshua (ישוע), knowing it, withdrew from there. And large crowds followed Him, and He healed them all,

Mat 12:16 and warned them not to make Him known,

Mat 12:17 in order that what was spoken by Yeshayahu the prophet, might be filled, saying,

Mat 12:18 "See, My Servant whom I have chosen, My Beloved in whom My being did delight. I shall put My Spirit [Ruach רוח] upon Him, and He shall declare right- ruling to the nations.

Mat 12:19 "He shall not strive nor cry out, nor shall anyone hear His voice in the streets.

Mat 12:20 "A crushed reed He shall not break, and smoking flax He shall not quench, till He brings forth right-ruling forever.

Mat 12:21 "And the nations shall trust in His Name."

Mat 12:22 Then they brought to Him one who was demon-possessed, blind and dumb. And He healed him, so that the blind and dumb man both spoke and saw.

Mat 12:23 And all the crowds were amazed and said, "Is this the Son of Dawid?"

Mat 12:24 But when the Pharisees heard it they said, "This one does not cast out demons except by Be'elzebul, the ruler of the demons."

Mat 12:25 And Yēshua (ישוע) knew their thoughts, and said to them, "Every reign divided against itself

is laid waste, and every city or house divided against itself shall not stand.

Mat 12:26 "And if Satan casts out Satan, he is divided against himself. How then does his reign stand?

Mat 12:27 "And if I, by Be'elzebul, do cast out demons, by whom do your sons cast them out? Because of this they shall be your judges.

Mat 12:28 "But if I cast out demons by the Spirit [Ruach רוח] of Elohim (אלהים), then the reign of Elohim (אלהים) has come upon you.

Mat 12:29 "Or how is one able to enter a strong man's house and plunder his goods, unless he first binds the strong man? And then he shall plunder his house.

Mat 12:30 "He who is not with Me is against Me, and he who does not gather with Me scatters abroad.

Mat 12:31 "Because of this I say to you, all sin and blasphemy shall be forgiven men, but the blasphemy against the Spirit [Ruach רוח] shall not be forgiven men.

Mat 12:32 "And whoever speaks a word against the Son of Hā'·ā·dām (האדם), it shall be forgiven him, but whoever speaks against the Holy Spirit (Ruach HaKodesh רוח הקודש), it shall not be forgiven him, either in this age or in the age to come.

Mat 12:33 "Either make the tree good and its fruit good, or else make the tree rotten and its fruit rotten, for a tree is known by its fruit.

Mat 12:34 "Brood of adders! How are you able to speak what is good – being wicked? For the mouth speaks from the overflow of the heart.

Mat 12:35 "The good man brings forth what is good from the good treasures of his heart, and the wicked man brings forth what is wicked from the wicked treasure.

Mat 12:36 "And I say to you that for every idle word men speak, they shall give an account of it in the day of judgment.

Mat 12:37 "For by your words you shall be declared righteous, and by your words you shall be declared unrighteous."

Mat 12:38 Then some of the scribes and Pharisees answered, saying, "Teacher, we wish to see a sign from You."

Mat 12:39 But He answering, said to them, "A wicked and adulterous generation seeks after a sign, and no sign shall be given to it except the sign of the prophet Yonah.

Mat 12:40 "For as Yonah was three days and three nights in the stomach of the great fish, so shall the Son of Hā'ā-dām (דָּאָם) be three days and three nights in the heart of the earth.

Mat 12:41 "Men of Ninewēh shall stand up in the judgment with this generation and condemn it, because they repented at the preaching of Yonah, and look, a greater than Yonah is here.

Mat 12:42 "The sovereignty of the South shall rise up in the judgment with this generation and shall condemn it, for she came from the ends of the earth to hear the wisdom of Shelomoh, and look, a greater than Shelomoh is here.

Mat 12:43 "Now when the unclean spirit goes out of a man, he goes through dry places, seeking rest, and finds none.

Mat 12:44 "Then it says, 'I shall return to my house from which I came.' And when it comes, it finds it empty, swept, and decorated.

Mat 12:45 "Then it goes and takes with it seven other spirits more wicked than itself, and they enter and dwell there. And the last of that man is worse than the first. So shall it also be with this wicked generation."

Mat 12:46 And while He was still talking to the crowds, see, His mother and brothers stood outside, seeking to speak with Him.

Mat 12:47 And one said to Him, "See, Your mother and Your brothers are standing outside, seeking to speak with You."

Mat 12:48 But He answering, said to the one who spoke to Him, "Who is My mother and who are My brothers?"

Mat 12:49 And having stretched out His hand toward His disciples, He said, "See My mother and My brothers!

Mat 12:50 "For whoever does the desire of My Father [Abba אָבָא] who is in the heavens is My brother and sister and mother."

Mat 13:1 And on that day Yēshua (יֵשׁוּעַ) went out of the house and sat by the sea.

Mat 13:2 And large crowds were gathered together to Him, so that He went into a boat and sat down. And all the crowd stood on the beach.

Mat 13:3 And He spoke to them much in parables, saying, "See, the sower went out to sow.

Mat 13:4 "And as he sowed, some indeed fell by the wayside, and the birds came and devoured them.

Mat 13:5 "And others fell on rocky places, where they did not have much soil, and immediately they sprang up, because they had no depth of soil.

Mat 13:6 "But when the sun was up they were scorched, and because they had no root they withered.

Mat 13:7 "And others fell among thorns, and the thorns came up and choked them.

Mat 13:8 "And others fell on good soil and yielded a crop, some a hundredfold, some sixty, some thirty.

Mat 13:9 "He who has ears to hear, let him hear!"

Mat 13:10 And the disciples came and said to Him, "Why do You speak to them in parables?"

Mat 13:11 And He answering, said to them, "Because it has been given to you to know the secrets of the reign of the heavens, but to them it has not been given.

Mat 13:12 "For whoever possesses, to him more shall be given, and he shall have overflowing; but whoever does not possess, even what he possesses shall be taken away from him.

Mat 13:13 "Because of this I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand.

Mat 13:14 "And in them the prophecy of Yeshayahu is completely filled, which says, 'Hearing you shall hear and by no means understand, and seeing you shall see and by no means perceive, Mat 13:15 for the heart of this people has become thickened, and their ears are hard of hearing, and their eyes they have closed, lest they should see with their eyes and hear with their ears, lest they should understand with their heart, and turn back, and I heal them.'

Mat 13:16 "And blessed are your eyes because they see, and your ears because they hear,

Mat 13:17 for truly I say to you, that many prophets and righteous ones longed to see what you see, and did not see it, and to hear what you hear, and did not hear it.

Mat 13:18 "You, then, hear the parable of the sower:

Mat 13:19 "When anyone hears the word of the reign, and does not understand it, then the wicked one comes and snatches away what was sown in his heart. This is that sown by the wayside.

Mat 13:20 "And that sown on rocky places, this is he who hears the word and immediately receives it with joy,

Mat 13:21 yet he has no root in himself, but is short-lived, and when pressure or persecution arises because of the word, immediately he stumbles.

Mat 13:22 "And that sown among the thorns is he who hears the word, and the worry of this age and the deceit of riches choke the word, and it becomes fruitless.

Mat 13:23 "And that sown on the good soil is he who hears the word and understands it, who indeed bears fruit and yields – some a hundredfold, some sixty, some thirty."

Mat 13:24 Another parable He put before them, saying, "The reign of the heavens has become like a man who sowed good seed in his field,

Mat 13:25 but while men slept, his enemy came and sowed darnel among the wheat and went away.

Mat 13:26 "And when the blade sprouted and bore fruit, then the darnel also appeared.

Mat 13:27 "And the servants of the master of the house came and said to him, 'Master, did you not sow good seed in your field? From where then does it have the darnel?'

Mat 13:28 "And he said to them, 'A man, an enemy did this.' And the servants said to him, 'Do you wish then, that we go and gather them up?'

Mat 13:29 "But he said, 'No, lest while you gather up the darnel you also uproot the wheat with them.

Mat 13:30 'Let both grow together until the harvest, and at the time of harvest I shall say to the reapers, "First gather the darnel and bind them in bundles to burn them, but gather the wheat into my granary." ' "

Mat 13:31 Another parable He put before them, saying, "The reign of the heavens is like a mustard seed, which a man took and sowed in his field,

Mat 13:32 which indeed is less than all the seeds, but when it is grown it is greater than the plants and becomes a tree, so that the birds of the heaven come and dwell in its branches."

Mat 13:33 Another parable He spoke to them, "The reign of the heavens is like leaven, which a woman took and hid in three measures of meal until all was leavened."

Mat 13:34 **Yēshua (יֵשׁוּעַ)** said all this to the crowds in parables, and He did not speak to them without a parable,

Mat 13:35 so that what was spoken by the prophet might be filled, saying, "I shall open My mouth in parables, I shall pour forth what has been hidden from the foundation of the world."

Mat 13:36 Then, having sent the crowds away, **Yēshua** (יֵשׁוּעַ) went into the house. And His disciples came to Him, saying, “Explain to us the parable of the darnel of the field.”
Mat 13:37 And He answering, said to them, “He who is sowing the good seed is the Son of Hā'ā-dām (חַטָּאִים),
Mat 13:38 and the field is the world. And the good seed, these are the sons of the reign, but the darnel are the sons of the wicked one,
Mat 13:39 and the enemy who sowed them is the devil. And the harvest is the end of the age, and the reapers are the messengers.
Mat 13:40 “As the darnel, then, is gathered and burned in the fire, so it shall be at the end of this age.
Mat 13:41 “The Son of Hā'ā-dām (חַטָּאִים) shall send out His messengers, and they shall gather out of His reign all the stumbling-blocks, and those doing lawlessness,
Mat 13:42 and shall throw them into the furnace of fire – there shall be wailing and gnashing of teeth.
Mat 13:43 “Then the righteous shall shine forth as the sun in the reign of their **Father** [Abba אבא]. He who has ears to hear, let him hear!
Mat 13:44 “Again, the reign of the heavens is like treasure hidden in a field, which a man having found it, hid, and for joy over it he goes and sells all that he has and buys that field.
Mat 13:45 “Again, the reign of the heavens is like a man, a merchant, seeking fine pearls,
Mat 13:46 who, when he had found one pearl of great price, went and sold all that he had and bought it.
Mat 13:47 “Again, the reign of the heavens is like a dragnet that was thrown into the sea and gathered some of every kind,
Mat 13:48 which, when it was filled, they drew to shore. And they sat down and gathered the good into containers, but threw the rotten away.

Mat 13:49 “Thus shall it be at the end of the age: the messengers shall come forth, and separate the wicked out of the midst of the righteous,
Mat 13:50 and shall throw them into the furnace of fire – there shall be wailing and gnashing of teeth.”
Mat 13:51 **Yēshua** (יֵשׁוּעַ) said to them, “Have you understood all this?” They said to Him, “Yea, Master.”
Mat 13:52 And He said to them, “Therefore every scholar of Scripture taught in the reign of the heavens is like a householder who brings out of his treasure matters, renewed, and old.”
Mat 13:53 And it came to be, when **Yēshua** (יֵשׁוּעַ) had ended these parables, that He left there.
Mat 13:54 And when He had come to His own country, He taught them in their congregation, so that they were astonished and said, “Where did this One get this wisdom and miracles?
Mat 13:55 “Is this not the son of the carpenter? Is not His mother called Miryam? And His brothers Ya'aqob and Yosëph and Shim'on and Yehuḏah?
Mat 13:56 “And His sisters, are they not all with us? Where then did this One get all this?”
Mat 13:57 And they stumbled at Him. But **Yēshua** (יֵשׁוּעַ) said to them, “A prophet is not unappreciated except in his own country and in his own house.”
Mat 13:58 And He did not do many miracles there because of their unbelief.
Mat 14:1 At that time Herodes the district ruler heard the report about **Yēshua** (יֵשׁוּעַ),
Mat 14:2 and said to his servants, “This is Yoḥanan the Immerser. He has risen from the dead, and that is why these mighty powers are at work in him.”
Mat 14:3 For Herodes had arrested Yoḥanan, bound him and put him in prison because of Herodias, his brother Philip's wife,
Mat 14:4 for Yoḥanan had said to him, “It is not right for you to have her.”
Mat 14:5 And wishing to kill him, he feared the crowd, because they held him as a prophet.

Mat 14:6 But as Herodes' birthday was being held, the daughter of Herodias danced before them and pleased Herodes,

Mat 14:7 so he promised with an oath to give her whatever she asked.

Mat 14:8 And she, being urged on by her mother, said, "Give me here the head of Yoḥanan the Immerser on a dish."

Mat 14:9 And the sovereign was sad, but because of the oaths and the guests he commanded it to be given,

Mat 14:10 and sent and beheaded Yoḥanan in prison.

Mat 14:11 And his head was brought on a dish and given to the girl, and she brought it to her mother.

Mat 14:12 And his disciples came and took away the body and buried it, and went and reported to Yēshua (ישוע).

Mat 14:13 Now when Yēshua (ישוע) heard it, He withdrew from there by boat to a deserted place, by Himself. And when the crowds heard it, they followed Him on foot from the cities.

Mat 14:14 And when Yēshua (ישוע) came out, He saw a large crowd and was moved with compassion for them, and healed their sick.

Mat 14:15 And when evening came, His disciples came to Him, saying, "This is a deserted place, and the hour is already late. Dismiss the crowds, so that they might go into the villages and buy food for themselves."

Mat 14:16 But Yēshua (ישוע) said to them, "They do not need to go away, give them to eat yourselves."

Mat 14:17 And they said to Him, "We have here only five loaves and two fish."

Mat 14:18 And He said, "Bring them here to Me."

Mat 14:19 And commanding the crowds to sit down on the grass, and taking the five loaves and the two fish, and looking up to the heaven, He blessed and broke and gave the loaves to the disciples. And the disciples gave to the crowds,

Mat 14:20 and all ate and were satisfied. And they picked up the pieces left over – twelve baskets, filled.

Mat 14:21 And those who ate were about five thousand men, besides women and children.

Mat 14:22 And immediately Yēshua (ישוע) made His disciples enter into the boat and go before Him to the other side, while He dismissed the crowds.

Mat 14:23 And having dismissed the crowds, He went up to the mountain by Himself to pray. And when evening had come, He was alone there.

Mat 14:24 But the boat was now in the middle of the sea, agitated by the waves, for the wind was against it.

Mat 14:25 And in the fourth watch of the night Yēshua (ישוע) went to them, walking on the sea.

Mat 14:26 And when the disciples saw Him walking on the sea, they were troubled, saying, "It is a phantom!" And from fear they cried.

Mat 14:27 But immediately Yēshua (ישוע) spoke to them, saying, "Take courage, it is I, do not be afraid."

Mat 14:28 And Kēpha answered Him and said, "Master, if it is You, command me to come to You on the water."

Mat 14:29 And He said, "Come." And when Kēpha had come down out of the boat, he walked on the water to go to Yēshua (ישוע).

Mat 14:30 But when he saw that the wind was strong, he was afraid. And beginning to sink, he cried out, saying, "Master, save me!"

Mat 14:31 And immediately Yēshua (ישוע) stretched out His hand and took hold of him, and said to him, "O you of little belief, why did you doubt?"

Mat 14:32 And when they came into the boat, the wind ceased.

Mat 14:33 And those in the boat came and did bow to Him, saying, "Truly You are the Son of Elohim (אלהים)."

Mat 14:34 And having passed over, they came to the land of Gennēsar.

Mat 14:35 And when the men of that place recognised Him, they sent out into all that surrounding country, and brought to Him all who were sick,

Mat 14:36 and begged Him to let them only touch the tzitzit of His garment. And as many as touched it were completely healed.

Mat 15:1 Then there came to Yēshua (ישוע) scribes and Pharisees from Yerushalayim, saying,

Mat 15:2 "Why do Your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread."

Mat 15:3 But He answering, said to them, "Why do you also transgress the command of Elohim (אלהים) because of your tradition?

Mat 15:4 "For Elohim (אלהים) has commanded, saying, 'Respect your father and your mother,' and, 'He who curses father or mother, let him be put to death.'

Mat 15:5 "But you say, 'Whoever says to his father or mother, "Whatever profit you might have received from me has been dedicated,"

Mat 15:6 is certainly released from respecting his father or mother.' So you have nullified the command of Elohim (אלהים) by your tradition.

Mat 15:7 "Hypocrites! Yeshayahu rightly prophesied about you, saying,

Mat 15:8 'This people draw near to Me with their mouth, and respect Me with their lips, but their heart is far from Me.

Mat 15:9 'But in vain do they worship Me, teaching as teachings the commands of men.' "

Mat 15:10 And calling the crowd near, He said to them, "Hear and understand:

Mat 15:11 "Not that which goes into the mouth defiles the man, but that which comes out of the mouth, this defiles the man."

Mat 15:12 Then His disciples came and said to Him, "Do You know that the Pharisees stumbled when they heard this word?"

Mat 15:13 But He answering, said, "Every plant which My heavenly Father [Abba אבא] has not planted shall be uprooted.

Mat 15:14 "Leave them alone. They are blind leaders of the blind. And if the blind leads the blind, both shall fall into a ditch."

Mat 15:15 And Kēpha answering, said to Him, "Explain this parable to us."

Mat 15:16 And Yēshua (ישוע) said, "Are you also still without understanding?

Mat 15:17 "Do you not understand that whatever enters into the mouth goes into the stomach, and is cast out in the sewer?

Mat 15:18 "But what comes out of the mouth comes from the heart, and these defile the man.

Mat 15:19 "For out of the heart come forth wicked reasonings, murders, adulteries, whorings, thefts, false witnessings, slanders.

Mat 15:20 "These defile the man, but to eat with unwashed hands does not defile the man."

Mat 15:21 And Yēshua (ישוע) went out from there and withdrew to the parts of Tsor and Tsidon.

Mat 15:22 And see, a woman of Kena'an came from those borders and cried out to Him, saying, "Have compassion on me, O Master, Son of Dawid! My daughter is badly demon-possessed."

Mat 15:23 But He did not answer her a word. And His disciples came and asked Him, saying, "Send her away, because she cries after us."

Mat 15:24 And He answering, said, "I was not sent except to the lost sheep of the house of Yisra'el."

Mat 15:25 But she came and was bowing to Him, saying, "Master, help me!"

Mat 15:26 And He answering, said, "It is not good to take the children's bread and throw it to the little dogs."

Mat 15:27 But she said, "Yea Master, for even the little dogs eat the crumbs which fall from their masters' table."

Mat 15:28 And Yēshua (ישוע) answering, said to her, "O woman, your belief is great! Let it be to you

as you desire.” And her daughter was healed from that hour.

Mat 15:29 And moving from there, **Yēshua (ישוע)** came toward the Sea of Galil, and going up on the mountain, He was sitting there.

Mat 15:30 And large crowds came to Him, having with them those who were lame, blind, dumb, crippled, and many others. And they laid them down at the feet of **Yēshua (ישוע)**, and He healed them,

Mat 15:31 so that the crowd marvelled when they saw the dumb speaking, the crippled well, the lame walking, and the blind seeing. And they praised the **Elohim (אלהים)** of Yisra'el.

Mat 15:32 And **Yēshua (ישוע)**, having called His disciples near, said, “I have compassion on the crowd, because they have now continued with Me three days and do not have whatever to eat. And I do not wish to send them away hungry, lest they faint on the way.”

Mat 15:33 And His disciples said to Him, “Where are we to get enough bread in the desert to satisfy such a large crowd?”

Mat 15:34 And **Yēshua (ישוע)** said to them, “How many loaves do you have?” And they said, “Seven, and a few little fish.”

Mat 15:35 And He commanded the crowd to sit down on the ground,

Mat 15:36 and taking the seven loaves and the fish, giving thanks, He broke them and gave to His disciples, and the disciples to the crowd.

Mat 15:37 And all ate and were satisfied, and they picked up what was left over of the broken pieces – seven large baskets, filled.

Mat 15:38 And those who ate were four thousand men, besides women and children.

Mat 15:39 And dismissing the crowd, He went into the boat, and came to the borders of Maḡdala.

Mat 16:1 And the Pharisees and Sadducees came, and trying Him asked that He would show them a sign from heaven.

Mat 16:2 And He answering, said to them, “When it is evening you say, ‘Fair weather, for the heaven is red,’

Mat 16:3 and in the morning, ‘Stormy weather today, for the heaven is red and overcast.’ You know how to discern the face of the heaven, but you are unable to discern the signs of the times!

Mat 16:4 “A wicked and adulterous generation seeks after a sign, and no sign shall be given to it except the sign of the prophet Yonah.” And He left them and went away.

Mat 16:5 And His disciples came to the other side, and had forgotten to take bread.

Mat 16:6 And **Yēshua (ישוע)** said to them, “Mind! And beware of the leaven of the Pharisees and the Sadducees.”

Mat 16:7 And they reasoned among themselves, saying, “Because we brought no bread!”

Mat 16:8 But **Yēshua (ישוע)**, aware of this, said to them, “O you of little belief, why do you reason among yourselves because you brought no bread?”

Mat 16:9 “Do you still not understand, neither remember the five loaves of the five thousand and how many baskets you picked up?

Mat 16:10 “Or the seven loaves of the four thousand and how many large baskets you picked up?

Mat 16:11 “How is it that you do not understand that I did not speak to you concerning bread, but to beware of the leaven of the Pharisees and Sadducees?”

Mat 16:12 Then they understood that He did not say to beware of the leaven of bread, but of the teaching of the Pharisees and the Sadducees.

Mat 16:13 Now when **Yēshua (ישוע)** came into the parts of Caesarea Philippi, He asked His disciples, saying, “Who do men say the Son of Hā'ā-dām (הָאָדָם) is?”

Mat 16:14 And they said, “Some say Yoḥanan the Immerser, and others Ēliyahu, and others Yirmeyahu or one of the prophets.”

Mat 16:15 He said to them, “And you, who do you say I am?”

Mat 16:16 And Shim'on Kēpha answering, said, “You are the **Messiah (Mesiach מְשִׁיחַ)**, the Son of the living **Elohim (אֱלֹהִים)**.”

Mat 16:17 And **Yēshua (יֵשׁוּעַ)** answering, said to him, “Blessed are you, Shim'on Bar-Yonah, for flesh and blood has not revealed this to you, but My **Father [Abba אָבָא]** in the heavens.

Mat 16:18 “And I also say to you that you are Kēpha, and on this rock I shall build My assembly, and the gates of the grave shall not overcome it.

Mat 16:19 “And I shall give you the keys of the reign of the heavens, and whatever you bind on earth shall be having been bound in the heavens, and whatever you loosen on earth shall be having been loosened in the heavens.”

Mat 16:20 Then He warned His disciples that they should say to no one that He is **Yēshua (יֵשׁוּעַ)** the **Messiah (Mesiach מְשִׁיחַ)**.

Mat 16:21 From that time **Yēshua (יֵשׁוּעַ)** began to show to His disciples that it was necessary for Him to go to Yerushalayim, and to suffer much from the elders and chief priests and scribes, and be killed, and to be raised again the third day.

Mat 16:22 And Kēpha took Him aside and began to rebuke Him, saying, “Be kind to Yourself, Master, this shall not be to You!”

Mat 16:23 But He turned and said to Kēpha, “Get behind Me, Satan! You are a stumbling-block to Me, for your thoughts are not those of **Elohim (אֱלֹהִים)**, but those of men.”

Mat 16:24 Then **Yēshua (יֵשׁוּעַ)** said to His disciples, “If anyone wishes to come after Me, let him deny himself, and take up his stake, and follow Me.

Mat 16:25 “For whoever wishes to save his life shall lose it, and whoever loses his life for My sake shall find it.

Mat 16:26 “For what is a man profited if he gains all the world, and loses his own life? Or what shall a man give in exchange for his life?

Mat 16:27 “For the Son of Hā'ā-dām (הָאָדָם) is going to come in the esteem of His **Father [Abba אָבָא]** with His messengers, and then He shall reward each according to his works.

Mat 16:28 “Truly, I say to you, there are some standing here who shall not taste death at all until they see the Son of Hā'ā-dām (הָאָדָם) coming in His reign.”

Mat 17:1 And after six days **Yēshua (יֵשׁוּעַ)** took Kēpha, and Ya'aqob, and Yoḥanan his brother, and brought them up on a high mountain by themselves,

Mat 17:2 and He was transformed before them, and His face shone like the sun, and His garments became as white as the light.

Mat 17:3 And see, Mosheh and Ēliyahu appeared to them, talking with Him.

Mat 17:4 And Kēpha answering, said to **Yēshua (יֵשׁוּעַ)**, “Master, it is good for us to be here. If You wish, let us make here three booths: one for You, one for Mosheh, and one for Ēliyahu.”

Mat 17:5 While he was still speaking, see, a bright cloud overshadowed them. And see, a voice came out of the cloud, saying, “This is My Son, the Beloved, in whom I did delight. Hear Him!”

Mat 17:6 And when the disciples heard, they fell on their faces and were much afraid.

Mat 17:7 But **Yēshua (יֵשׁוּעַ)** came near and touched them and said, “Rise, and do not be afraid.”

Mat 17:8 And having lifted up their eyes, they saw no one but **Yēshua (יֵשׁוּעַ)** only.

Mat 17:9 And as they were coming down from the mountain, **Yēshua (יֵשׁוּעַ)** commanded them, saying, “Do not mention the vision to anyone until the Son of Hā'ā-dām (הָאָדָם) is raised from the dead.”

Mat 17:10 And His disciples asked Him, saying, “Why then do the scribes say that Ēliyahu has to come first?”

Mat 17:11 And **Yēshua (יֵשׁוּעַ)** answering, said to them, “Ēliyahu is indeed coming first, and shall restore all matters.

Mat 17:12 “But I say to you that Ēliyahu has already come, and they did not recognise him but did to him whatever they wished. In this way the Son of Hā'ā-ḡām (הָאָהֳדָם) is also about to suffer by them.”

Mat 17:13 Then the disciples understood that He had spoken to them about Yoḥanan the Immerser.

Mat 17:14 And when they came to the crowd, a man came up to Him, kneeling down to Him and saying,

Mat 17:15 “Master, have compassion on my son, for he is an epileptic and suffers badly, for he often falls into the fire and often into the water.

Mat 17:16 “And I brought him to Your disciples, but they were unable to heal him.”

Mat 17:17 And Yēshua (יֵשׁוּעַ) answering, said, “O generation, unbelieving and perverted, how long shall I be with you? How long shall I put up with you? Bring him here to Me.”

Mat 17:18 And Yēshua (יֵשׁוּעַ) rebuked the demon, and he came out of him. And the child was healed from that hour.

Mat 17:19 Then the disciples came to Yēshua (יֵשׁוּעַ) by Himself and said, “Why were we unable to cast him out?”

Mat 17:20 And Yēshua (יֵשׁוּעַ) said to them, “Because of your unbelief, for truly, I say to you, if you have belief as a mustard seed, you shall say to this mountain, ‘Move from here to there,’ and it shall move. And no matter shall be impossible for you.

Mat 17:21 “But this kind does not go out except through prayer and fasting.”

Mat 17:22 And while they were staying in Galil, Yēshua (יֵשׁוּעַ) said to them, “The Son of Hā'ā-ḡām (הָאָהֳדָם) is about to be delivered up into the hands of men,

Mat 17:23 and they shall kill Him, and the third day He shall be raised up.” And they were deeply grieved.

Mat 17:24 And when they came into Kephar Naḥum, those who received the tax came to Kēpha and said, “Does your Teacher not pay the tax?”

Mat 17:25 He said, “Yea.” And when he came into the house, Yēshua (יֵשׁוּעַ) spoke to him first, saying, “What do you think, Shim'on? From whom do the sovereigns of the earth take toll or tax, from their own sons or from the strangers?”

Mat 17:26 Kēpha then said to Him, “From the strangers.” Yēshua (יֵשׁוּעַ) said to him, “Then the sons are exempt.

Mat 17:27 “But, lest we cause them to stumble, go to the sea, cast in a hook, and take the fish that comes up first. And when you have opened its mouth, you shall find a piece of money. Take that and give it to them for Me and you.”

Mat 18:1 At that time the disciples came to Yēshua (יֵשׁוּעַ), saying, “Who, then, is greatest in the reign of the heavens?”

Mat 18:2 And Yēshua (יֵשׁוּעַ) called a little child to Him, set him in their midst,

Mat 18:3 and said, “Truly, I say to you, unless you turn and become as little children, you shall by no means enter into the reign of the heavens.

Mat 18:4 “Whoever then humbles himself as this little child is the greatest in the reign of the heavens.

Mat 18:5 “And whoever receives one little child like this in My Name receives Me.

Mat 18:6 “But whoever causes one of these little ones who believe in Me to stumble, it is better for him that a millstone be hung around his neck, and that he be drowned in the depth of the sea.

Mat 18:7 “Woe to the world because of stumbling-blocks! For it is necessary that stumbling-blocks come, but woe to that man by whom the stumbling-block comes!

Mat 18:8 “And if your hand or foot causes you to stumble, cut it off and throw it away from you. It is better for you to enter into life lame or crippled, rather than having two hands or two feet, to be thrown into the everlasting fire.

Mat 18:9 “And if your eye causes you to stumble, pluck it out and throw it away from you. It is better for you to enter into life with one eye, rather than having two eyes, to be thrown into the fire of Gehenna.

Mat 18:10 “See that you do not despise one of these little ones, for I say to you that in the heavens their messengers always see the face of My **Father [Abba אבא]** who is in the heavens.

Mat 18:11 “For the Son of Hā'ā-dām (דאָדאַם) has come to save what was lost.

Mat 18:12 “What do you think? If a man has a hundred sheep, and one of them goes astray, would he not leave the ninety-nine on the mountains, going to seek the one that is straying?

Mat 18:13 “And if he should find it, truly, I say to you, he rejoices more over that sheep than over the ninety-nine that did not go astray.

Mat 18:14 “Thus it is not the desire of your **Father [Abba אבא]** who is in the heavens that one of these little ones should be lost.

Mat 18:15 “And if your brother sins against you, go and reprove him, between you and him alone. If he hears you, you have gained your brother.

Mat 18:16 “But if he does not hear, take with you one or two more, that ‘by the mouth of two or three witnesses every word might be established.’

Mat 18:17 “And if he refuses to hear them, say it to the assembly. And if he refuses even to hear the assembly, let him be to you like a gentile and a tax collector.

Mat 18:18 “Truly, I say to you, whatever you bind on earth shall be having been bound in heaven, and whatever you loosen on earth shall be having been loosened in heaven.

Mat 18:19 “Again I say to you that if two of you agree on earth concerning any matter that they ask, it shall be done for them by My **Father [Abba אבא]** in the heavens.

Mat 18:20 “For where two or three are gathered together in My Name, there I am in their midst.”

Mat 18:21 Then Kěpha came to Him and said, “Master, how often shall my brother sin against me, and I forgive him? Up to seven times?”

Mat 18:22 **Yēshua (ישו)** said to him, “I do not say to you, up to seven times, but up to seventy times seven.

Mat 18:23 “Because of this the reign of the heavens is like a certain man, a sovereign who wished to settle accounts with his servants.

Mat 18:24 “And when he had begun to settle, one was brought to him who owed him ten thousand talents,

Mat 18:25 but as he was unable to pay, his master commanded that he be sold, with his wife and children and all that he had, and payment to be made.

Mat 18:26 “Then the servant fell down before him, saying, ‘Master, have patience with me, and I shall pay you all.’

Mat 18:27 “And the master of that servant was moved with compassion, released him, and forgave him the debt.

Mat 18:28 “And that servant went out and found one of his fellow servants who owed him a hundred pieces of money. And he laid hands on him and took him by the throat, saying, ‘Pay me what you owe!’

Mat 18:29 “Then his fellow servant fell down at his feet and begged him, saying, ‘Have patience with me, and I shall pay you all.’

Mat 18:30 “But he would not, and went and threw him into prison till he should pay the debt.

Mat 18:31 “And when his fellow servants saw what had been done, they were deeply grieved, and came and reported to their master all that had taken place.

Mat 18:32 “Then his master called him and said to him, ‘Wicked servant! I forgave you all that debt seeing you begged me.

Mat 18:33 ‘Should you not also have had compassion on your fellow servant, as I also had compassion on you?’

Mat 18:34 "And his master was wroth, and delivered him to the torturers until he should pay all that was due to him.

Mat 18:35 "So also My heavenly Father [Abba אבא] shall do to you if each of you, from his heart, does not forgive his brother his trespasses."

Mat 19:1 And it came to be, when Yēshua (ישוע) had ended these words, that He left Galil and came to the borders of Yehudāh beyond the Yardēn.

Mat 19:2 And large crowds followed Him, and He healed them there.

Mat 19:3 And the Pharisees came to Him, trying Him, and saying to Him, "Is it right for a man to put away his wife for every reason?"

Mat 19:4 And He answering, said to them, "Did you not read that He who made them at the beginning made them male and female,

Mat 19:5 and said, 'For this cause a man shall leave his father and mother and cleave to his wife, and the two shall become one flesh'?

Mat 19:6 "So that they are no longer two, but one flesh. Therefore, what Elohim (אלהים) has joined together, let man not separate."

Mat 19:7 They said to Him, "Why then did Mosheh command to give a certificate of divorce, and to put her away?"

Mat 19:8 He said to them, "Because of the hardness of your hearts, Mosheh allowed you to put away your wives, but from the beginning it was not so.

Mat 19:9 "And I say to you, whoever puts away his wife, except on the ground of whoring, and marries another, commits adultery. And whoever marries her who has been put away commits adultery."

Mat 19:10 His disciples said to Him, "If such is the case of the man with his wife, it is good not to marry."

Mat 19:11 And He said to them, "Not all receive this word, but only those to whom it has been given,

Mat 19:12 for there are eunuchs who were so born from their mother's womb, and there are eunuchs

who were made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the reign of the heavens. He who is able to receive it, let him receive it."

Mat 19:13 Then young children were brought to Him to lay His hands on them and pray, and the disciples rebuked them.

Mat 19:14 But Yēshua (ישוע) said, "Allow the young children and do not stop them from coming to Me, for of such is the reign of the heavens."

Mat 19:15 And having laid hands on them He went from there.

Mat 19:16 And see, one came and said to Him, "Good Teacher, what good shall I do to have everlasting life?"

Mat 19:17 And He said to him, "Why do you call Me good? No one is good except One – Elohim (אלהים). But if you wish to enter into life, guard the commands."

Mat 19:18 He said to Him, "Which?" And Yēshua (ישוע) said, " 'You shall not murder,' 'You shall not commit adultery,' 'You shall not steal,' 'You shall not bear false witness,'

Mat 19:19 'Respect your father and your mother,' and 'You shall love your neighbour as yourself.' "

Mat 19:20 The young man said to Him, "All these I have watched over from my youth, what do I still lack?"

Mat 19:21 Yēshua (ישוע) said to him, "If you wish to be perfect, go, sell what you have and give to the poor, and you shall have treasure in heaven. And come, follow Me."

Mat 19:22 And when the young man heard the word, he went away sad, because he had many possessions.

Mat 19:23 And Yēshua (ישוע) said to His disciples, "Truly, I say to you that it is hard for a rich man to enter into the reign of the heavens.

Mat 19:24 And again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the reign of Elohim (אלהים)."

Mat 19:25 And when His disciples heard it, they were very astonished, saying, “Who then is able to be saved?”

Mat 19:26 And looking intently **Yēshua** (יֵשׁוּעַ) said to them, “With men this is impossible, but with **Elohim** (אֱלֹהִים) all is possible.”

Mat 19:27 Then Kēpha answering, said to Him, “See, we have left all and followed You. What then shall we have?”

Mat 19:28 And **Yēshua** (יֵשׁוּעַ) said to them, “Truly I say to you, when the Son of Hā'ā-dām (הָאָדָם) sits on the throne of His esteem, you who have followed Me in the rebirth, shall also sit on twelve thrones, judging the twelve tribes of Yisra'el.

Mat 19:29 “And everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My Name's sake, shall receive a hundredfold, and shall inherit everlasting life.

Mat 19:30 “But many who are first shall be last, and the last first.

Mat 20:1 “For the reign of the heavens is like a man, a householder who went out early in the morning to hire workers for his vineyard.

Mat 20:2 “And when he had agreed with the workers for a silver piece a day, he sent them into his vineyard.

Mat 20:3 “And he went out about the third hour and saw others standing idle in the market-place,

Mat 20:4 and said to them, ‘You too go into the vineyard, and whatever is right I shall give you.’ And they went.

Mat 20:5 “Having gone out again about the sixth and the ninth hour, he did likewise.

Mat 20:6 “And about the eleventh hour, having gone out, he found others standing idle, and said to them, ‘Why do you stand here idle all day?’

Mat 20:7 “They said to him, ‘Because no one hired us.’ He said to them, ‘You too go into the vineyard, and whatever is right you shall receive.’

Mat 20:8 “And when evening came, the master of the vineyard said to his manager, ‘Call the workers

and pay them their wages, beginning with the last to the first.’

Mat 20:9 “And when those came who were hired about the eleventh hour, they each received a silver piece.

Mat 20:10 “And when the first came, they thought they would receive more. But they too received each a silver piece.

Mat 20:11 “And when they received it, they grumbled against the householder,

Mat 20:12 saying, ‘These last have worked only one hour, and you made them equal to us who have borne the burden and the heat of the day.’

Mat 20:13 “But he answering, said to one of them, ‘Friend, I do you no wrong. Did you not agree with me for a silver piece?

Mat 20:14 ‘Take yours and go. But I wish to give to this last man as also to you.

Mat 20:15 ‘Is it not right for me to do what I wish with my own? Or is your eye evil because I am good?’

Mat 20:16 “Thus the last shall be first, and the first last. For many are called, but few chosen.”

Mat 20:17 And **Yēshua** (יֵשׁוּעַ), going up to Yerushalayim, took the twelve disciples aside on the way and said to them,

Mat 20:18 “See, we are going up to Yerushalayim, and the Son of Hā'ā-dām (הָאָדָם) shall be delivered up to the chief priests and to the scribes. And they shall condemn Him to death,

Mat 20:19 and deliver Him to the gentiles to mock and to flog and to impale. And the third day He shall be raised.”

Mat 20:20 Then the mother of the sons of Zabḏai came to Him with her sons, bowing down and making a request of Him.

Mat 20:21 And He said to her, “What do you wish?” She said to Him, “Command that these two sons of mine might sit, one on Your right hand and the other on the left, in Your reign.”

Mat 20:22 But **Yēshua** (יֵשׁוּעַ) answering, said, “You do not know what you ask. Are you able to drink

the cup that I am about to drink, and to be immersed with the immersion that I am immersed with?" They said to Him, "We are able."

Mat 20:23 And He said to them, "You shall indeed drink My cup, and you shall be immersed with the immersion that I am immersed with. But to sit on My right hand and on My left is not Mine to give, but it is for those for whom it has been prepared by My Father [Abba אבא]."

Mat 20:24 And when the ten heard it, they were displeased at the two brothers.

Mat 20:25 But Yēshua (ישוע) called them near and said, "You know that the rulers of the gentiles are masters over them, and those who are great exercise authority over them.

Mat 20:26 "But it shall not be so among you, but whoever wishes to become great among you, let him be your servant.

Mat 20:27 "And whoever wishes to be first among you, let him be your servant,

Mat 20:28 even as the Son of Hā'ā-dām (האדם) did not come to be served, but to serve, and to give His life as a ransom for many."

Mat 20:29 And as they were leaving Yeriho, a large crowd followed Him.

Mat 20:30 And see, two blind men sitting by the way, having heard that Yēshua (ישוע) was passing by, cried out, saying, "Have compassion on us, O Master, Son of Dawid!"

Mat 20:31 And the crowd rebuked them that they should be silent, but they cried out all the more, saying, "Have compassion on us, O Master, Son of Dawid!"

Mat 20:32 And Yēshua (ישוע) stopped and called them, and said, "What do you wish Me to do for you?"

Mat 20:33 They said to Him, "Master, that our eyes be opened."

Mat 20:34 And having been moved with compassion, Yēshua (ישוע) touched their eyes. And immediately their eyes received sight, and they followed Him.

Mat 21:1 And when they came near to Yerushalayim, and came to Bēyth Phaḡi, at the Mount of Olives, then Yēshua (ישוע) sent two disciples,

Mat 21:2 saying to them, "Go into the village opposite you, and straightaway you shall find a donkey tied, and a colt with her, loosen them, and bring them to Me.

Mat 21:3 "And if anyone says whatever to you, you shall say, 'The Master needs them,' and immediately he shall send them."

Mat 21:4 And all this took place that it might be filled what was spoken by the prophet, saying,

Mat 21:5 "Say to the daughter of Tsiyon, 'See, your King is coming to you, meek, and sitting on a donkey, even a colt, the foal of a donkey.' "

Mat 21:6 And the disciples went, and having done as Yēshua (ישוע) ordered them,

Mat 21:7 they brought the donkey and the colt, and laid their garments on them, and He sat on them.

Mat 21:8 And most of the crowd spread their garments on the way, while others cut down branches from the trees and spread them on the way.

Mat 21:9 And the crowds who went before and those who followed cried out, saying, "Hoshia-na to the Son of Dawid! Blessed is He who is coming in the Name of YēHôVâH (יהוה) ! Hoshia-na in the highest!"

Mat 21:10 And as He entered into Yerushalayim, all the city was stirred, saying, "Who is this?"

Mat 21:11 And the crowds said, "This is Yēshua (ישוע), the prophet from Natsareth of Galil."

Mat 21:12 And Yēshua (ישוע) went into the Holy Place of Elohim (אלהים) and drove out all those buying and selling in the Holy Place, and overturned the tables of the moneychangers and the seats of those who sold doves.

Mat 21:13 And He said to them, "It has been written, 'My House shall be called a house of prayer,' but you have made it a 'den of robbers.' "

Mat 21:14 And blind and lame ones came to Him in the Holy Place, and He healed them.

Mat 21:15 But when the chief priests and scribes saw the wonders which He did, and the children crying out in the Holy Place and saying, "Hoshia-na to the Son of Dawid!" they were greatly displeased, Mat 21:16 and said to Him, "Do You hear what these say?" And Yēshua (ישוע) said to them, "Yea, have you never read, 'Out of the mouth of babes and nurslings You have perfected praise'?"

Mat 21:17 And having left them He went out of the city to Bēyth Anyah, and spent the night there.

Mat 21:18 And returning to the city early in the morning, He became hungry.

Mat 21:19 And seeing a single fig tree by the way, He came to it and found naught on it but leaves, and said to it, "Let no fruit grow on you ever again." And immediately the fig tree withered.

Mat 21:20 And the disciples, seeing it, marvelled, saying, "How did the fig tree wither so soon?"

Mat 21:21 And Yēshua (ישוע) answering, said to them, "Truly, I say to you, if you have belief and do not doubt, you shall not only do what was done to the fig tree, but even if you say to this mountain, 'Be removed and be thrown into the sea,' it shall be done.

Mat 21:22 "And whatever you ask in prayer, believing, you shall receive."

Mat 21:23 And when He had come into the Holy Place, the chief priests and the elders of the people came to Him as He was teaching, and said, "By what authority are You doing these? And who gave You this authority?"

Mat 21:24 And Yēshua (ישוע) answering, said to them, "I shall ask you one question too, which if you answer Me, I also shall say to you by what authority I do these:

Mat 21:25 "The immersion of Yoḥanan, where did it come from? From heaven or from men?" So they reasoned among themselves, saying, "If we say, 'From heaven,' He shall say to us, 'Then why did you not believe him?'

Mat 21:26 "But if we say, 'From men,' we fear the crowd, for all hold Yoḥanan as a prophet."

Mat 21:27 And they answered Yēshua (ישוע) and said, "We do not know." And He said to them, "Neither do I say to you by what authority I do these.

Mat 21:28 "But what do you think? A man had two sons, and he came to the first and said, 'Son, go, work today in my vineyard.'

Mat 21:29 "And he answering, said, 'I do not wish to,' but afterwards he repented and went.

Mat 21:30 "And having come to the second, he said similarly. And he answering, said, 'I go, master,' but he did not go.

Mat 21:31 "Which of the two did the desire of the father?" They said to Him, "The first." Yēshua (ישוע) said to them, "Truly, I say to you that tax collectors and whores are entering into the reign of Elohim (אלהים) before you,

Mat 21:32 for Yoḥanan came to you in the way of righteousness, and you did not believe him, but tax collectors and whores believed him. And when you saw it, you did not repent afterwards, to believe him.

Mat 21:33 "Hear another parable: There was a certain man, a householder who planted a vineyard and placed a hedge around it, and dug a winepress in it and built a watchtower. And he leased it to farmers and went abroad.

Mat 21:34 "And when the season of the fruits drew near, he sent his servants to the farmers, to receive its fruit.

Mat 21:35 "And the farmers took his servants and beat one, and they killed one, and they stoned another.

Mat 21:36 "Again he sent other servants, more than the first, and they did likewise to them.

Mat 21:37 "And at last he sent his son to them, saying, 'They shall respect my son.'

Mat 21:38 "But when the farmers saw the son, they said among themselves, 'This is the heir.

Come, let us kill him, and let us possess his inheritance.'

Mat 21:39 "And they took him, and threw him out of the vineyard, and killed him.

Mat 21:40 "Therefore, when the master of the vineyard comes, what shall he do to those farmers?"

Mat 21:41 They said to Him, "Evil ones! He shall bring them to evil destruction, and lease the vineyard to other farmers who shall give to him the fruits in their seasons."

Mat 21:42 Yēshua (ישוע) said to them, "Did you never read in the Scriptures, 'The stone which the builders rejected has become the chief corner-stone. This was from YĕHôVâH (יהוה), and it is marvellous in our eyes'?"

Mat 21:43 "Because of this I say to you: the reign of Elohim (אלהים) shall be taken from you and given to a nation bringing forth the fruits of it.

Mat 21:44 "And he who falls on this stone shall be broken, but on whomever it falls, he shall be pulverised."

Mat 21:45 And the chief priests and Pharisees, having heard His parables, knew that He was speaking of them.

Mat 21:46 And seeking to lay hands on Him, they feared the crowds, seeing they held Him to be a prophet.

Mat 22:1 And Yēshua (ישוע) responded and spoke to them again by parables and said,

Mat 22:2 "The reign of the heavens is like a man, a sovereign, who made a wedding feast for his son, Mat 22:3 and sent out his servants to call those who were invited to the wedding feast. But they would not come.

Mat 22:4 "Again he sent out other servants, saying, 'Say to those who are invited, "See, I have prepared my dinner. My oxen and fattened cattle are slaughtered, and all is ready. Come to the wedding feast." ' "

Mat 22:5 "But they disregarded it and went their way – this one to his field, that one to his trade.

Mat 22:6 "And the rest, having seized his servants, insulted and killed them. Mat 22:7 "But when the sovereign heard, he was wroth, and sent out his soldiers, destroyed those murderers, and set their city on fire.

Mat 22:8 "Then he said to his servants, 'The wedding feast, indeed, is ready, but those who were invited were not worthy.

Mat 22:9 'Therefore go into the street corners, and as many as you find, invite to the wedding feast.'

Mat 22:10 "And those servants went out into the street corners and gathered all whom they found, both wicked and good. And the wedding hall was filled with guests.

Mat 22:11 "And when the sovereign came in to view the guests, he saw there a man who had not put on a wedding garment,

Mat 22:12 and he said to him, 'Friend, how did you come in here not having a wedding garment?' And he was speechless.

Mat 22:13 "Then the sovereign said to the servants, 'Bind him hand and foot, take him away, and throw him out into the outer darkness – there shall be weeping and gnashing of teeth.'

Mat 22:14 "For many are called, but few are chosen."

Mat 22:15 Then the Pharisees went and plotted how to trap Him in His words.

Mat 22:16 And they sent to Him their disciples with the Herodians, saying, "Teacher, we know that You are true, and teach the way of Elohim (אלהים) in truth, and it does not concern You about anyone, for You are not partial to any man.

Mat 22:17 "Then say to us, what do You think? Is it right to pay taxes to Caesar, or not?"

Mat 22:18 But knowing their wickedness, Yēshua (ישוע) said, "Why do you try Me, you hypocrites?

Mat 22:19 "Show Me the coin of the tax." And they brought Him a silver piece.

Mat 22:20 And He said to them, "Whose likeness and inscription is this?"

Mat 22:21 They said to Him, "Caesar's." And He said to them, "Then give to Caesar what is Caesar's, and to Elohīm (אלהים) what is Elohīm (אלהים)'s."

Mat 22:22 And having heard, they marvelled, and left Him and went away.

Mat 22:23 On that day Sadducees, who say there is no resurrection, came to Him and asked Him,

Mat 22:24 saying, "Teacher, Mosheh said that if anyone should die, having no children, his brother shall marry his wife and raise offspring for his brother.

Mat 22:25 "And there were with us seven brothers, and the first died after he had married, and having no children, left his wife to his brother.

Mat 22:26 "In the same way the second also, and the third, unto the seventh.

Mat 22:27 "And last of all the woman died too.

Mat 22:28 "At the resurrection, then, whose wife of the seven shall she be – for all had her?"

Mat 22:29 And Yēshua (ישוע) answering, said to them, "You go astray, not knowing the Scriptures nor the power of Elohīm (אלהים).

Mat 22:30 "For in the resurrection they do not marry, nor are they given in marriage, but are as messengers of Elohīm (אלהים) in heaven.

Mat 22:31 "And concerning the resurrection of the dead, have you not read what was spoken to you by Elohīm (אלהים), saying,

Mat 22:32 'I am the Elohīm (אלהים) of 'Ab·rā·hām (אַבְרָהָם), and the Elohīm (אלהים) of Yiṣ·ḥāq, and the Elohīm (אלהים) of Ya'aqob?' Elohīm (אלהים) is not the Elohīm (אלהים) of the dead, but of the living."

Mat 22:33 And when the crowds heard, they were astonished at His teaching.

Mat 22:34 But the Pharisees, having heard that He had silenced the Sadducees, were gathered together,

Mat 22:35 and one of them, one learned in the Law, did question, trying Him, and saying,

Mat 22:36 "Teacher, which is the great command in the Law?"

Mat 22:37 And Yēshua (ישוע) said to him, " 'You shall love YēHôVâH (יהוה) your Elohīm (אלהים) with all your heart, and with all your being, and with all your mind.'

Mat 22:38 "This is the first and great command.

Mat 22:39 "And the second is like it, 'You shall love your neighbour as yourself.'

Mat 22:40 "On these two commands hang all the Law and the Prophets."

Mat 22:41 And when the Pharisees were gathered together, Yēshua (ישוע) asked them,

Mat 22:42 saying, "What do you think concerning the Messiah (Mesiach מָשִׁיחַ)? Whose Son is He?"

They said to Him, "The Son of Dawid."

Mat 22:43 He said to them, "Then how does Dawid in the Spirit [Ruach רוח] call Him 'Master,' saying,

Mat 22:44 ' YēHôVâH (יהוה) said to my Master, "Sit at My right hand, until I make Your enemies a footstool of Your feet" ' ?

Mat 22:45 "If then Dawid calls Him 'Master,' how is He his Son?"

Mat 22:46 And no one was able to answer Him a word, and from that day on no one was bold enough to ask Him any more questions.

Mat 23:1 Then Yēshua (ישוע) spoke to the crowds and to His disciples,

Mat 23:2 saying, "The scribes and the Pharisees sit on the seat of Mosheh.

Mat 23:3 "Therefore, whatever they say to you to guard, guard and do. But do not do according to their works, for they say, and do not do.

Mat 23:4 "For they bind heavy burdens, hard to bear, and lay them on men's shoulders, but with their finger they do not wish to move them.

Mat 23:5 "And they do all their works to be seen by men, and they make their t'fillen wide and lengthen the tzitziyot of their garments,

Mat 23:6 and they love the best place at feasts, and the best seats in the congregations,

Mat 23:7 and the greetings in the market-places, and to be called by men, 'Rabbi, Rabbi.'

Mat 23:8 “But you, do not be called ‘Rabbi,’ for One is your Teacher, the **Messiah (Mesiach מְשִׁיחַ)**, and you are all brothers.

Mat 23:9 “And do not call anyone on earth your father, for One is your **Father [Abba אָבָא]**, He who is in the heavens.

Mat 23:10 “Neither be called leaders, for One is your Leader, the **Messiah (Mesiach מְשִׁיחַ)**.

Mat 23:11 “But the greatest among you shall be your servant.

Mat 23:12 “And whoever exalts himself shall be humbled, and whoever humbles himself shall be exalted.

Mat 23:13 “But woe to you, scribes and Pharisees, hypocrites! Because you shut up the reign of the heavens before men, for you do not go in, nor do you allow those who are entering to go in.

Mat 23:14 “Woe to you, scribes and Pharisees, hypocrites! Because you eat up widows’ houses, and for a show make long prayers. Because of this you shall receive greater judgment.

Mat 23:15 “Woe to you, scribes and Pharisees, hypocrites! Because you go about the land and the sea to win one convert, and when he is won, you make him a son of Gehenna twofold more than yourselves.

Mat 23:16 “Woe to you, blind guides, who say, ‘Whoever swears by the Dwelling Place, it does not matter, but whoever swears by the gold of the Dwelling Place, is bound by oath.’

Mat 23:17 “Fools and blind! For which is greater, the gold or the Dwelling Place that sets the gold apart?

Mat 23:18 “And, ‘Whoever swears by the altar, it does not matter, but whoever swears by the gift that is on it, is bound by oath.’

Mat 23:19 “Fools and blind! For which is greater, the gift or the altar that sets the gift apart?

Mat 23:20 “He, then, who swears by the altar, swears by it and by all that is upon it.

Mat 23:21 “And he who swears by the Dwelling Place, swears by it and by Him who is dwelling in it.

Mat 23:22 “And he who swears by the heaven, swears by the throne of **Elohim (אֱלֹהִים)** and by Him who is sitting upon it.

Mat 23:23 “Woe to you, scribes and Pharisees, hypocrites! Because you tithe the mint and the anise and the cumin, and have neglected the weightier matters of the Law: the right-ruling and the compassion and the belief. These need to have been done, without neglecting the others.

Mat 23:24 “Blind guides – straining out a gnat and swallowing a camel!

Mat 23:25 “Woe to you, scribes and Pharisees, hypocrites! Because you clean the outside of the cup and dish, but inside they are filled with plunder and unrighteousness.

Mat 23:26 “Blind Pharisee, first clean the inside of the cup and dish, so that the outside of them becomes clean too.

Mat 23:27 “Woe to you, scribes and Pharisees, hypocrites! Because you are like whitewashed tombs which outwardly indeed look well, but inside are filled with dead men’s bones and all uncleanness.

Mat 23:28 “So you too outwardly indeed appear righteous to men, but inside you are filled with hypocrisy and lawlessness.

Mat 23:29 “Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and decorate the monuments of the righteous,

Mat 23:30 and say, ‘If we had lived in the days of our fathers, we would not have taken part with them in the blood of the prophets.’

Mat 23:31 “Thus you bear witness against yourselves that you are sons of those who did murder the prophets –

Mat 23:32 and you fill up the measure of your fathers!

Mat 23:33 “Serpents, brood of adders! How would you escape the judgment of Gehenna?

Mat 23:34 “Because of this, see, I send you prophets, and wise men, and scholars of Scripture.

Some of them you shall kill and impale, and some of them you shall flog in your congregations and persecute from city to city,

Mat 23:35 so that on you should come all the righteous blood shed on the earth, from the blood of righteous Hebel to the blood of Zeqaryah, son of Berekyah, whom you murdered between the Dwelling Place and the altar.

Mat 23:36 "Truly, I say to you, all this shall come upon this generation.

Mat 23:37 "Yerushalayim, Yerushalayim, killing the prophets and stoning those who are sent to her! How often I wished to gather your children together, the way a hen gathers her chickens under her wings, but you would not!

Mat 23:38 "See! Your house is left to you laid waste,

Mat 23:39 for I say to you, from now on you shall by no means see Me, until you say, 'Blessed is He who is coming in the Name of YēHôVâH (יהוה)!' "

Mat 24:1 And going out, Yēshua (ישוע) went away from the Holy Place, and His disciples came near to point out to Him the buildings of the Holy Place.

Mat 24:2 And Yēshua (ישוע) said to them, "Do you not see all these? Truly, I say to you, not one stone shall be left here upon another, at all, which shall not be thrown down."

Mat 24:3 And as He sat on the Mount of Olives, the disciples came to Him separately, saying, "Say to us, when shall this be, and what is the sign of Your coming, and of the end of the age?"

Mat 24:4 And Yēshua (ישוע) answering, said to them, "Take heed that no one leads you astray.

Mat 24:5 "For many shall come in My Name, saying, 'I am the Messiah (Mesiach משיח),' and they shall lead many astray.

Mat 24:6 "And you shall begin to hear of fightings and reports of fightings. See that you are not troubled, for these have to take place, but the end is not yet.

Mat 24:7 "For nation shall rise against nation, and reign against reign. And there shall be scarcities of

food, and deadly diseases, and earthquakes in places.

Mat 24:8 "And all these are the beginning of birth pains.

Mat 24:9 "Then they shall deliver you up to affliction and kill you, and you shall be hated by all nations for My Name's sake.

Mat 24:10 "And then many shall stumble, and they shall deliver up one another, and shall hate one another.

Mat 24:11 "And many false prophets shall rise up and lead many astray.

Mat 24:12 "And because of the increase in lawlessness, the love of many shall become cold.

Mat 24:13 "But he who shall have endured to the end shall be saved.

Mat 24:14 "And this Good News of the reign shall be proclaimed in all the world as a witness to all the nations, and then the end shall come.

Mat 24:15 "So when you see the 'abomination that lays waste,' spoken of by Dani'el the prophet, set up in the Holy place" – he who reads, let him understand –

Mat 24:16 "then let those who are in Yehudah flee to the mountains.

Mat 24:17 "Let him who is on the house-top not come down to take whatever out of his house.

Mat 24:18 "And let him who is in the field not turn back to get his garments.

Mat 24:19 "And woe to those who are pregnant and to those who are nursing children in those days!

Mat 24:20 "And pray that your flight does not take place in winter or on the Sabbath.

Mat 24:21 "For then there shall be great distress, such as has not been since the beginning of the world until this time, no, nor ever shall be.

Mat 24:22 "And if those days were not shortened, no flesh would be saved, but for the sake of the chosen ones those days shall be shortened.

Mat 24:23 "If anyone then says to you, 'Look, here is the **Messiah (Mesiach מְשִׁיחַ)**!' or 'There!' do not believe.

Mat 24:24 "For false **Messiah (Mesiach מְשִׁיחַ)**s and false prophets shall arise, and they shall show great signs and wonders, so as to lead astray, if possible, even the chosen ones.

Mat 24:25 "See, I have forewarned you.

Mat 24:26 "So if they say to you, 'Look, He is in the desert!' do not go out; or 'Look, He is in the inner rooms!' do not believe.

Mat 24:27 "For as the lightning comes from the east and shines to the west, so also shall the coming of the Son of Hā'ā-dām (דָּאָם) be.

Mat 24:28 "For wherever the dead body is, there the eagles shall be gathered together.

Mat 24:29 "And immediately after the distress of those days the sun shall be darkened, and the moon shall not give its light, and the stars shall fall from the heaven, and the powers of the heavens shall be shaken.

Mat 24:30 "And then the sign of the Son of Hā'ā-dām (דָּאָם) shall appear in the heaven, and then all the tribes of the earth shall mourn, and they shall see the Son of Hā'ā-dām (דָּאָם) coming on the clouds of the heaven with power and much esteem.

Mat 24:31 "And He shall send His messengers with a great sound of a trumpet, and they shall gather together His chosen ones from the four winds, from one end of the heavens to the other.

Mat 24:32 "And learn this parable from the fig tree: When its branch has already become tender and puts forth leaves, you know that the summer is near.

Mat 24:33 "So you also, when you see all these, know that He is near, at the doors.

Mat 24:34 "Truly, I say to you, this generation shall by no means pass away until all this takes place.

Mat 24:35 "The heaven and the earth shall pass away, but My words shall by no means pass away.

Mat 24:36 "But concerning that day and the hour no one knows, not even the messengers of the heavens, but My **Father [Abba אָבָא]** only.

Mat 24:37 "And as the days of Nō-aḥ (נֹחַ), so also shall the coming of the Son of Hā'ā-dām (דָּאָם) be.

Mat 24:38 "For as they were in the days before the flood, eating and drinking, marrying and giving in marriage, until the day that Nō-aḥ (נֹחַ) entered into the ark,

Mat 24:39 and they did not know until the flood came and took them all away, so also shall the coming of the Son of Hā'ā-dām (דָּאָם) be.

Mat 24:40 "Then two shall be in the field, the one is taken and the one is left.

Mat 24:41 "Two shall be grinding at the mill, one is taken and one is left.

Mat 24:42 "Watch therefore, for you do not know what hour your Master is coming.

Mat 24:43 "And know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into.

Mat 24:44 "Because of this, be ready too, for the Son of Hā'ā-dām (דָּאָם) is coming at an hour when you do not expect Him.

Mat 24:45 "Who then is a trustworthy and wise servant, whom his master set over his household, to give them food in season?

Mat 24:46 "Blessed is that servant whom his master, having come, shall find so doing.

Mat 24:47 "Truly, I say to you that he shall set him over all his possessions.

Mat 24:48 "But if that evil servant says in his heart, 'My master is delaying his coming,'

Mat 24:49 and begins to beat his fellow servants, and to eat and drink with the drunkards,

Mat 24:50 the master of that servant shall come on a day when he does not expect it, and at an hour he does not know,

Mat 24:51 and shall cut him in two and appoint him his portion with the hypocrites – there shall be weeping and gnashing of teeth.

Mat 25:1 “Then the reign of the heavens shall be compared to ten maidens who took their lamps and went out to meet the bridegroom.

Mat 25:2 “And five of them were wise, and five foolish.

Mat 25:3 “Those who were foolish, having taken their lamps, took no oil with them,

Mat 25:4 but the wise took oil in their containers with their lamps.

Mat 25:5 “Now while the bridegroom took time, they all slumbered and slept.

Mat 25:6 “And at midnight a cry was heard, ‘See, the bridegroom is coming, go out to meet him!’

Mat 25:7 “Then all those maidens rose up and trimmed their lamps.

Mat 25:8 “And the foolish said to the wise, ‘Give us of your oil, because our lamps are going out.’

Mat 25:9 “But the wise answered, saying, ‘No, indeed, there would not be enough for us and you. Instead, go to those who sell, and buy for yourselves.’

Mat 25:10 “And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding feast, and the door was shut.

Mat 25:11 “And later the other maidens also came, saying, ‘Master, Master, open up for us!’

Mat 25:12 “But he answering, said, ‘Truly, I say to you, I do not know you.’

Mat 25:13 “Watch therefore, because you do not know the day nor the hour in which the Son of Hā’ā·ḏām (מָלְכָא) is coming,

Mat 25:14 for it is like a man going from home, who called his own servants and delivered his possessions to them.

Mat 25:15 “And to one he gave five talents, and to another two, and to another one, to each according to his own ability, and went from home.

Mat 25:16 “And he who had received the five talents went and worked with them, and made another five talents.

Mat 25:17 “In the same way, he with the two also, he gained two more.

Mat 25:18 “But he who had received the one went away and dug in the ground, and hid the silver of his master.

Mat 25:19 “And after a long time the master of those servants came and settled accounts with them.

Mat 25:20 “And he who had received five talents came and brought five other talents, saying, ‘Master, you delivered to me five talents. See, I have gained five more talents besides them.’

Mat 25:21 “And his master said to him, ‘Well done, good and trustworthy servant. You were trustworthy over a little, I shall set you over much. Enter into the joy of your master.’

Mat 25:22 “Then he who had received two talents came and said, ‘Master, you delivered to me two talents. See, I have gained two more talents besides them.’

Mat 25:23 “His master said to him, ‘Well done, good and trustworthy servant. You were trustworthy over a little, I shall set you over much. Enter into the joy of your master.’

Mat 25:24 “And the one who had received the one talent also came and said, ‘Master, I knew you to be a hard man, reaping where you have not sown, and gathering where you have not scattered seed, Mat 25:25 and being afraid, I went and hid your talent in the ground. See, you have what is yours.’

Mat 25:26 “And his master answering, said to him, ‘You wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered seed.

Mat 25:27 ‘Then you should have put my silver with the bankers, and at my coming I would have received back my own with interest.

Mat 25:28 ‘Therefore take away the talent from him, and give it to him who possesses ten talents.

Mat 25:29 ‘For to everyone who possesses, more shall be given, and he shall have overflowing; but

from him who does not possess, even what he possesses shall be taken away.

Mat 25:30 'And throw the worthless servant out into the outer darkness – there shall be weeping and gnashing of teeth.'

Mat 25:31 "And when the Son of Hā'ā-dām (הַאָדָם) comes in His esteem, and all the set- apart messengers with Him, then He shall sit on the throne of His esteem.

Mat 25:32 "And all the nations shall be gathered before Him, and He shall separate them one from another, as a shepherd separates his sheep from the goats.

Mat 25:33 "And He shall set the sheep on His right hand, but the goats on the left.

Mat 25:34 "Then the King shall say to those on His right hand, 'Come, you blessed of My Father [Abba אבא], inherit the reign prepared for you from the foundation of the world –

Mat 25:35 for I was hungry and you gave Me food, I was thirsty and you gave Me drink, I was a stranger and you took Me in,

Mat 25:36 was naked and you clothed Me, I was sick and you visited Me, I was in prison and you came to Me.'

Mat 25:37 "Then the righteous shall answer Him, saying, 'Master, when did we see You hungry and we fed You, or thirsty and gave You to drink?

Mat 25:38 'And when did we see You a stranger and took You in, or naked and clothed You?

Mat 25:39 'And when did we see You sick, or in prison, and we came to You?'

Mat 25:40 "And the King shall answer and say to them, 'Truly, I say to you, in so far as you did it to one of the least of these My brothers, you did it to Me.'

Mat 25:41 "He shall then also say to those on the left hand, 'Go away from Me, accursed ones, into the everlasting fire prepared for the devil and his messengers –

Mat 25:42 for I was hungry and you gave Me no food, I was thirsty and you gave Me no drink,

Mat 25:43 'I was a stranger and you did not take Me in, was naked and you did not clothe Me, sick and in prison and you did not visit Me.'

Mat 25:44 "Then they also shall answer Him, saying, 'Master, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not serve You?'

Mat 25:45 "Then He shall answer them, saying, 'Truly, I say to you, in so far as you did not do it to one of the least of these, you did not do it to Me.'

Mat 25:46 "And these shall go away into everlasting punishment, but the righteous into everlasting life."

Mat 26:1 And it came to be, when Yēshua (ישוע) ended all these words, He said to His disciples,

Mat 26:2 "You know that after two days the Passover takes place, and the Son of Hā'ā-dām (הַאָדָם) is to be delivered up to be impaled."

Mat 26:3 Then the chief priests, and the scribes, and the elders of the people came together at the court of the high priest, who was called Qayapha,

Mat 26:4 and plotted to seize Yēshua (ישוע) by trickery and kill Him.

Mat 26:5 But they said, "Not at the festival lest there be an uproar among the people."

Mat 26:6 And when Yēshua (ישוע) was in Bēyth Anyah at the house of Shim'on the leper,

Mat 26:7 a woman came to Him, having an alabaster flask of costly perfume, and she poured it on His head as He sat at the table.

Mat 26:8 And when His disciples saw it, they were much displeased saying, "To what purpose is this waste?

Mat 26:9 "For this perfume could have been sold for much and given to the poor."

Mat 26:10 However, when Yēshua (ישוע) noticed it, He said to them, "Why do you trouble the woman? For she has done a good work toward Me.

Mat 26:11 "For you always have the poor with you, but Me you do not have always.

Mat 26:12 "For in pouring this perfume on My body, she did it for My burial.

Mat 26:13 “Truly, I say to you, wherever this Good News is proclaimed in all the world, what this woman has done shall be spoken of also, to her remembrance.”

Mat 26:14 Then one of the twelve, called Yehuḏah from Qerioth, went to the chief priests,

Mat 26:15 and said, “What would you give me to deliver Him to you?” And they counted out to him thirty pieces of silver.

Mat 26:16 And from then on he was seeking an occasion to deliver Him up.

Mat 26:17 And on the first day of Unleavened Bread the disciples came to Yēshua (ישוע), saying to Him, “Where do You wish us to prepare for You to eat the Passover?”

Mat 26:18 And He said, “Go into the city to a certain man, and say to him, ‘The Teacher says, “My time is near. I am to observe the Passover at your house with My disciples.” ’ ”

Mat 26:19 And the disciples did as Yēshua (ישוע) had ordered them, and prepared the Passover.

Mat 26:20 And when evening came, He sat down with the twelve.

Mat 26:21 And while they were eating, He said, “Truly, I say to you, one of you shall deliver Me up.”

Mat 26:22 And they were deeply grieved, and began to say to Him, each of them, “Master, is it I?”

Mat 26:23 And He answering, said, “He who has dipped his hand with Me in the dish, he shall deliver Me up.

Mat 26:24 “Indeed, the Son of Hā'ā·ḏām (האדם) goes as it has been written concerning Him, but woe to that man by whom the Son of Hā'ā·ḏām (האדם) is delivered up! It would have been good for that man if he had not been born.”

Mat 26:25 And Yehuḏah – he who delivered Him up – answering, said, “Rabbi, is it I?” He said to him, “You have said it.”

Mat 26:26 And as they were eating, Yēshua (ישוע) took bread, and having blessed, broke and gave it to the disciples and said, “Take, eat, this is My body.”

Mat 26:27 And taking the cup, and giving thanks, He gave it to them, saying, “Drink from it, all of you.

Mat 26:28 “For this is My blood, that of the renewed covenant, which is shed for many for the forgiveness of sins.

Mat 26:29 “But I say to you, I shall certainly not drink of this fruit of the vine from now on till that day when I drink it anew with you in the reign of My Father [Abba אבא].”

Mat 26:30 And having sung a song, they went out to the Mount of Olives.

Mat 26:31 Then Yēshua (ישוע) said to them, “All of you shall stumble in Me this night, for it has been written, ‘I shall strike the Shepherd, and the sheep of the flock shall be scattered.’

Mat 26:32 “But after I have been raised, I shall go before you into Galil.”

Mat 26:33 And Kēpha answering, said to Him, “Even if all stumble in You, I shall never stumble.”

Mat 26:34 Yēshua (ישוע) said to him, “Truly, I say to you that this night, before the cock crows, you shall deny Me three times.”

Mat 26:35 Kēpha said to Him, “Even if I have to die with You, I shall not deny You!” All the disciples said the same too.

Mat 26:36 Then Yēshua (ישוע) came with them to a place called Gethsemane, and said to the disciples, “Sit here while I go over there and pray.”

Mat 26:37 And He took with Him Kēpha and the two sons of Zabḏai, and He began to be grieved and deeply distressed.

Mat 26:38 Then He said to them, “My being is exceedingly grieved, even to death. Stay here and watch with Me.”

Mat 26:39 And going forward a little, He fell on His face, and prayed, saying, “O My Father [Abba אבא], if it is possible, let this cup pass from Me. Yet not as I desire, but as You desire.”

Mat 26:40 And He came to the disciples and found them asleep, and said to Kēpha, “So, were you not able to watch with Me one hour?”

Mat 26:41 "Watch and pray, lest you enter into trial. The spirit indeed is eager, but the flesh is weak."

Mat 26:42 Again He went away, a second time, and prayed, saying, "O My Father [Abba אבא], if it is impossible for this to pass unless I drink it, let Your desire be done."

Mat 26:43 And He came and found them asleep again, for their eyes were heavy.

Mat 26:44 And He left them, went away again, and prayed the third time, saying the same words.

Mat 26:45 Then He came to His disciples and said to them, "Still sleeping and taking rest? See, the hour has come near, and the Son of Hā'ā-dām (האדם) is delivered up into the hands of sinners.

Mat 26:46 "Rise, let us go. See, he who delivers Me up has come near."

Mat 26:47 And while He was still speaking, see, Yehuḡah, one of the twelve, with a large crowd with swords and clubs, came from the chief priests and elders of the people.

Mat 26:48 And he who was delivering Him up gave them a sign, saying, "Whomever I kiss, it is He, seize Him."

Mat 26:49 And going straight up to Yēshua (ישוע) he said, "Greetings, Rabbi!" and kissed Him.

Mat 26:50 And Yēshua (ישוע) said to him, "Friend, why have you come?" Then they came and laid hands on Yēshua (ישוע) and seized Him.

Mat 26:51 And look, one of those with Yēshua (ישוע) put out his hand and drew his sword, and striking the servant of the high priest he cut off his ear.

Mat 26:52 Then Yēshua (ישוע) said to him, "Return your sword to its place, for all who take the sword shall die by the sword.

Mat 26:53 "Or do you think that I am not able to pray to My Father [Abba אבא] now, and He shall provide Me with more than twelve legions of messengers?

Mat 26:54 "How then would the Scriptures be filled that it has to be this way?"

Mat 26:55 In that hour Yēshua (ישוע) said to the crowds, "Have you come out, as against a robber, with swords and clubs to arrest Me? Daily I sat with you, teaching in the Holy Place, and you did not seize Me.

Mat 26:56 "But all this came to be, so that the Scriptures of the prophets might be filled." Then all the disciples left Him and fled.

Mat 26:57 And those who had seized Yēshua (ישוע) led Him away to Qayapha the high priest, where the scribes and the elders were gathered together.

Mat 26:58 But Kēpha followed Him at a distance to the courtyard of the high priest, and he went in and sat with the servants to see the end.

Mat 26:59 And the chief priests, and the elders, and all the council were seeking false witness against Yēshua (ישוע) to put Him to death,

Mat 26:60 but found none. Although many false witnesses came forward, they found none. But at last two false witnesses came forward,

Mat 26:61 and said, "This one said, 'I am able to destroy the Dwelling Place of Elohim (אלהים) and to build it in three days.' "

Mat 26:62 And the high priest stood up and said to Him, "Have You no answer to make? What do these witness against You?"

Mat 26:63 But Yēshua (ישוע) remained silent. So the high priest said to Him, "I put You to oath, by the living Elohim (אלהים) that You say to us if You are the Messiah (Mesiach משיח), the Son of Elohim (אלהים)."

Mat 26:64 Yēshua (ישוע) said to him, "You have said it. Besides I say to you, from now you shall see the Son of Hā'ā-dām (האדם) sitting at the right hand of the Power, and coming on the clouds of the heaven."

Mat 26:65 Then the high priest tore his garments, saying, "He has blasphemed! Why do we need any more witnesses? See, now you have heard His blasphemy!

Mat 26:66 "What do you think?" And they answering, said, "He is liable to death."

Mat 26:67 Then they spat in His face and beat Him, and others slapped Him,

Mat 26:68 saying, "Prophecy to us, **Messiah** (**מֶשִׁיחַ**)! Who is the one who struck You?"

Mat 26:69 And Kěpha sat outside in the courtyard, and a servant girl came to him, saying, "And you were with **Yēshua** (**יֵשׁוּעַ**) of Galil."

Mat 26:70 But he denied it before them all, saying, "I do not know what you say."

Mat 26:71 And as he was going out into the porch, another girl saw him and said to those there, "And this one was with **Yēshua** (**יֵשׁוּעַ**) of Natsareth."

Mat 26:72 But again he denied with an oath, "I do not know the Man!"

Mat 26:73 And after a while those who stood by came to him and said to Kěpha, "Truly you are one of them too, for even your speech gives you away." Mat 26:74 Then he began to curse and to swear, saying, "I do not know the Man!" And immediately a cock crowed.

Mat 26:75 And Kěpha remembered the word of **Yēshua** (**יֵשׁוּעַ**) who had said to him, "Before a cock crows, you shall deny Me three times." And going out, he wept bitterly.

Mat 27:1 And morning having come, all the chief priests and elders of the people took counsel against **Yēshua** (**יֵשׁוּעַ**), so as to put Him to death.

Mat 27:2 And having bound Him, they led Him away and delivered Him to Pontius Pilate the governor.

Mat 27:3 Then Yehudah – he who delivered Him up – having seen that He had been condemned, repented, returned the thirty pieces of silver to the chief priests and to the elders,

Mat 27:4 saying, "I have sinned in delivering up innocent blood." And they said, "What is that to us? You see to it!"

Mat 27:5 And throwing down the pieces of silver in the Dwelling Place he left, and went and hanged himself.

Mat 27:6 And the chief priests took the silver pieces and said, "It is not right to put them into the treasury, seeing they are the price of blood."

Mat 27:7 So they took counsel and bought with them the potter's field, for the burial of strangers.

Mat 27:8 Therefore that field has been called the Field of Blood, until today.

Mat 27:9 Then was fulfilled what was spoken by Yirmeyahu the prophet, saying, "And they took the thirty pieces of silver, the price of Him who was pierced, on whom they of the children of Yisra'el set a price,

Mat 27:10 and gave them for the potter's field, as **YēHōVâH** (**יְהוָה**) had ordered me."

Mat 27:11 And **Yēshua** (**יֵשׁוּעַ**) stood before the governor, and the governor asked Him, saying, "Are You the King of the Yehudim (Jews)?" And **Yēshua** (**יֵשׁוּעַ**) said to him, "You say it."

Mat 27:12 And as He was accused by the chief priests and the elders, He answered not.

Mat 27:13 Then Pilate said to Him, "Do You not hear how much they witness against You?"

Mat 27:14 And He did not answer him, not one word, so that the governor wondered much.

Mat 27:15 And at the festival the governor used to release to the crowd one prisoner whom they wished.

Mat 27:16 And they had then a well-known prisoner called Barabba.

Mat 27:17 So when they were assembled, Pilate said to them, "Whom do you wish I release to you? Barabba, or **Yēshua** (**יֵשׁוּעַ**) who is called **Messiah** (**מֶשִׁיחַ**)?"

Mat 27:18 For he knew that because of envy they had delivered Him up.

Mat 27:19 And as he was sitting on the judgment seat, his wife sent to him, saying, "Have none at all to do with that righteous Man, for I have suffered much today in a dream because of Him."

Mat 27:20 But the chief priests and elders persuaded the crowds that they should ask for Barabba and to destroy **Yēshua** (**יֵשׁוּעַ**).

Mat 27:21 And the governor answering, said to them, "Which of the two do you wish I release to you?" They said, "Barabba!"

Mat 27:22 Pilate said to them, "What then shall I do with Yēshua (ישוע) who is called Messiah (Mesiach משיח)?" They all said to him, "Let Him be impaled!"

Mat 27:23 And the governor said, "Indeed, what evil has He done?" And they were crying out all the more, saying, "Let Him be impaled!"

Mat 27:24 And when Pilate saw that he was getting nowhere, but rather an uproar was starting, he took water and washed his hands before the crowd, saying, "I am innocent of the blood of this Righteous One. You shall see to it."

Mat 27:25 And all the people answering, said, "His blood be on us and on our children."

Mat 27:26 Then he released Barabba to them, but having Yēshua (ישוע) whipped, he delivered Him over to be impaled.

Mat 27:27 Then the soldiers of the governor took Yēshua (ישוע) into the court and gathered the entire company of soldiers around Him.

Mat 27:28 And having stripped Him, they put a scarlet robe on Him.

Mat 27:29 And plaiting a crown of thorns, they put it on His head, and a reed in His right hand. And they kneeled down before Him and mocked Him, saying, "Greetings, King of the Yehuḏim (Jews)!"

Mat 27:30 And spitting on Him they took the reed and struck Him on the head.

Mat 27:31 And when they had mocked Him, they took the robe off Him, then put His own garments on Him, and led Him away to be impaled.

Mat 27:32 And as they were going out, they found a man of Cyrene, Shim'on by name – they compelled him to bear His stake.

Mat 27:33 And when they came to a place called Golgotha, that is to say, Place of a Skull,

Mat 27:34 they gave Him wine mixed with bile to drink. And after tasting, He would not drink it.

Mat 27:35 And having impaled Him, they divided His garments, casting lots, that it might be filled what was spoken by the prophet, "They divided My garments among them, and for My clothing they cast lots."

Mat 27:36 And sitting down, they guarded Him there.

Mat 27:37 And they put up over His head the written charge against Him: THIS IS Yēshua (ישוע), KING OF THE YEHUḌIM (JEWS).

Mat 27:38 Then two robbers were impaled with Him, one on the right and another on the left.

Mat 27:39 And those passing by were blaspheming Him, shaking their heads,

Mat 27:40 and saying, "You who destroy the Dwelling Place and build it in three days, save Yourself! If You are the Son of Elohim (אלהים), come down from the stake."

Mat 27:41 And likewise the chief priests, with the scribes and elders, mocking, said,

Mat 27:42 "He saved others – He is unable to save Himself. If He is the King of Yisra'el, let Him now come down from the stake, and we shall believe Him.

Mat 27:43 "He trusted in Elohim (אלהים), let Him rescue Him now if He desires Him, for He said, 'I am the Son of Elohim (אלהים).' "

Mat 27:44 And also the robbers who were impaled with Him reviled Him, saying the same.

Mat 27:45 And from the sixth hour there was darkness over all the land, until the ninth hour.

Mat 27:46 And about the ninth hour Yēshua (ישוע) cried out with a loud voice, saying, "Ēli, Ēli, lemah sheḇaqtani?" that is, "My Ēl, My Ēl, why have You forsaken Me?"

Mat 27:47 Some of those standing there, having heard, said, "This One calls Ēliyahu!"

Mat 27:48 And immediately one of them ran and took a sponge, and filled it with sour wine and put it on a reed, and gave it to Him to drink.

Mat 27:49 But the rest said, "Leave it, let us see if Ēliyahu comes to save Him."

Mat 27:50 And Yēshua (ישוע) cried out again with a loud voice, and gave up His Spirit [Ruach רוח].

Mat 27:51 And see, the veil of the Dwelling Place was torn in two from top to bottom, and the earth was shaken, and the rocks were split,

Mat 27:52 and the tombs were opened, and many bodies of the Holy ones who had fallen asleep were raised,

Mat 27:53 and coming out of the tombs after His resurrection, they went into the Holy city and appeared to many.

Mat 27:54 And when the captain and those with him, who were guarding Yēshua (ישוע), saw the earthquake and all that took place, they feared exceedingly, saying, "Truly this was the Son of Elohim (אלהים)!"

Mat 27:55 And many women who followed Yēshua (ישוע) from Galil, attending Him, were there, watching from a distance,

Mat 27:56 among whom were Miryam from Maḡdala, and Miryam the mother of Ya'aqob and Yosëph, and the mother of Zabḏai's sons.

Mat 27:57 And when evening came, there came a rich man from Ramathayim, named Yosëph, who himself had also become a taught one of Yēshua (ישוע).

Mat 27:58 He went to Pilate and asked for the body of Yēshua (ישוע). Then Pilate commanded the body to be given.

Mat 27:59 And having taken the body, Yosëph wrapped it in clean linen,

Mat 27:60 and laid it in his new tomb which he had hewn out of the rock. And he rolled a large stone against the door of the tomb, and went away.

Mat 27:61 And Miryam from Maḡdala was there, and the other Miryam, sitting opposite the tomb.

Mat 27:62 On the next day, which was after the preparation, the chief priests and Pharisees gathered together to Pilate,

Mat 27:63 saying, "Master, we remember, while He was still alive, how that deceiver said, 'After three days I am raised.'

Mat 27:64 "Command, then, that the tomb be safeguarded until the third day, lest His disciples come by night and steal Him away, and should say to the people, 'He was raised from the dead.' And the last deception shall be worse than the first."

Mat 27:65 So Pilate said to them, "You have a watch, go, safeguard it as you know how."

Mat 27:66 And they went and safeguarded the tomb, sealing the stone and setting the watch.

Mat 28:1 Now after the Sabbath, toward dawn on the first day of the week, Miryam from Maḡdala and the other Miryam came to see the tomb.

Mat 28:2 And see, there was a great earthquake, for a messenger of YēHôVâH (יהוה) came down out of heaven, and came and rolled back the stone from the door, and sat on it.

Mat 28:3 And his appearance was like lightning, and his garments as white as snow.

Mat 28:4 And the guards trembled for fear of him, and became like dead men.

Mat 28:5 And the messenger responding, said to the women, "Do not be afraid, for I know that you seek Yēshua (ישוע) who was impaled.

Mat 28:6 "He is not here, for He was raised, as He said. Come, see the place where the Master lay.

Mat 28:7 "And go quickly, say to His disciples that He was raised from the dead, and see, He is going before you to Galil. There you shall see Him. See, I have told you."

Mat 28:8 And they left the tomb quickly, with fear and great joy, and ran to report to His disciples.

Mat 28:9 And as they were going to report to His disciples, see, Yēshua (ישוע) met them, saying, "Greetings!" And they came and held Him by the feet and did bow to Him.

Mat 28:10 Then Yēshua (ישוע) said to them, "Do not be afraid. Go, report to My brothers, to go to Galil, and they shall see Me there."

Mat 28:11 And while they were going, see, some of the watch having gone into the city, reported to the chief priests all that took place.

Mat 28:12 And when they came together with the elders and taken counsel, they gave enough silver to the soldiers,

Mat 28:13 saying, "Say that His disciples came at night and stole Him away while we slept.

Mat 28:14 "And if this should be reported to the governor, we shall win him over and keep you out of trouble."

Mat 28:15 And having taken the silver they did as they were instructed. And this account was widely spread among the Yehuḏim (Jews), to this day.

Mat 28:16 And the eleven disciples went away into Galil, to the mountain which Yēshua (יֵשׁוּעַ) had appointed for them.

Mat 28:17 And when they saw Him, they bowed to Him, but some doubted.

Mat 28:18 And Yēshua (יֵשׁוּעַ) came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth.

Mat 28:19 "Therefore, go and make disciples of all the nations, immersing them in the Name of the Father [Abba אָבָא] and of the Son and of the Holy Spirit (Ruach HaKodesh רוּחַ הַקֹּדֶשׁ),

Mat 28:20 teaching them to guard all that I have commanded you. And see, I am with you always, until the end of the age." Amēn.

Marqos Outline

1. The Beginning of Yeshua' Ministry (1:1 - 15)
 - a. The Mission of Yoḥanan the Baptist (1:1 - 11)
 - b. The Temptation and Preaching of Yeshua (1:12 - 15)
2. Yeshua' Ministry in Galilee (1:16 - 7:23)
 - a. Early Ministry (1:16 - 3:19)
 - i. The First Disciples (1:16 - 20)
 - ii. Miracles at Capernaum (1:21 - 34)
 1. Yeshua Expels an Unclean Spirit (1:21 - 28)

2. Yeshua Heals at Kēpha 's House (1:29 - 34)
- iii. Yeshua Prays and Preaches (1:35 - 39)
- iv. The Leper's Prayer (1:40 - 45)
- v. Ministry in Capernaum (2:1 - 22)
 1. Yeshua Heals a Paralytic (2:1 - 12)
 2. Yeshua Calls Levi (2:13 - 17)
 3. Questions about Fasting (2:18 - 20)
 4. The Patches and the Wineskins (2:21 - 22)
- vi. Yēhōvâh of the Sabbath (2:23 - 3:6)
 1. Sabbath was Made for Man (2:23 - 27)
 2. Yeshua Heals on the Sabbath (3:1 - 6)
- vii. Multitudes Follow Yeshua (3:7 - 12)
- viii. The Twelve Apostles (3:13 - 19)
 - b. Later Ministry (3:20 - 7:23)
 - i. Opposition to Yeshua (3:20 - 35)
 1. A House Divided (3:20 - 27)
 2. The Unpardonable Sin (3:28 - 30)
 3. Yeshua' Mothers and Brothers (3:31 - 35)
 - ii. Parables of the Kingdom (4:1 - 34)
 1. The Parable of the Sower (4:1 - 9)
 2. The Purpose of Yeshua' Parables (4:10 - 12)
 3. The Parable of the Sower Explained (4:13 - 20)
 4. The Lesson of the Lamp (4:21 - 25)
 5. The Seed Growing Secretly (4:26 - 29)
 6. The Parable of the Mustard Seed (4:30 - 34)
 - iii. The Authority of Yeshua (4:35 - 5:20)
 1. Yeshua Calms the Storm (4:35 - 41)
 2. The Demons and the Pigs (5:1 - 20)
 - iv. The Healing Touch of Yeshua (5:21 - 43)
 1. Jairus' Daughter is Near Death (5:21 - 23)
 2. The Woman Suffering from Bleeding (5:24 - 34)
 3. Jairus' Daughter Raised from the Dead (5:35 - 43)
 - v. The Rejection at Nazareth (6:1 - 6)
 - vi. The Ministry of the Twelve (6:7 - 13)
 - vii. The Beheading of Yoḥanan (6:14 - 29)
 - viii. The Feeding of the Five Thousand (6:30 - 44)
 - ix. Yeshua Walks on Water (6:45 - 52)

- x. Yeshua Heals at Gennesaret (6:53 - 56)
- xi. Tradition of the Elders (7:1 - 13)
- xii. What Defiles a Man (7:14 - 23)
- 3. Yeshua' Ministry in Various Gentile Regions (7:24 - 9:50)
 - i. The Faith of the Gentile Woman (7:24 - 30)
 - ii. The Deaf and Mute Man (7:31 - 37)
 - iii. The Feeding of the Four Thousand (8:1 - 10)
 - iv. The Demand for a Sign (8:11 - 13)
 - v. The Leaven of the Pharisees and of Herod (8:14 - 21)
 - vi. The Blind Man at Bethsaida (8:22 - 26)
 - vii. At Caesarea Philippi (8:27 - 38)
 - 1. Kēpha 's Confession of Christ (8:27 - 30)
 - 2. The First Prediction of the Passion (8:31 - 33)
 - 3. Take Up Your Cross (8:34 - 38)
 - viii. The Transfiguration (9:1 - 13)
 - ix. The Boy with an Evil Spirit (9:14 - 29)
 - x. The Second Prediction of the Passion (9:30 - 32)
 - xi. The Greatest in the Kingdom (9:33 - 41)
 - xii. Temptations and Trespasses (9:42 - 48)
 - xiii. Good Salt (9:49 - 50)
- 4. The Way to Jerusalem (10:1 - 52)
 - a. Teachings about Divorce (10:1 - 12)
 - b. Yeshua Blesses the Children (10:13 - 16)
 - c. The Rich Young Man (10:17 - 31)
 - d. The Third Prediction of the Passion (10:32 - 34)
 - e. The Two and the Ten (10:35 - 45)
 - f. Yeshua Heals Bartimaeus (10:46 - 52)
- 5. Yeshua' Ministry in Jerusalem (11:1 - 16:20)
 - a. Yeshua Arrives at Jerusalem (11:1 - 25)
 - i. The Triumphal Entry (11:1 - 11)
 - ii. Yeshua Curses the Fig Tree (11:12 - 14)
 - iii. Yeshua Cleanses the Temple (11:15 - 19)
 - iv. The Withering Fig Tree (11:20 - 25)
 - b. Yeshua Examined for Blemish (11:27 - 12:44)
 - i. Chief Priests and Scribes Question Yeshua (11:27 - 12:12)

- 1. Yeshua' Authority Challenged (11:27 - 33)
- 2. The Parable of the Wicked Tenants (12:1 - 12)
 - ii. Pharisees and Herodians Question Taxes to Caesar (12:13 - 17)
 - iii. The Sadducees Question the Resurrection (12:18 - 27)
 - iv. The Scribes Question the Greatest Commandment (12:28 - 34)
 - v. Yeshua Questions the Crowds (12:35 - 44)
 - 1. Whose Son Is the Christ? (12:35 - 37)
 - 2. Beware of the Scribes (12:38 - 40)
 - 3. The Widow's Offering (12:41 - 44)
- c. The Olivet Discourse (13:1 - 37)
 - i. Temple Destruction Foretold (13:1 - 2)
 - ii. Signs of the End of the age (13:3 - 31)
 - 1. Let No Man Deceive You (13:3 - 8)
 - 2. Witnessing to All Nations (13:9 - 13)
 - 3. The Abomination of Desolation (13:14 - 23)
 - 4. The Return of the Son of Man (13:24 - 27)
 - 5. The Lesson of the Fig Tree (13:28 - 31)
- iii. Readiness at Any Hour (13:32 - 37)
- d. Yeshua' Passover (14:1 - 15:47)
 - i. Two Days Before Passover (14:1 - 16)
 - 1. The Plot to Kill Yeshua (14:1 - 2)
 - 2. Yeshua Anointed at Bethany (14:3 - 9)
 - 3. Judas Agrees to Betray Yeshua (14:10 - 11)
 - 4. Preparing the Passover (14:12 - 16)
 - ii. The Last Supper (14:17 - 31)
 - 1. Judas the Betrayer (14:17 - 21)
 - 2. The Bread and Cup After Supper (14:22 - 26)
 - 3. Yeshua Predicts Kēpha 's Denial (14:27 - 31)
- iii. On the Mount of Olives (14:32 - 52)
 - 1. Yeshua Prays at Gethsemane (14:32 - 42)
 - 2. The Betrayal of Yeshua (14:43 - 52)
- iv. One Long Night (14:53 - 15:20)
 - 1. Yeshua before the Sanhedrin (14:53 - 65)
 - 2. Kēpha Denies Yeshua (14:66 - 72)
 - 3. Yeshua before Pilate (15:1 - 15)

- a. Yeshua Delivered to Pilate (15:1 - 5)
- b. The Crowd Chooses Barabbas (15:6 - 11)
- c. Pilate Delivers Up Yeshua (15:12 - 15)
- 4. The Soldiers Mock Yeshua (15:16 - 20)
- v. The Crucifixion (15:21 - 41)
- vi. The Burial of Yeshua (15:42 - 47)
- e. The Resurrection (16:1 - 20)
- i. The Women at the Tomb (16:1 - 8)
- ii. Yeshua Appears to Mary Magdalene (16:9 - 11)
- iii. Yeshua Appears to Two Disciples (16:12 - 13)
- iv. The Great Commission (16:14 - 18)
- v. The Ascension (16:19 - 20)

Marqos/Mark

Mar 1:1 The beginning of the Good News of Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ), the Son of Elohim (אֱלֹהִים).

Mar 1:2 As it has been written in the Prophets, "See, I send My messenger before Your face, who shall prepare Your way before You,

Mar 1:3 a voice of one crying in the wilderness, 'Prepare the way of YēHôVâh (יְהוָה), make His paths straight.' "

Mar 1:4 Yoḥanan came immersing in the wilderness and proclaiming an immersion of repentance for the forgiveness of sins.

Mar 1:5 And all the country of Yehuḏah, and those of Yerushalayim, went out to him and were all immersed by him in the Yardēn River, confessing their sins.

Mar 1:6 And Yoḥanan was clothed with camel's hair and a leather girdle around his waist, and eating locusts and wild honey.

Mar 1:7 And he proclaimed, saying, "After me comes One who is mightier than I, whose sandal strap I am not worthy to stoop down and loosen.

Mar 1:8 "I indeed did immerse you in water, but He shall immerse you in the Holy Spirit (Ruach HaKodesh רוח הקדש)." "

Mar 1:9 And it came to be in those days that Yēshua (יֵשׁוּעַ) came from Natsareth of Galil, and was immersed by Yoḥanan in the Yardēn.

Mar 1:10 And immediately, coming up from the water, He saw the heavens being torn open and the Spirit [Ruach רוח] coming down on Him like a dove.

Mar 1:11 And a voice came out of the heavens, "You are My Son, the Beloved, in whom I did delight."

Mar 1:12 And immediately the Spirit [Ruach רוח] drove Him into the wilderness.

Mar 1:13 And He was there in the wilderness forty days, tried by Satan, and was with the wild beasts. And the messengers attended Him.

Mar 1:14 And after Yoḥanan was delivered up, Yēshua (יֵשׁוּעַ) came to Galil, proclaiming the Good News of the reign of Elohim (אֱלֹהִים),

Mar 1:15 and saying, "The time has been filled, and the reign of Elohim (אֱלֹהִים) has come near. Repent, and believe in the Good News."

Mar 1:16 And walking by the Sea of Galil, He saw Shim'on, and Andri his brother, casting a net into the sea, for they were fishers.

Mar 1:17 And Yēshua (יֵשׁוּעַ) said to them, "Come, follow Me, and I shall make you become fishers of men."

Mar 1:18 And immediately they left their nets and followed Him.

Mar 1:19 And having gone on a little from there, He saw Ya'aqob the son of Zabḏai, and Yoḥanan his brother, and they were in the boat mending their nets.

Mar 1:20 And immediately He called them, and leaving their father Zabḏai in the boat with the hired servants, they went after Him.

Mar 1:21 And they went into Kephar Naḥum, and immediately on the Sabbath He went into the congregation and taught.

Mar 1:22 And they were astonished at His teaching, for He was teaching them as possessing authority, and not as the scribes.

Mar 1:23 And there was a man in their congregation with an unclean Spirit [Ruach רוח], and he cried out,

Mar 1:24 saying, "Ha! What have we to do with You, Yēshua (ישוע) of Natsareth? Did You come to destroy us? I know who You are: the Holy One of Elohim (אלהים)!"

Mar 1:25 And Yēshua (ישוע) rebuked him, saying, "Be silenced, and come out of him!"

Mar 1:26 And throwing him into convulsions, the unclean spirit called out with a loud voice, and came out of him.

Mar 1:27 And they were all so amazed, as to reason among themselves, saying, "What is this, a fresh teaching? With authority He commands even the unclean spirits, and they obey Him!"

Mar 1:28 And news about Him immediately spread into all the country around Galil.

Mar 1:29 And coming out of the congregation, they went straight to the house of Shim'on and Andri, with Ya'aqob and Yoḥanan.

Mar 1:30 And the mother-in-law of Shim'on lay sick with inflammation, and immediately they spoke to Him about her.

Mar 1:31 And having come, He took her by the hand and lifted her up, and immediately the inflammation left her, and she served them.

Mar 1:32 And when evening came, when the sun had set, they brought to Him all who were sick and those who were demon-possessed.

Mar 1:33 And the entire city had gathered at the door.

Mar 1:34 And He healed many who were sick with various diseases, and cast out many demons, and was not allowing the demons to speak, because they knew Him.

Mar 1:35 And having risen very early in the morning, while still dark, He went out, and went away to a lonely place, and there He prayed.

Mar 1:36 And Shim'on and those who were with Him searched for Him,

Mar 1:37 and when they found Him, they said to Him, "All are seeking You."

Mar 1:38 And He said to them, "Let us go into the neighbouring towns, so that I proclaim there also, because for this I have come forth."

Mar 1:39 And He was proclaiming in their congregations, in all Galil, and casting out demons.

Mar 1:40 And a leper came to Him, calling upon Him, kneeling down to Him and saying to Him, "If You desire, You are able to make me clean."

Mar 1:41 And Yēshua (ישוע), moved with compassion, stretched out His hand and touched him, and said to him, "I desire it. Be cleansed."

Mar 1:42 And immediately the leprosy left him, and he was cleansed.

Mar 1:43 And having strictly warned him, He immediately sent him away,

Mar 1:44 and said to him, "See, say none at all to anyone, but go show yourself to the priest, and offer for your cleansing what Mosheh ordered, as a witness to them."

Mar 1:45 But he went out and began to publish it so much, and to spread the word, that Yēshua (ישוע) was no longer able to openly enter the city, but was outside in lonely places. Yet they came to Him from all directions.

Mar 2:1 And some days later He again entered into Kephar Naḥum, and it was heard that He was in the house.

Mar 2:2 And so many gathered together, that there was no more room, not even at the door. And He spoke the Word to them.

Mar 2:3 And they came to Him, bringing a paralytic, carried by four.

Mar 2:4 And not being able to come near Him because of the crowd, they uncovered the roof where He was. And when they had broken through, they let down the bed on which the paralytic was lying.

Mar 2:5 And when Yēshua (ישוע) saw their belief, He said to the paralytic, "Son, your sins are forgiven you."

Mar 2:6 Now some of the scribes were sitting there, and reasoning in their hearts,

Mar 2:7 "Why does this One talk like this? He is blaspheming! Who is able to forgive sins but Elohîm (אֱלֹהִים) alone?"

Mar 2:8 And immediately Yēshua (יֵשׁוּעַ), knowing in His Spirit [Ruach רוח] that they were reasoning that way within themselves, said to them, "Why do you reason about all this in your hearts?"

Mar 2:9 "Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, take up your bed and walk'?"

Mar 2:10 "But in order for you to know that the Son of Hā'ā-ḏām (הָאָדָם) possesses authority on earth to forgive sins..." He said to the paralytic,

Mar 2:11 "I say to you, rise, take up your bed, and go to your house."

Mar 2:12 And he rose straightaway, and took up the bed, and went out before all, so that all were amazed and praised Elohîm (אֱלֹהִים), saying, "We have never seen the like of it!"

Mar 2:13 And He went out again by the sea, and all the crowd was coming to Him, and He taught them.

Mar 2:14 And passing by, He saw Lēwi the son of Alphai sitting at the tax office, and said to him, "Follow Me." And having risen he followed Him.

Mar 2:15 And it came to be, as He sat at the table at his house, that many tax collectors and sinners also sat with Yēshua (יֵשׁוּעַ) and His disciples, for there were many, and they followed Him.

Mar 2:16 And when the scribes and Pharisees saw Him eating with the tax collectors and sinners, they said to His disciples, "Why does He eat and drink with tax collectors and sinners?"

Mar 2:17 And hearing this, Yēshua (יֵשׁוּעַ) said to them, "Those who are strong have no need of a physician, but those who are sick. I did not come to call the righteous to repentance, but sinners."

Mar 2:18 And the disciples of Yoḥanan and of the Pharisees were fasting. And they came and said to Him, "Why do the disciples of Yoḥanan and of the Pharisees fast, but Your disciples do not fast?"

Mar 2:19 And Yēshua (יֵשׁוּעַ) said to them, "Are the friends of the bridegroom able to fast while the bridegroom is with them? As long as they have the bridegroom with them they are not able to fast.

Mar 2:20 "But the days shall come when the bridegroom shall be taken away from them, and then they shall fast in those days.

Mar 2:21 "And no one sews a piece of unshrunk cloth on an old garment, otherwise the renewed piece pulls away from the old, and the tear is made worse.

Mar 2:22 "And no one puts new wine into old wineskins, otherwise the new wine bursts the wineskins, and the wine runs out, and the wineskins are ruined. But new wine is to be put into fresh wineskins."

Mar 2:23 And it came to be that He went through the grainfields on the Sabbath. And as they went His disciples began to pluck heads of grain,

Mar 2:24 and the Pharisees said to Him, "Look, why do they do what is not right on the Sabbath?"

Mar 2:25 And He said to them, "Have you never read what Dawiḏ did when he had need and was hungry, he and those with him?"

Mar 2:26 "How he went into the House of Elohîm (אֱלֹהִים), while Ebyathar was high priest, and ate the showbread, which is not right to eat, except for the priests, and he gave it also to those who were with him?"

Mar 2:27 And He said to them, "The Sabbath was made for man, and not man for the Sabbath.

Mar 2:28 "So the Son of Hā'ā-ḏām (הָאָדָם) is also Master of the Sabbath."

Mar 3:1 And He went into the congregation again, and a man who had a withered hand was there.

Mar 3:2 And they were watching Him, whether He would heal him on the Sabbath, so as to accuse Him.

Mar 3:3 And He said to the man who had the withered hand, "Get up to the middle."

Mar 3:4 And He said to them, "Is it right to do good on the Sabbath, or to do evil, to save life or to kill?" But they remained silent.

Mar 3:5 And having looked around on them with displeasure, being grieved at the hardness of their hearts, He said to the man, "Stretch out your hand." And he stretched it out, and his hand was restored as healthy as the other.

Mar 3:6 And the Pharisees went out and immediately plotted with the Herodians against Him, how to destroy Him.

Mar 3:7 But **Yēshua (ישוע)** withdrew with His disciples to the sea. And a great crowd from Galil followed Him, and from Yehuḡah.

Mar 3:8 Even from Yerushalayim, and from Edom and beyond the Yardēn, and those around Tsor and Tsidon, a large crowd came to Him when they heard how much He was doing.

Mar 3:9 And He spoke to His disciples, that a small boat should be kept ready for Him because of the crowd, lest they should press upon Him.

Mar 3:10 For He healed many, so that as many as had afflictions fell upon Him to touch Him.

Mar 3:11 And the unclean spirits, whenever they saw Him, fell down before Him and cried out, saying, "You are the Son of **Elohim (אלהים)**."

Mar 3:12 But He warned them many times that they should not make Him known.

Mar 3:13 And He went up on the mountain and called to Him whom He wished, and they came to Him.

Mar 3:14 And He appointed twelve to be with Him, and to be sent out to proclaim,

Mar 3:15 and to possess authority to heal sicknesses and to cast out demons.

Mar 3:16 And He appointed the twelve: Shim'on, to whom He added the name Kēpha;

Mar 3:17 and Ya'aqob the son of Zaḡdai, and Yoḡanan the brother of Ya'aqob, to whom He added the name Beni-Reḡes, that is, "Sons of Thunder,"

Mar 3:18 and Andri, and Philip, and Bartholomi, and Mattithyahu, and T'oma, and Ya'aqob son of Alphai, and Taddai, and Shim'on the Kena'anite; Mar 3:19 and Yehuḡah from Qerioth, who did also deliver Him up. And they went into a house, Mar 3:20 and again the crowd came together, so that they were unable even to eat bread.

Mar 3:21 And when His relatives heard about this, they went out to seize Him, for they said, "He is out of His mind."

Mar 3:22 And the scribes who came down from Yerushalayim said, "He has Be'elzebul," and, "He casts out demons by the ruler of the demons."

Mar 3:23 And calling them near He said to them in parables, "How is Satan able to cast out Satan?

Mar 3:24 "And if a reign is divided against itself, that reign is unable to stand.

Mar 3:25 "And if a house is divided against itself, that house is unable to stand.

Mar 3:26 "And if Satan has risen up against himself, and is divided, he is unable to stand, but has an end.

Mar 3:27 "No one is able to enter a strong man's house and plunder his goods, unless he first binds the strong man, and then he shall plunder his house.

Mar 3:28 "Truly, I say to you, all the sins shall be forgiven the sons of men, and whatever blasphemies they speak,

Mar 3:29 but he who blasphemes against the **Holy Spirit (Ruach HaKodesh רוח הקודש)** has no forgiveness forever, but is subject to everlasting judgment,"

Mar 3:30 because they said, "He has an unclean spirit."

Mar 3:31 And His brothers and His mother came, and standing outside they sent to Him, calling Him.

Mar 3:32 And a crowd was sitting around Him. And they said to Him, "See, Your mother and Your brothers are outside seeking You."

Mar 3:33 But He answered them, saying, "Who is My mother, or My brothers?"

Mar 3:34 And looking about on those sitting round Him, He said, "See My mother and My brothers!

Mar 3:35 "For whoever does the desire of Elohīm (אֱלֹהִים) is My brother and My sister and mother."

Mar 4:1 And He began to teach again by the sea, and a large crowd was gathered to Him, so that He entered into a boat, to sit in the sea. And all the crowd was on the land facing the sea.

Mar 4:2 And He taught them much in parables, and said to them in His teaching:

Mar 4:3 "Listen! See, a sower went out to sow.

Mar 4:4 "And it came to be, as he sowed, some fell by the wayside, and the birds of the heaven came and devoured it.

Mar 4:5 "And other fell on rocky places, where it had not much soil. And immediately it sprang up because it had no depth of soil.

Mar 4:6 "But when the sun was up it was scorched, and because it had no root it withered away.

Mar 4:7 "And other fell among thorns. And the thorns grew up and choked it, and it yielded no crop.

Mar 4:8 "And other fell on good soil and yielded a crop that came up, grew and yielded a crop, some thirtyfold, and some sixty, and some a hundred."

Mar 4:9 And He said to them, "He who has ears to hear, let him hear!"

Mar 4:10 And when He was alone, those about Him, with the twelve, asked Him about the parable.

Mar 4:11 And He said to them, "To you it has been given to know the secret of the reign of Elohīm (אֱלֹהִים), but to those who are outside, all are done in parables,

Mar 4:12 so that 'seeing they see but do not perceive, and hearing they hear but do not understand, lest they should turn and their sins be forgiven them.' "

Mar 4:13 And He said to them, "Do you not understand this parable? How then shall you understand all the parables?

Mar 4:14 "The sower sows the word.

Mar 4:15 "These, then, are the ones by the wayside where the word is sown. And when they hear, Satan comes immediately and takes away the word that was sown in their hearts.

Mar 4:16 "And likewise these are the ones sown on rocky places, who, when they hear the word, immediately receive it with joy,

Mar 4:17 and they have no root in themselves, but are short-lived. Then when pressure or persecution arises because of the word, immediately they stumble.

Mar 4:18 "And others are those sown among thorns, these are they who hear the word,

Mar 4:19 and the worries of this age, and the deceit of riches, and the desires for other matters, entering in, choke the word, and it becomes fruitless.

Mar 4:20 "And those sown on good soil, are those who hear the word, and accept it, and bear fruit, some thirtyfold, and some sixty, and some a hundred."

Mar 4:21 And He said to them, "Would a lamp be brought to be put under a basket or under a bed? Is it not to be put on a lampstand?

Mar 4:22 "For whatever is hidden shall be revealed, and whatever has been kept secret, shall come to light.

Mar 4:23 "If anyone has ears to hear, let him hear."

Mar 4:24 And He said to them, "Take heed what you hear. With the same measure you use, it shall be measured to you, and more shall be added to you who hear.

Mar 4:25 "For whoever possesses, to him more shall be given; but whoever does not possess, even what he possesses shall be taken away from him."

Mar 4:26 And He said, "The reign of Elohīm (אֱלֹהִים) is as when a man scatters seed on the ground, Mar 4:27 then sleeps by night and rises by day, while the seed sprouts and grows, he himself does not know how.

Mar 4:28 “For the soil yields crops by itself: first the blade, then the head, after that the completed grain in the head.

Mar 4:29 “And when the crop is ready, immediately he puts in the sickle, because the harvest has come.”

Mar 4:30 And He said, “To what shall we compare the reign of **Elohim (אלהים)**? Or with what parable shall we present it?

Mar 4:31 “Like a mustard seed, which, when it is sown on the ground, is smaller than all the seeds on earth,

Mar 4:32 and when it is sown, it grows up and becomes greater than all plants, and forms large branches, so that the birds of the heaven are able to nest under its shade.”

Mar 4:33 And with many such parables He was speaking to them the word as they were able to hear,

Mar 4:34 and He was not speaking to them without parables. And when they were alone, He explained all to His disciples.

Mar 4:35 And on the same day, when evening had come, He said to them, “Let us pass over to the other side.”

Mar 4:36 And having left the crowd, they took Him along in the boat, as He was. And other little boats were also with Him.

Mar 4:37 And there came a great windstorm, and the waves beat into the boat, so that it was already being filled.

Mar 4:38 And He was in the stern, asleep on a cushion. And they woke Him up and said to Him, “Teacher, is it no concern to You that we perish?”

Mar 4:39 And having been awakened He rebuked the wind, and said to the sea, “Peace, be still!” And the wind ceased and there was a great calm.

Mar 4:40 And He said to them, “Why are you so afraid? Have you not yet belief?”

Mar 4:41 And they feared exceedingly, and asked each other, “Who then is this, that even the wind and the sea obey Him!”

Mar 5:1 And they came to the other side of the sea, to the country of the Gadarenes.

Mar 5:2 And when He came out of the boat, immediately there met Him out of the tombs a man with an unclean spirit,

Mar 5:3 who had his dwelling among the tombs. And no one was able to bind him, not even with chains,

Mar 5:4 because he had often been bound with shackles and chains but the chains had been pulled apart by him, and the shackles broken in pieces, and no one was able to tame him.

Mar 5:5 And continually, night and day, he was in the mountains and in the tombs, crying out and cutting himself with stones.

Mar 5:6 And seeing **Yēshua (ישוע)** from a distance, he ran and bowed down to Him,

Mar 5:7 and having called out with a loud voice, said, “What have I to do with You, **Yēshua (ישוע)**, Son of the Most High Ēl? Swear to **Elohim (אלהים)** not to torture me.”

Mar 5:8 For He had said to him, “Come out of the man, unclean spirit!”

Mar 5:9 And He was asking him, “What is your name?” And he answered, saying, “My name is Legion, because we are many.”

Mar 5:10 And he begged Him very much that He would not send them out of the country.

Mar 5:11 Now a great herd of pigs was there, feeding near the mountains.

Mar 5:12 And all the demons begged Him, saying, “Send us to the pigs, so that we enter into them.”

Mar 5:13 And He gave them permission. And the unclean spirits came out and entered into the pigs – they were about two thousand – and the herd rushed down the steep place into the sea, and drowned in the sea.

Mar 5:14 And those who fed the pigs fled, and reported it in the city and in the country. And they went out to see what had taken place.

Mar 5:15 So they came to **Yēshua (ישוע)**, and saw the demon-possessed one, him who had the legion,

sitting, and dressed, and in his right mind. And they were afraid.

Mar 5:16 And those who saw it related to them what was done to the demon-possessed one, and about the pigs.

Mar 5:17 And they began to plead with Him to leave their borders.

Mar 5:18 And as He was entering into the boat, he who had been demon- possessed begged Him that he might be with Him.

Mar 5:19 And Yēshua (ישוע) did not allow him, but said to him, “Go home to your friends, and report to them what the Master has done for you, and how He had compassion on you.”

Mar 5:20 And he left and began to proclaim in Dekapolis all that Yēshua (ישוע) had done for him, and all marvelled.

Mar 5:21 And when Yēshua (ישוע) had passed over again by boat to the other side, a large crowd assembled to Him, and He was by the sea.

Mar 5:22 And see, one of the rulers of the congregation came, Ya'ir by name. And when he saw Him, he fell at His feet,

Mar 5:23 and begged Him strongly, saying, “My little daughter lies at the point of death. Come, lay Your hands on her to heal her, and she shall live.”

Mar 5:24 And He went with him. And a large crowd was following Him, and they were thronging Him.

Mar 5:25 And a certain woman had a flow of blood for twelve years,

Mar 5:26 and had suffered much from many physicians, and spent all that she had and was no better, but rather became worse.

Mar 5:27 Having heard about Yēshua (ישוע), she came behind Him in the crowd and touched His garment,

Mar 5:28 for she said, “If I only touch His garments, I shall be made well.”

Mar 5:29 And immediately the fountain of her blood was dried up, and she felt in her body that she was healed of the affliction.

Mar 5:30 And immediately Yēshua (ישוע), knowing in Himself that power had gone out of Him, turned around in the crowd and said, “Who touched My garments?”

Mar 5:31 And His disciples said to Him, “You see the crowd is thronging You, and You say, ‘Who touched Me?’ ”

Mar 5:32 And He was looking around to see her who did this.

Mar 5:33 And the woman, fearing and trembling, knowing what was done to her, came and fell down before Him and spoke to Him all the truth.

Mar 5:34 And He said to her, “Daughter, your belief has healed you. Go in peace, and be relieved from your affliction.”

Mar 5:35 As He was speaking, they came from the ruler of the congregation's house, saying to him, “Your daughter is dead. Why trouble the Teacher any further?”

Mar 5:36 But having heard the word that was spoken, Yēshua (ישוע) said to the ruler of the congregation, “Do not be afraid – only believe.”

Mar 5:37 And He allowed no one to follow Him except Kēpha, and Ya'aqob, and Yoḥanan the brother of Ya'aqob.

Mar 5:38 So they came to the house of the ruler of the congregation, and saw a commotion, and much weeping and lamenting.

Mar 5:39 And coming in He said to them, “Why make this commotion and weep? The child has not died, but is sleeping.”

Mar 5:40 And they were laughing at Him. And when He had put them all out, He took the father and the mother of the child, and those who were with Him, and went in where the child was lying.

Mar 5:41 And taking the child by the hand He said to her, “Talitha, qumi,” which is translated, “Little girl, I say to you, arise.”

Mar 5:42 And immediately the girl rose up and was walking, for she was twelve years old. And they were completely astonished.

Mar 5:43 But He ordered them many times that no one should know it, and said that she should be given food to eat.

Mar 6:1 And He went away from there and came to His own country, and His disciples followed Him.

Mar 6:2 And Sabbath having come, He began to teach in the congregation. And many who heard Him were astonished, saying, "Where did He get all this? And what wisdom is this which is given to Him, that such miracles are done through His hands?"

Mar 6:3 "Is this not the carpenter, the Son of Miryam, and brother of Ya'aqob, and Yosëph, and Yehuḡah, and Shim'on? And are not His sisters here with us?" And they stumbled in Him.

Mar 6:4 And **Yëshua (ישוע)** said to them, "A prophet is not unappreciated except in his own country, and among his own relatives, and in his own house."

Mar 6:5 And He was unable to do any miracle there, except that He laid His hands on a few sick ones and healed them.

Mar 6:6 And He marvelled because of their unbelief. And He was going around among the villages, teaching.

Mar 6:7 And He called the twelve near, and began to send them out two by two, and gave them authority over unclean spirits.

Mar 6:8 And He instructed them to take none at all for the journey except a staff – no bag, no bread, no copper in their money belts,

Mar 6:9 but to wear sandals, and not to wear two undergarments.

Mar 6:10 And He said to them, "Wherever you enter into a house, stay there until you leave that place.

Mar 6:11 "And any place that does not receive you or listen to you, when you leave there, shake off the dust under your feet as a witness against them. Truly, I say to you, it shall be more bearable for Seḡom and Amorah in the day of judgment than for that city!"

Mar 6:12 And they went out and proclaimed that men should repent.

Mar 6:13 And they were casting out many demons, and they were anointing with oil many who were sick, and they were healing them.

Mar 6:14 And King Herodes heard, for His Name had become well-known. And he said, "Yoḡanan the Immerser has been raised from the dead, and because of this these powers are at work in him."

Mar 6:15 Others said, "He is Ëliyahu." And others said, "He is a prophet – like one of the prophets."

Mar 6:16 But when Herodes heard, he said, "This one is Yoḡanan whom I beheaded, he has been raised from the dead!"

Mar 6:17 For Herodes himself had sent and seized Yoḡanan, and bound him in prison because of Herodias, his brother Philip's wife, because he had married her,

Mar 6:18 for Yoḡanan had said to Herodes, "It is not right for you to have your brother's wife."

Mar 6:19 So Herodias held a grudge against him and wished to kill him, but was unable,

Mar 6:20 for Herodes feared Yoḡanan, knowing that he was a righteous and Holy man, and he protected him. And when he heard him, he was much perplexed, yet heard him gladly.

Mar 6:21 And a suitable day came when Herodes on his birthday gave a feast for his great men, and the high officers, and the chief men of Galil.

Mar 6:22 And when the daughter of Herodias herself came in and danced, and pleased Herodes and those who sat with him, the sovereign said to the girl, "Ask me whatever you wish, and I shall give it to you."

Mar 6:23 And he swore to her, "Whatever you ask me, I shall give you, up to half of my reign."

Mar 6:24 And she went out and said to her mother, "What shall I ask?" And she said, "The head of Yoḡanan the Immerser!"

Mar 6:25 And coming in immediately with haste to the sovereign she asked, saying, "I wish that you

give me at once the head of Yoḥanan the Immerser on a dish.”

Mar 6:26 And the sovereign, becoming deeply grieved, because of the oaths, and because of those who sat with him, did not wish to refuse her.

Mar 6:27 And the sovereign straightaway sent an executioner and commanded his head to be brought. And he went and beheaded him in prison,

Mar 6:28 and brought his head on a dish, and gave it to the girl. And the girl gave it to her mother.

Mar 6:29 And when his disciples heard of it, they came and took away his dead body and laid it in a tomb.

Mar 6:30 And the emissaries gathered to Yēshua (ישוע) and reported to Him all, both what they had done and what they had taught.

Mar 6:31 And He said to them, “Come aside by yourselves to a lonely place and rest a little” – for there were many coming and going, and they did not even have time to eat.

Mar 6:32 And they went away to a lonely place in the boat by themselves.

Mar 6:33 But they saw them going, and many recognised Him and ran there on foot from all the cities, and came before them and came together to Him.

Mar 6:34 And having gone out, Yēshua (ישוע) saw a large crowd and was moved with compassion for them because they were like sheep not having a shepherd. And He began to teach them many matters.

Mar 6:35 And as the hour grew late, His disciples came to Him and said, “This is a lonely place, and now the hour is late.

Mar 6:36 “Send them away, so that they go into the surrounding country and villages and buy themselves bread, since they have no food to eat.”

Mar 6:37 But He answering, said to them, “You give them to eat.” And they said to Him, “Should we go and buy two hundred silver pieces worth of bread and give them to eat?”

Mar 6:38 Then He said to them, “How many loaves do you have? Go and see.” And when they found out they said, “Five, and two fishes.”

Mar 6:39 And He ordered them to make them all sit down in groups on the green grass.

Mar 6:40 And they sat down in groups, in hundreds and in fifties.

Mar 6:41 And taking the five loaves and the two fishes, looking up to the heaven, He blessed and broke the loaves, and gave them to His disciples to set before them. And the two fishes He divided among them all.

Mar 6:42 And all ate and were satisfied.

Mar 6:43 And they picked up twelve baskets, filled with pieces, also from the fishes.

Mar 6:44 Now those who ate the loaves were about five thousand men.

Mar 6:45 And immediately He made His disciples enter into the boat, and to go before Him to the other side, to Bēyth Tsaiḏa, while He was dismissing the crowd.

Mar 6:46 And having sent them away, He went away to the mountain to pray.

Mar 6:47 And when evening came, the boat was in the middle of the sea.

And He was alone on the land.

Mar 6:48 And seeing them straining at rowing – for the wind was against them – at about the fourth watch of the night, He came to them walking on the sea, and He wished to pass them by.

Mar 6:49 And when they saw Him walking on the sea, they thought it was a phantom, and cried out, Mar 6:50 for they all saw Him and were troubled.

And immediately He spoke to them and said to them, “Take courage, it is I. Do not be afraid.”

Mar 6:51 And He went up to them, into the boat, and the wind ceased. And they were exceedingly amazed in themselves, and marvelled.

Mar 6:52 For they did not understand about the loaves, because their heart was hardened.

Mar 6:53 And having passed over, they came to the land of Gennēsar and drew to shore.

Mar 6:54 And when they came out of the boat, He was immediately recognised,

Mar 6:55 and all that neighbourhood ran about, and began to carry about on beds those who were sick to wherever they heard He was.

Mar 6:56 And wherever He went, into villages, or cities, or the country, they were laying the sick in the market-places, and begged Him to let them touch if only the tzitzit of His garment. And as many as touched Him were healed.

Mar 7:1 And the Pharisees and some of the scribes assembled to Him, having come from Yerushalayim.

Mar 7:2 And seeing some of His disciples eat bread with defiled, that is, with unwashed hands, they found fault.

Mar 7:3 For the Pharisees, and all the Yehudim (Jews), do not eat unless they wash their hands thoroughly, holding fast the tradition of the elders, Mar 7:4 and coming from the market-place, they do not eat unless they wash. And there are many other traditions which they have received and hold fast – the washing of cups and utensils and copper vessels and couches.

Mar 7:5 Then the Pharisees and scribes asked Him, “Why do Your disciples not walk according to the tradition of the elders, but eat bread with unwashed hands?”

Mar 7:6 And He answering, said to them, “Well did Yeshayahu prophesy concerning you hypocrites, as it has been written, ‘This people respect Me with their lips, but their heart is far from Me.

Mar 7:7 And in vain do they worship Me, teaching as teachings the commands of men.’

Mar 7:8 “Forsaking the command of Elohim (אלהים), you hold fast the tradition of men.”

Mar 7:9 And He said to them, “Well do you set aside the command of Elohim (אלהים), in order to guard your tradition.

Mar 7:10 “For Mosheh said, ‘Respect your father and your mother,’ and, ‘He who curses father or mother, let him be put to death.’

Mar 7:11 “But you say, ‘If a man says to his father or mother, “Whatever profit you might have received from me, is Qorban (that is, a gift),” ’

Mar 7:12 you no longer let him do any matter at all for his father or his mother,

Mar 7:13 nullifying the Word of Elohim (אלהים) through your tradition which you have handed down. And many such traditions you do.”

Mar 7:14 And calling the crowd to Him, He said to them, “Hear Me, everyone, and understand:

Mar 7:15 “There is no matter that enters a man from outside which is able to defile him, but it is what comes out of him that defiles the man.

Mar 7:16 “If anyone has ears to hear, let him hear!”

Mar 7:17 And when He went from the crowd into a house, His disciples asked Him concerning the parable.

Mar 7:18 And He said to them, “Are you also without understanding? Do you not perceive that whatever enters a man from outside is unable to defile him,

Mar 7:19 because it does not enter his heart but his stomach, and is eliminated, thus purging all the foods?”

Mar 7:20 And He said, “What comes out of a man, that defiles a man.

Mar 7:21 “For from within, out of the heart of men, proceed evil reasonings, adulteries, whorings, murders,

Mar 7:22 thefts, greedy desires, wickednesses, deceit, indecency, an evil eye, blasphemy, pride, foolishness.

Mar 7:23 “All these wicked matters come from within and defile a man.”

Mar 7:24 And rising up from there He went to the borders of Tsor and Tsidon. And entering into a house He wished no one to know it, but it was impossible to be hidden.

Mar 7:25 For a woman whose young daughter had an unclean spirit heard about Him, and she came and fell at His feet.

Mar 7:26 Now the woman was a Greek, a Syro-Phoenician by birth, and she kept asking Him to cast the demon out of her daughter.

Mar 7:27 And **Yēshua (ישוע)** said to her, "Let the children be satisfied first, for it is not good to take the children's bread and throw it to the little dogs."

Mar 7:28 But she answering, said to Him, "Yea, Master, for even the little dogs under the table eat from the children's crumbs."

Mar 7:29 And He said to her, "Because of this word go, the demon has gone out of your daughter."

Mar 7:30 And having come into her house, she found the demon gone out, and her daughter lying on the bed.

Mar 7:31 And again, going out from the borders of Tsor and Tsidon, He came to the Sea of Galil, through the midst of the borders of Dekapolis.

Mar 7:32 And they brought to Him one who was deaf and spoke with difficulty, and they begged Him to lay His hand upon him.

Mar 7:33 And taking him away from the crowd, He put His fingers in his ears, and having spit, He touched his tongue.

Mar 7:34 And looking up to the heaven, He sighed, and said to him, "Ephphatha," that is, "Be opened."

Mar 7:35 And immediately his ears were opened, and the binding of his tongue was loosed, and he was speaking plainly.

Mar 7:36 And He ordered them, that they should say it to no one, but the more He ordered them, the more they published it.

Mar 7:37 And they were immeasurably astonished, saying, "He has done all well. He makes even the deaf to hear and the dumb to speak."

Mar 8:1 In those days, the crowd being very great and not having any to eat, **Yēshua (ישוע)** called His disciples near and said to them,

Mar 8:2 "I have compassion on the crowd, for they have now been with Me three days and do not have food to eat.

Mar 8:3 "And if I dismiss them unfed to their home, they shall faint on the way, for some of them have come from far."

Mar 8:4 And His disciples answered Him, "How shall anyone be able to feed these people with bread here in the desert?"

Mar 8:5 And He asked them, "How many loaves do you have?" And they said, "Seven."

Mar 8:6 And He commanded the crowd to sit down on the ground. And taking the seven loaves, giving thanks, He broke them and gave them to His disciples to set before them. And they set them before the crowd.

Mar 8:7 And they had a few small fishes. And having blessed, He said to set them also before them.

Mar 8:8 And they ate and were satisfied, and they picked up seven large baskets of broken pieces.

Mar 8:9 And those eating were about four thousand, and He dismissed them.

Mar 8:10 And immediately entering into the boat with His disciples, He came to the parts of Dalmanutha.

Mar 8:11 And the Pharisees came out and began to dispute with Him, seeking from Him a sign from heaven, trying Him.

Mar 8:12 And sighing deeply in His **Spirit [Ruach הוּא]** He said, "Why does this generation seek a sign? Truly, I say to you, no sign shall be given to this generation."

Mar 8:13 And leaving them, again entering into the boat, He went away to the other side.

Mar 8:14 And they had forgotten to take bread, and they did not have more than one loaf with them in the boat.

Mar 8:15 And He was warning them, saying, "Mind! Beware of the leaven of the Pharisees and of the leaven of Herodes."

Mar 8:16 And they were reasoning with one another, saying, "Because we have no bread."

Mar 8:17 And **Yēshua (ישוע)**, being aware of it, said to them, "Why do you reason because you have no

bread? Do you not yet perceive nor understand? Is your heart still hardened?

Mar 8:18 "Having eyes, do you not see? And having ears, do you not hear? And do you not remember?

Mar 8:19 "When I broke the five loaves for the five thousand, how many baskets filled with broken pieces did you pick up?" They said to Him, "Twelve."

Mar 8:20 "And when I broke the seven for the four thousand, how many large baskets filled with broken pieces did you pick up?" And they said, "Seven."

Mar 8:21 And He said to them, "How do you not understand?"

Mar 8:22 And He came to Bëyth Tsaidā, and they brought a blind man to Him, and begged Him to touch him.

Mar 8:23 And taking the blind man by the hand He led him out of the village. And having spit on his eyes, laying hands on him, He asked him, "Do you see at all?"

Mar 8:24 And he looked up and said, "I see men like trees, walking." Mar 8:25 Then He placed His hands on his eyes again and made him look up. And he was restored, and saw all clearly.

Mar 8:26 And He sent him away to his home, saying, "Do not go into the village."

Mar 8:27 And Yēshua (יֵשׁוּעַ) and His disciples went out to the villages of Caesarea Philippi. And on the way He asked His disciples, saying to them, "Who do men say I am?"

Mar 8:28 And they said to Him, "Yohanan the Immerser, and others, Ēliyahu, but others, one of the prophets."

Mar 8:29 And He asked them, "And you, who do you say I am?" And Kēpha answering, said to Him, "You are the Messiah (Mesiach מְשִׁיחַ)."

Mar 8:30 And He warned them that they should speak to no one about Him.

Mar 8:31 And He began to teach them that the Son of Hā'ā-dām (הָאָדָם) has to suffer much, and be

rejected by the elders and chief priests and scribes, and be killed, and after three days to rise again.

Mar 8:32 And He was speaking about this openly. Then Kēpha, taking Him aside, began to rebuke Him.

Mar 8:33 And turning around and seeing His disciples, He rebuked Kēpha, saying, "Get behind Me, Satan! For your thoughts are not those of Elohim (אֱלֹהִים), but those of men."

Mar 8:34 And calling near the crowd with His disciples, He said to them, "Whoever desires to come after Me, let him deny himself, and take up his stake, and follow Me.

Mar 8:35 "For whoever desires to save his life shall lose it, but whoever loses his life for the sake of Me and the Good News, he shall save it.

Mar 8:36 "For what shall it profit a man if he gains all the world, and loses his own life?

Mar 8:37 "Or what shall a man give in exchange for his life?

Mar 8:38 "For whoever is ashamed of Me and My words in this adulterous and sinning generation, of him the Son of Hā'ā-dām (הָאָדָם) also shall be ashamed when He comes in the esteem of His Father [Abba אָבָא] with the Holy messengers."

Mar 9:1 And He said to them, "Truly, I say to you that there are some standing here who shall not taste of death at all until they see the reign of Elohim (אֱלֹהִים) having come in power:"

Mar 9:2 And after six days Yēshua (יֵשׁוּעַ) took Kēpha, and Ya'aqob, and Yohanan, and led them up on a high mountain alone by themselves. And He was transformed before them.

Mar 9:3 And His garments became glittering, exceedingly white, like snow, such as no launderer on earth is able to whiten.

Mar 9:4 And there appeared to them Ēliyahu with Mosheh, and they were talking with Yēshua (יֵשׁוּעַ).

Mar 9:5 And Kēpha responding, said to Yēshua (יֵשׁוּעַ), "Rabbi, it is good for us to be here. And let us make three booths, one for You, and one for Mosheh, and one for Ēliyahu,"

Mar 9:6 because he did not know what to say, for they were exceedingly afraid.

Mar 9:7 And there came a cloud overshadowing them, and a voice came out of the cloud, saying, "This is My Son, the Beloved. Hear Him!"

Mar 9:8 And suddenly, looking around, they no longer saw anyone with them, but only **Yēshua** (יֵשׁוּעַ).

Mar 9:9 And as they were coming down from the mountain, He ordered them not to relate to anyone what they saw, till the Son of Hā'ā-ḡām (חֲסִידָא) had risen from the dead.

Mar 9:10 And they kept this matter to themselves, debating what the rising from the dead meant.

Mar 9:11 And they asked Him, saying, "Why do the scribes say that Ēliyahu has to come first?"

Mar 9:12 And He said to them, "Ēliyahu indeed, having come first, restores all matters. And how has it been written concerning the Son of Hā'ā-ḡām (חֲסִידָא), that He is to suffer much and be despised?

Mar 9:13 "But I say to you that even Ēliyahu has come, and they did to him whatever they wished, as it has been written of him."

Mar 9:14 And coming to the disciples, He saw a large crowd around them, and scribes disputing with them.

Mar 9:15 And immediately, when all the crowd saw Him, they were greatly astonished, and running near, greeted Him.

Mar 9:16 And He asked the scribes, "What are you disputing with them?"

Mar 9:17 And one of the crowd answering, said, "Teacher, I brought You my son, who has a dumb spirit.

Mar 9:18 "And wherever he seizes him, he throws him down, and he foams at the mouth, and gnashes his teeth, and he wastes away. And I spoke to Your disciples, that they should cast him out, but they were not able."

Mar 9:19 And He answered him and said, "O unbelieving generation, how long shall I be with

you? How long shall I put up with you? Bring him to Me."

Mar 9:20 So they brought him to Him. And when he saw Him, immediately the spirit threw him into convulsions. And falling on the ground, he rolled about, foaming at the mouth.

Mar 9:21 And He asked his father, "How long has he been like this?" And he said, "From childhood, Mar 9:22 and often he has thrown him both into the fire and into the water to destroy him. But if it is at all possible for You, have compassion on us and help us."

Mar 9:23 And **Yēshua** (יֵשׁוּעַ) said to him, "If you are able to believe, all is possible to him who believes."

Mar 9:24 And immediately the father of the child cried out and said with tears, "I believe Master, help my unbelief!"

Mar 9:25 And when **Yēshua** (יֵשׁוּעַ) saw that a crowd came running together, He rebuked the unclean spirit, saying to him, "You deaf and dumb spirit, I order you, come out of him, and never again enter into him!"

Mar 9:26 And crying out, and convulsing him much, it came out of him. And he became as one dead, so that many said that he was dead.

Mar 9:27 But **Yēshua** (יֵשׁוּעַ), taking him by the hand, lifted him up, and he arose.

Mar 9:28 And when He came into a house, His disciples asked Him separately, "Why were we unable to cast him out?"

Mar 9:29 And He said to them, "It is impossible for this kind to come out except through prayer and fasting."

Mar 9:30 And going from there they passed through Galil. And He did not wish anyone to know, Mar 9:31 for He was teaching His disciples and said to them, "The Son of Hā'ā-ḡām (חֲסִידָא) is being delivered into the hands of men, and they shall kill Him. And having been killed, He shall rise the third day."

Mar 9:32 But they did not understand the word, and they were afraid to ask Him.

Mar 9:33 And they came to Keph̄ar Naḥum, and having come in the house He asked them, "What was it you disputed among yourselves on the way?"

Mar 9:34 And they were silent, for on the way they had disputed with one another who was the greatest.

Mar 9:35 And sitting down, He called the twelve and said to them, "If anyone wishes to be first, he shall be last of all and servant of all."

Mar 9:36 And He took a little child and set him in their midst, and taking him in His arms, He said to them,

Mar 9:37 "Whoever receives one of such little children in My Name receives Me. And whoever receives Me, receives not Me, but the One who sent Me."

Mar 9:38 And Yoḥanan said to Him, "Teacher, we saw someone, who does not follow us, casting out demons in Your Name, and we forbade him because he does not follow us."

Mar 9:39 And Yēshua (ישוע) said, "Do not forbid him, for no one who works a miracle in My Name is able to readily speak evil of Me.

Mar 9:40 "For he who is not against us is for us.

Mar 9:41 "For whoever gives you a cup of water to drink in My Name, because you are of Messiah (משיח), truly, I say to you, he shall by no means lose his reward.

Mar 9:42 "And whoever causes one of these little ones who believe in Me to stumble, it is better for him if a millstone were hung around his neck, and he were thrown into the sea.

Mar 9:43 "And if your hand makes you stumble, cut it off. It is better for you to enter into life crippled, than having two hands, to go into Gehenna, into the unquenchable fire,

Mar 9:44 where 'their worm does not die and the fire is not quenched.'

Mar 9:45 "And if your foot makes you stumble, cut it off. It is better for you to enter into life crippled,

than having two feet, to be thrown into Gehenna, into the unquenchable fire,

Mar 9:46 where 'their worm does not die and the fire is not quenched.'

Mar 9:47 "And if your eye makes you stumble, pluck it out. It is better for you to enter into the reign of Elohim (אלהים) with one eye, than having two eyes, to be thrown into the fire of Gehenna, Mar 9:48 where 'their worm does not die and the fire is not quenched.'

Mar 9:49 "For everyone shall be seasoned with fire, and every offering shall be seasoned with salt.

Mar 9:50 "Salt is good, but if the salt becomes tasteless, how shall you season it? Have salt in yourselves, and be at peace among one another."

Mar 10:1 And rising up from there He came into the borders of Yehudāh by the other side of the Yardēn. And crowds gathered to Him again, and as He usually did, He was teaching them again.

Mar 10:2 And Pharisees came and asked Him, "Is it right for a man to put away his wife?" – trying Him.

Mar 10:3 And He answering, said to them, "What did Mosheh command you?"

Mar 10:4 And they said, "Mosheh allowed a man to write a certificate of divorce, and to put her away."

Mar 10:5 And Yēshua (ישוע) said to them, "Because of the hardness of your heart he wrote you this command.

Mar 10:6 "However, from the beginning of the creation, Elohim (אלהים) 'made them male and female.'

Mar 10:7 'For this cause a man shall leave his father and mother and cleave to his wife,

Mar 10:8 and the two shall become one flesh,' so that they are no longer two, but one flesh.

Mar 10:9 "Therefore what Elohim (אלהים) has joined together, let man not separate."

Mar 10:10 And in the house His disciples asked Him about this again.

Mar 10:11 And He said to them, "Whoever puts away his wife and marries another commits adultery against her.

Mar 10:12 “And if a woman puts away her husband and marries another, she commits adultery.”

Mar 10:13 And they were bringing little children for Him to touch them, but the disciples were rebuking those who were bringing them.

Mar 10:14 And when Yēshua (ישוע) saw it, He was much displeased and said to them, “Let the little children come to Me, and do not forbid them, for of such is the reign of Elohim (אלהים).”

Mar 10:15 “Truly, I say to you, whoever does not receive the reign of Elohim (אלהים) as a little child, shall certainly not enter into it.”

Mar 10:16 And taking them up in His arms, laying His hands on them, He blessed them.

Mar 10:17 And as He was setting out on the way, one came running, and knelt before Him, and asked Him, “Good Teacher, what shall I do to inherit everlasting life?”

Mar 10:18 And Yēshua (ישוע) said to him, “Why do you call Me good? No one is good except One – Elohim (אלהים).”

Mar 10:19 “You know the commands, ‘Do not commit adultery,’ ‘Do not murder,’ ‘Do not steal,’ ‘Do not bear false witness,’ ‘Do not rob,’ ‘Respect your father and your mother.’”

Mar 10:20 And he answering, said to Him, “Teacher, all these I have watched over from my youth.”

Mar 10:21 And Yēshua (ישוע), looking at him, loved him, and said to him, “One matter you lack: Go, sell all you possess and give to the poor, and you shall have treasure in heaven. And come, follow Me, taking up the stake.”

Mar 10:22 But he, being sad at this word, went away grieved, for he had many possessions.

Mar 10:23 And Yēshua (ישוע), looking around, said to His disciples, “How hard it is for those who have riches to enter into the reign of Elohim (אלהים)!”

Mar 10:24 And the disciples were astonished at His words. And Yēshua (ישוע) responding, said to them again, “Children, how hard it is for those who

trust in riches to enter into the reign of Elohim (אלהים)!

Mar 10:25 “It is easier for a camel to enter through the eye of a needle than for a rich man to enter into the reign of Elohim (אלהים).”

Mar 10:26 And they were immeasurably astonished, saying among themselves, “Who then is able to be saved?”

Mar 10:27 And looking at them, Yēshua (ישוע) said, “With men it is impossible, but not with Elohim (אלהים), for with Elohim (אלהים) all is possible.”

Mar 10:28 And Kēpha began to say to Him, “See, we have left all and we have followed You.”

Mar 10:29 Yēshua (ישוע) said, “Truly, I say to you, there is no one who has left house or brothers or sisters or father or mother or wife or children or lands, for the sake of Me and the Good News,

Mar 10:30 who shall not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come, everlasting life.

Mar 10:31 “But many who are first shall be last, and the last first.”

Mar 10:32 And they were on the way, going up to Yerushalayim, and Yēshua (ישוע) was going before them. And they were astonished, and those who followed were afraid. And again He took the twelve aside and began to say to them what was about to befall Him:

Mar 10:33 “See, we are going up to Yerushalayim, and the Son of Hā·'ā·dām (האדם) shall be delivered to the chief priests and to the scribes, and they shall condemn Him to death and shall deliver Him to the gentiles,

Mar 10:34 and they shall mock Him, and flog Him, and spit on Him, and kill Him. And the third day He shall rise again.”

Mar 10:35 And Ya'aqob and Yoḥanan, the sons of Zabḏai, came up to Him, saying, “Teacher, we wish that You would do for us whatever we ask.”

Mar 10:36 And He said to them, "What do you wish Me to do for you?"

Mar 10:37 And they said to Him, "Grant us to be seated in Your esteem, one on Your right hand and the other on Your left."

Mar 10:38 But Yēshua (יֵשׁוּעַ) said to them, "You do not know what you ask. Are you able to drink the cup that I drink, and be immersed with the immersion that I am immersed with?"

Mar 10:39 And they said to Him, "We are able." And Yēshua (יֵשׁוּעַ) said to them, "You shall indeed drink the cup that I drink, and with the immersion I am immersed with you shall be immersed,

Mar 10:40 but to sit on My right hand and on My left is not Mine to give, but it is for those for whom it has been prepared."

Mar 10:41 And when the ten heard it, they began to be sorely displeased with Ya'aqob and Yoḥanan.

Mar 10:42 And Yēshua (יֵשׁוּעַ), calling them near, said to them, "You know that those who think to rule the gentiles are masters over them, and their great ones exercise authority over them.

Mar 10:43 "But it is not so among you, but whoever wishes to become great among you shall be your servant.

Mar 10:44 "And whoever wishes to be first among you, shall be servant of all.

Mar 10:45 "For even the Son of Hā'ā-dām (הָאָדָם) did not come to be served, but to serve, and to give His life a ransom for many."

Mar 10:46 And they came to Yeriho. And as He was leaving Yeriho with His disciples and a large crowd, blind Bartimai, the son of Timai, was sitting by the way begging.

Mar 10:47 And when he heard that it was Yēshua (יֵשׁוּעַ) of Natsareth, he began to cry out and to say, "Yēshua (יֵשׁוּעַ), Son of Dawid, have compassion on me!"

Mar 10:48 And many were reprimanding him to be silent, but he cried out all the more, "Son of Dawid, have compassion on me!"

Mar 10:49 And Yēshua (יֵשׁוּעַ) stopped and said, "Call him." And they called the blind man, saying to him, "Take courage, arise, He is calling you."

Mar 10:50 And he, throwing aside his garment, rose and came to Yēshua (יֵשׁוּעַ).

Mar 10:51 And Yēshua (יֵשׁוּעַ) responding, said to him, "What do you desire I do for you?" And the blind man said to Him, "Rabboni, that I receive my sight."

Mar 10:52 And Yēshua (יֵשׁוּעַ) said to him, "Go, your belief has healed you." And immediately he saw again and followed Yēshua (יֵשׁוּעַ) on the way.

Mar 11:1 And when they came near Yerushalayim, to Bēyth Phaḡi and Bēyth Anyah, at the Mount of Olives, He sent out two of His disciples,

Mar 11:2 and said to them, "Go into the village opposite you, and immediately entering into it, you shall find a colt tied, on which no one has sat. Loosen it and bring it.

Mar 11:3 "And if anyone says to you, 'Why are you doing this?' say, 'The Master needs it and shall send it back straightaway.' "

Mar 11:4 So they went away, and found the colt tied by the door outside on the street, and they loosened it.

Mar 11:5 And some of those standing there said to them, "What are you doing, loosening the colt?"

Mar 11:6 And they said to them, as Yēshua (יֵשׁוּעַ) had said. So they let them go.

Mar 11:7 And they brought the colt to Yēshua (יֵשׁוּעַ) and threw their garments on it, and He sat on it.

Mar 11:8 And many spread their garments on the way, and others were cutting down branches from the trees and were spreading them on the way.

Mar 11:9 And those going before and those following cried out, saying, "Hoshia-na! 'Blessed is He who is coming in the Name of YēHôVâH (יְהוָה) !'

Mar 11:10 Blessed is the coming reign of our father Dawid – in the Name of YēHôVâH (יְהוָה) ! Hoshia-na in the highest!"

Mar 11:11 And Yēshua (ישוע) went into Yerushalayim and into the Holy Place. And having looked around on all, He went out to Bēyth Anyah with the twelve, as the hour was already late.
Mar 11:12 And on the next day, when they had come out from Bēyth Anyah, He was hungry.
Mar 11:13 And seeing at a distance a fig tree having leaves, He went to see whether He would find any fruit on it. And when He came to it, He found none but leaves, for it was not the season for figs.
Mar 11:14 And Yēshua (ישוע), responding, said to it, "Let no one eat fruit from you ever again." And His disciples heard it.
Mar 11:15 And they came to Yerushalayim. Yēshua (ישוע), entering into the Holy Place, began to drive out those who bought and sold in the Holy Place, and overturned the tables of the money-changers and the seats of those selling doves.
Mar 11:16 And He did not allow anyone to carry a vessel through the Set- apart Place.
Mar 11:17 And He was teaching, saying to them, "Has it not been written, 'My House shall be called a house of prayer for all nations'? But you have made it a 'den of robbers.' "
Mar 11:18 And the scribes and the chief priests heard it and they were seeking how to destroy Him, for they feared Him, because all the crowd was astonished at His teaching.
Mar 11:19 And when evening came, He went out of the city.
Mar 11:20 And in the morning, passing by, they saw the fig tree dried up from the roots.
Mar 11:21 Then Kēpha, remembering, said to Him, "Rabbi, look! The fig tree which You cursed has withered."
Mar 11:22 And Yēshua (ישוע) answering, said to them, "Have belief in Elohīm (אלהים).
Mar 11:23 "For truly, I say to you, whoever says to this mountain, 'Be removed and be thrown into the sea,' and does not doubt in his heart, but believes

that what he says, shall be done, he shall have whatever he says.
Mar 11:24 "Because of this I say to you, whatever you ask when you pray, believe that you receive them, and you shall have them.
Mar 11:25 "And whenever you stand praying, if you hold whatever against anyone, forgive, so that your Father [Abba אבא] in the heavens shall also forgive you your trespasses.
Mar 11:26 "But if you do not forgive, neither shall your Father [Abba אבא] in the heavens forgive your trespasses."
Mar 11:27 And they came again to Yerushalayim. And as He was walking in the Holy Place, the chief priests, and the scribes, and the elders came to Him,
Mar 11:28 and they said to Him, "By what authority are You doing these? And who gave You this authority to do these?"
Mar 11:29 And Yēshua (ישוע) answering, said to them, "I shall ask you one question, and answer Me, and I shall say to you by what authority I do these:
Mar 11:30 "The immersion of Yoḥanan – was it from heaven or from men? Answer Me."
Mar 11:31 And they reasoned among themselves, saying, "If we say, 'From heaven,' He shall say, 'Then why did you not believe him?'
Mar 11:32 "But if we say, 'From men' " – they feared the people, for all held that Yoḥanan was a prophet indeed.
Mar 11:33 And answering they said to Yēshua (ישוע), "We do not know." And Yēshua (ישוע) answering, said to them, "Neither do I say to you by what authority I do these."
Mar 12:1 And He began to speak to them in parables, "A man planted a vineyard and put a hedge around it, and dug a vat for the winepress and built a watchtower, and let it out to farmers and went away.

Mar 12:2 “And at harvest time he sent a servant to the farmers, to receive some of the fruit of the vineyard from the farmers.

Mar 12:3 “And they seized him and beat him and sent him away empty-handed.

Mar 12:4 “And again he sent them another servant, and throwing stones at him, they wounded him in the head, and sent him away, having insulted him.

Mar 12:5 “And again he sent another, and they killed him; and many others, beating some and killing some.

Mar 12:6 “He had one more son, his beloved. He sent him last of all, saying, ‘They shall respect my son.’

Mar 12:7 “But those farmers said among themselves, ‘This is the heir. Come, let us kill him, and the inheritance shall be ours.’

Mar 12:8 “So they took him and killed him and threw him out of the vineyard.

Mar 12:9 “What then shall the owner of the vineyard do? He shall come and destroy the farmers, and give the vineyard to others.

Mar 12:10 “Have you not read this Scripture, ‘The stone which the builders rejected has become the chief corner-stone.

Mar 12:11 ‘This was from YēHôvâH (יהוה), and it is marvellous in our eyes?’”

Mar 12:12 And they were seeking to seize Him, but feared the crowd, for they knew He had spoken the parable against them. And leaving Him, they went away.

Mar 12:13 And they sent to Him some of the Pharisees and the Herodians, to catch Him in a word.

Mar 12:14 And when they came, they said to Him, “Teacher, we know that You are true, and it does not concern You about anyone, for You are not partial to any, but teach the way of Elohim (אלהים) in truth. Is it right to pay taxes to Caesar, or not?

Mar 12:15 “Should we pay, or should we not pay?” And He, knowing their hypocrisy, said to them,

“Why do you try Me? Bring Me a silver piece to look at.”

Mar 12:16 And they brought it, and He said to them, “Whose likeness and inscription is this?” And they said to Him, “Caesar’s.”

Mar 12:17 So Yēshua (ישוע) said to them, “Give to Caesar what is Caesar’s, and to Elohim (אלהים) what is Elohim (אלהים)’s.” And they marvelled at Him.

Mar 12:18 And Sadducees, who say there is no resurrection, came to Him. And they asked Him, saying,

Mar 12:19 “Teacher, Mosheh wrote to us that if a brother of anyone dies, and leaves his wife behind, and leaves no children, his brother should take his wife and raise up offspring for his brother.

Mar 12:20 “There were seven brothers, and the first took a wife, and died, leaving no offspring.

Mar 12:21 “And the second took her, and he died, leaving behind no offspring. And the third likewise.

Mar 12:22 “And the seven left no offspring. Last of all the woman died too.

Mar 12:23 “In the resurrection then, when they rise, whose wife shall she be? For seven had her as wife.”

Mar 12:24 And Yēshua (ישוע) answering, said to them, “Is this not why you go astray, because you do not know the Scriptures nor the power of Elohim (אלהים)?

Mar 12:25 “For when they rise from the dead, they neither marry nor are given in marriage, but are as messengers in the heavens.

Mar 12:26 “And concerning the dead, that they rise – have you not read in the book of Mosheh, at the bush, how Elohim (אלהים) spoke to him, saying, ‘I am the Elohim (אלהים) of ‘Ab·rā·hām (אברהם), and the Elohim (אלהים) of Yiṣ·ḥāq, and the Elohim (אלהים) of Ya‘aqob’?

Mar 12:27 “He is not the Elohim (אלהים) of the dead, but Elohim (אלהים) of the living. You, then, go greatly astray.”

Mar 12:28 And one of the scribes coming near, hearing them reasoning together, knowing that He had answered them well, asked Him, "Which is the first command of all?"

Mar 12:29 And Yēshua (יֵשׁוּעַ) answered him, "The first of all the commands is, 'Hear, O Yisra'el, YĒHÔVÂH (יְהוָה) our Elohim (אֱלֹהִים), YĒHÔVÂH (יְהוָה) is one.

Mar 12:30 'And you shall love YĒHÔVÂH (יְהוָה) your Elohim (אֱלֹהִים) with all your heart, and with all your being, and with all your mind, and with all your strength.' This is the first command.

Mar 12:31 "And the second, like it, is this, 'You shall love your neighbour as yourself.' There is no other command greater than these."

Mar 12:32 And the scribe said to Him, "Well said, Teacher. You have spoken the truth, for there is one Elohim (אֱלֹהִים), and there is no other besides Him.

Mar 12:33 "And to love Him with all the heart, and with all the understanding, and with all the being, and with all the strength, and to love one's neighbour as oneself, is more than all the burnt offerings and offerings."

Mar 12:34 And when Yēshua (יֵשׁוּעַ) saw that he answered wisely, He said to him, "You are not far from the reign of Elohim (אֱלֹהִים)." And after that no one was bold enough to question Him.

Mar 12:35 And Yēshua (יֵשׁוּעַ) responding, said, while teaching in the Holy Place, "How is it that the scribes say that the Messiah (Mesiach מָשִׁיחַ) is the Son of Dawid?

Mar 12:36 "Dawid himself said by the Holy Spirit (Ruach HaKodesh רֹּחַ הַקֹּדֶשׁ), 'YĒHÔVÂH (יְהוָה) said to my Master, 'Sit at My right hand, until I make Your enemies a footstool of Your feet.' "

Mar 12:37 "Dawid himself calls Him 'Master.' In what way then is He his Son?" And the large crowd heard Him gladly.

Mar 12:38 And in His teaching He was saying to them, "Beware of the scribes, who like to walk

around in long robes, and like greetings in the market-places,

Mar 12:39 and the best seats in the congregations, and the best places at feasts,

Mar 12:40 who are devouring widows' houses, and for a show make long prayers. These shall receive greater judgment."

Mar 12:41 And sitting opposite the treasury He saw how the people put copper into the treasury. And many rich ones put in much.

Mar 12:42 And a poor widow came and threw in two small copper coins, which amount to a cent.

Mar 12:43 And calling near His disciples He said to them, "Truly, I say to you that this poor widow has put in more than all those putting into the treasury, Mar 12:44 for they all put in out of their excess, but she out of her poverty put in all that she had, her entire livelihood."

Mar 13:1 And as He went out of the Holy Place, one of His disciples said to Him, "Teacher, see what stones! And what buildings!"

Mar 13:2 And Yēshua (יֵשׁוּעַ) answering, said to him, "Do you see these great buildings? Not one stone shall be left upon another at all, which shall not be thrown down."

Mar 13:3 And as He sat on the Mount of Olives opposite the Holy Place, Kēpha, and Ya'aqob, and Yoḥanan, and Andri asked Him separately,

Mar 13:4 "Say to us, when shall these events be? And what shall be the sign when all this is going to be accomplished?"

Mar 13:5 And Yēshua (יֵשׁוּעַ) began to say to them, "Take heed that no one leads you astray,

Mar 13:6 for many shall come in My Name, saying, 'I am He,' and they shall lead many astray.

Mar 13:7 "And when you hear of fightings and reports of fightings, do not be troubled – it has to take place, but the end is not yet.

Mar 13:8 "For nation shall rise against nation, and reign against reign. And there shall be earthquakes in various places, and there shall be scarcities of

food, and disturbances. These are the beginnings of birth-pains.

Mar 13:9 "But take heed to yourselves, for they shall deliver you up to councils and to congregations. You shall be beaten, and you shall be brought before rulers and sovereigns for My sake, for a witness to them.

Mar 13:10 "And the Good News has to be proclaimed first to all the nations.

Mar 13:11 "And when they lead you away and deliver you up, do not worry beforehand what you are to say. But whatever is given you in that hour, speak that, for it is not you who are speaking, but the **Holy Spirit (Ruach HaKodesh רוח הקדש)**.

Mar 13:12 "And brother shall deliver up brother to death, and a father his child. And children shall rise up against parents and shall put them to death.

Mar 13:13 "And you shall be hated by all because of My Name. But he who shall have endured to the end, he shall be saved.

Mar 13:14 "And when you see the 'abomination that lays waste,' spoken of by Dani'el the prophet, set up where it should not be" – he who reads, let him understand – "then let those who are in Yehudah flee to the mountains.

Mar 13:15 "And he who is on the house-top, let him not go down into the house, nor come in to take whatever out of his house.

Mar 13:16 "And he who is in the field, let him not go back to get his cloak.

Mar 13:17 "And woe to those who are pregnant and to those nursing children in those days!

Mar 13:18 "And pray that your flight does not take place in winter.

Mar 13:19 "For in those days there shall be distress, such as has not been from the beginning of creation which **Elohim (אלהים)** created until this time, nor ever shall be.

Mar 13:20 "And if the Master had not shortened those days, no flesh would have been saved; but because of the chosen ones, whom He chose, He shortened the days.

Mar 13:21 "And if anyone then says to you, 'Look, here is the **Messiah (Mesiach משיח)**!' or, 'Look, there!' do not believe it.

Mar 13:22 "For false **Messiah (Mesiach משיח)**s and false prophets shall rise and show signs and wonders to lead astray, if possible, even the chosen ones.

Mar 13:23 "And you, take heed. See, I have forewarned you of it all.

Mar 13:24 "But in those days, after that distress, the sun shall be darkened, and the moon shall not give its light,

Mar 13:25 and the stars of heaven shall fall, and the powers in the heavens shall be shaken.

Mar 13:26 "And then they shall see the Son of Hā'ā-ḏām (האדם) coming in the clouds with much power and esteem.

Mar 13:27 "And then He shall send His messengers, and assemble His chosen ones from the four winds, from the farthest part of earth to the farthest part of heaven.

Mar 13:28 "And learn this parable from the fig tree: When its branch has already become tender, and puts forth leaves, you know that the summer is near.

Mar 13:29 "So you also, when you see these taking place, know that it is near, at the door.

Mar 13:30 "Truly, I say to you, this generation shall by no means pass away till all this takes place.

Mar 13:31 "The heaven and the earth shall pass away, but My words shall by no means pass away.

Mar 13:32 "But concerning that day and the hour no one knows, not even the messengers in heaven, nor the Son, but only the **Father [Abba אבא]**.

Mar 13:33 "Take heed, watch and pray, for you do not know when the time is –

Mar 13:34 as a man going abroad, having left his house and given authority to his servants, and to each his work, and commanded the doorkeeper to watch.

Mar 13:35 "Watch therefore, for you do not know when the master of the house is coming – in the

evening or at midnight, or at the crowing of the cock, or in the morning,

Mar 13:36 lest, coming suddenly, he should find you sleeping.

Mar 13:37 "And what I say to you, I say to all: Watch!"

Mar 14:1 Now the Passover and the Festival of Unleavened Bread was after two days. And the chief priests and the scribes were seeking how to take Him through treachery and put Him to death.

Mar 14:2 And they said, "Not at the festival, lest there shall be an uproar of the people."

Mar 14:3 And while He was in Bëyth Anyah in the house of Shim'on the leper, and sitting at the table, a woman came having an alabaster flask of perfume, genuine nard, very costly. And breaking the flask she poured it on His head.

Mar 14:4 But there were some who were much displeased among themselves, and said, "Why was this perfume wasted?"

Mar 14:5 "For it could have been sold for more than three hundred pieces of silver and given to the poor." And they were scolding her.

Mar 14:6 But **Yēshua (ישוע)** said, "Leave her alone. Why do you trouble her? She has done a good work for Me.

Mar 14:7 "For you have the poor with you always, and you are able do good to them, whenever you wish. But you do not always have Me.

Mar 14:8 "What she had, she used. She took it beforehand to anoint My body for the burial.

Mar 14:9 "Truly, I say to you, wherever this Good News is proclaimed in all the world, what this woman did shall also be spoken of, to her remembrance."

Mar 14:10 And Yehuḏah from Qerioth, one of the twelve, went to the chief priests to deliver Him up to them.

Mar 14:11 And when they heard it, they were glad, and promised to give him silver. And he was seeking how to deliver Him up, conveniently.

Mar 14:12 And on the first day of Unleavened Bread, when they were slaughtering the Passover lamb, His disciples said to Him, "Where do You wish us to go and prepare, for You to eat the Passover?"

Mar 14:13 And He sent out two of His disciples and said to them, "Go into the city, and there a man bearing a jar of water shall meet you, follow him.

Mar 14:14 "And wherever he enters, say to the master of the house, 'The Teacher says, "Where is the guest room in which I am to eat the Passover with My disciples?" '

Mar 14:15 "And he shall show you a large upper room, furnished, ready. Prepare for us there."

Mar 14:16 And His disciples went out and came into the city, and found it as He said to them, and they prepared the Passover.

Mar 14:17 And evening having come, He came with the twelve.

Mar 14:18 And as they sat and ate, **Yēshua (ישוע)** said, "Truly, I say to you, one of you who is eating with Me shall deliver Me up."

Mar 14:19 And they began to be grieved, and to say to Him one by one, "Is it I?" And another, "Is it I?"

Mar 14:20 And He answering, said to them, "It is one of the twelve, he who is dipping with Me in the dish.

Mar 14:21 "The Son of Hā'ā-dām (האדם) is indeed going, as it has been written of Him, but woe to that man by whom the Son of Hā'ā-dām (האדם) is delivered up! It would have been good for that man if he had not been born."

Mar 14:22 And as they were eating, **Yēshua (ישוע)** took bread, having blessed, broke it, gave it to them and said, "Take, eat, this is My body."

Mar 14:23 And taking the cup, giving thanks, He gave it to them, and they all drank from it.

Mar 14:24 And He said to them, "This is My blood, that of the renewed covenant, which is shed for many.

Mar 14:25 “Truly, I say to you, I shall certainly no more drink of the fruit of the vine till that day when I drink it anew in the reign of **Elohim (אלהים)**.”

Mar 14:26 And having sung a song, they went out to the Mount of Olives.

Mar 14:27 And **Yēshua (ישוע)** said to them, “All of you shall stumble in Me this night, for it has been written, ‘I shall strike the shepherd, and the sheep shall be scattered.’

Mar 14:28 “But after I am raised, I shall go before you to Galil.”

Mar 14:29 And Kēpha said to Him, “Even if all shall stumble, yet not I.”

Mar 14:30 And **Yēshua (ישוע)** said to him, “Truly, I say to you that today, this night, before the cock shall crow twice, you shall deny Me three times.”

Mar 14:31 But he spoke more strongly, “If I have to die with You, I shall not deny You!” And they all said the same.

Mar 14:32 And they came to a place called Gethsemane. And He said to His disciples, “Sit here while I pray.”

Mar 14:33 And He took with Him Kēpha, and Ya'aqob, and Yoḥanan, and He began to be greatly amazed, and to be deeply distressed.

Mar 14:34 And He said to them, “My being is exceedingly grieved, even to death. Stay here and watch.”

Mar 14:35 And He went on a little, and fell on the ground, and was praying that if it were possible, the hour might pass from Him.

Mar 14:36 And He said, “Abba, **Father [Abba אבא]**, all is possible for You. Make this cup pass from Me. Yet not what I desire, but what You desire.”

Mar 14:37 And He came and found them sleeping, and said to Kēpha, “Shim'on, are you sleeping? You were not able to watch one hour!

Mar 14:38 “Watch and pray, lest you enter into trial. The spirit indeed is eager, but the flesh is weak.”

Mar 14:39 And again He went away and prayed, and spoke the same words.

Mar 14:40 And having returned, He found them asleep again, for their eyes were heavy. And they did not know what to answer Him.

Mar 14:41 And He came the third time and said to them, “Are you still sleeping and resting? It is enough! The hour has come. See, the Son of Hā'ā-dām (האדם) is being delivered up into the hands of the sinners.

Mar 14:42 “Rise up, let us go. See, he who is delivering Me up has drawn near.”

Mar 14:43 And immediately, while He was still speaking, Yehuḏah, one of the twelve, with a large crowd with swords and clubs, came from the chief priests and the scribes and the elders.

Mar 14:44 And the one who was delivering Him up had given them a signal, saying, “Whomever I kiss, it is He – seize Him and lead Him away safely.”

Mar 14:45 And coming, going straight up to Him, he said to Him, “Rabbi, Rabbi!” and kissed Him.

Mar 14:46 And they laid their hands on Him and seized Him.

Mar 14:47 And one of those standing by drew his sword and struck the servant of the high priest, and cut off his ear.

Mar 14:48 And **Yēshua (ישוע)** answering, said to them, “Have you come out as against a robber, with swords and clubs, to take Me?

Mar 14:49 “Daily I was with you in the Holy Place teaching, and you did not seize Me. But let the Scriptures be filled.”

Mar 14:50 And they all left Him and fled.

Mar 14:51 And a certain young man was following Him, having a linen cloth thrown around his naked body. And when they seized him,

Mar 14:52 he left the linen cloth and fled from them naked.

Mar 14:53 And they led **Yēshua (ישוע)** away to the high priest. And all the chief priests, and the elders, and the scribes came together to Him.

Mar 14:54 And Kēpha followed Him at a distance, even into the courtyard of the high priest. And he

was sitting with the officers and warming himself at the fire.

Mar 14:55 And the chief priests and all the council were seeking witness against **Yēshua (ישוע)** to put Him to death, and they were finding none.

Mar 14:56 For many bore false witness against Him, but their evidences did not agree.

Mar 14:57 And some rose up and bore false witness against Him, saying,

Mar 14:58 "We heard Him saying, 'I shall destroy this Dwelling Place that is made with hands, and within three days I shall build another made without hands.' "

Mar 14:59 And not even then did their witness agree.

Mar 14:60 Then the high priest stood up in the centre and asked **Yēshua (ישוע)**, saying, "Have You no answer to make? What do these witness against You?"

Mar 14:61 But He remained silent and gave no answer. Again the high priest asked Him, saying to Him, "Are You the **Messiah (Mesiach משיח)**, the Son of the Blessed?"

Mar 14:62 And **Yēshua (ישוע)** said, "I am, and you shall see the Son of Hā'ā-dām (האדם) sitting at the right hand of the Power, and coming with the clouds of the heaven."

Mar 14:63 And tearing his garments, the high priest said, "What further need do we have of witnesses?"

Mar 14:64 "You have heard the blasphemy! What do you think?" And they all condemned Him to be liable to death.

Mar 14:65 And some began to spit on Him, and to blindfold Him, and to beat Him, and to say to Him, "Prophecy!" And the officers struck Him with the palms of their hands.

Mar 14:66 And as Kēpha was below in the courtyard, one of the servant girls of the high priest came,

Mar 14:67 and seeing Kēpha warming himself, she looked at him and said, "And you were with **Yēshua (ישוע)** of Natsareth."

Mar 14:68 But he denied it, saying, "I do not know nor understand what you are saying." And he went out onto the porch, and a cock crowed.

Mar 14:69 And the servant girl saw him again, and began to say to those who stood by, "This is one of them."

Mar 14:70 And again he was denying it. And after a little while those who stood by again said to Kēpha, "Truly you are one of them, for you are a Galilean too, and your speech is alike."

Mar 14:71 And he began to curse and swear, "I do not know this Man of whom you speak!"

Mar 14:72 And a second time the cock crowed. And Kēpha remembered the word that **Yēshua (ישוע)** had said to him, "Before the cock crows twice, you shall deny Me three times." And thinking on it, he wept.

Mar 15:1 And immediately, in the morning, the chief priests had a council meeting with the elders and scribes and all the council. Having bound **Yēshua (ישוע)**, they led Him away, and delivered Him to Pilate.

Mar 15:2 And Pilate asked Him, "Are You the King of the Yehuḏim (Jews)?" And He answering, said to him, "You say it."

Mar 15:3 And the chief priests accused Him of much, but He made no answer.

Mar 15:4 And Pilate again asked Him, saying, "Have You no answer? See how much they witness against You!"

Mar 15:5 But **Yēshua (ישוע)** still gave no answer, so that Pilate marvelled.

Mar 15:6 And at a festival he released to them one prisoner, whomever they were asking.

Mar 15:7 And there was one called Barabba, chained with his fellow rebels, who had committed murder in the uprising.

Mar 15:8 And the crowd, crying aloud, began to ask, as he had always done for them.

Mar 15:9 But Pilate answered them, saying, "Do you wish me to release for you the King of the Yehuḏim (Jews)?"

Mar 15:10 For he knew that the chief priests had handed Him over because of envy.

Mar 15:11 And the chief priests stirred up the crowd, that he should rather release Barabba to them.

Mar 15:12 And Pilate answered and again said to them, "What then do you wish me to do to Him whom you call the King of the Yehudim (Jews)?"

Mar 15:13 And again they cried out, "Impale Him!"

Mar 15:14 And Pilate said to them, "Why, what evil has He done?" And they vehemently cried out, "Impale Him!"

Mar 15:15 And Pilate, wishing to satisfy the crowd, released Barabba to them, and having whipped Him, he delivered **Yēshua (ישוע)** over to be impaled.

Mar 15:16 And the soldiers led Him away into the court, which is the palace, and they called together the entire company of soldiers,

Mar 15:17 and decked Him with purple. And they plaited a crown of thorns, put it on Him,

Mar 15:18 and they began to call out to Him, "Greetings, King of the Yehudim (Jews)!"

Mar 15:19 And they kept beating Him on the head with a reed and were spitting on Him. And bending the knee, they were bowing down to Him.

Mar 15:20 And when they had mocked Him, they took the purple off Him, and put His own garments on Him, and led Him out to impale Him.

Mar 15:21 And they compelled a passer-by, Shim'on, a Cyrenian, coming from a field, the father of Alexander and Rufus, to bear His stake.

Mar 15:22 And they brought Him to the place Golgotha, which is translated, Place of a Skull.

Mar 15:23 And they were giving Him wine mixed with myrrh to drink, but He did not take it.

Mar 15:24 And when they impaled Him, they divided His garments, casting lots for them, what each one should take.

Mar 15:25 And it was the third hour, and they impaled Him.

Mar 15:26 And the inscription of His accusation was written above: THE SOVEREIGN OF THE YEHUDIM (JEWS).

Mar 15:27 And with Him they impaled two robbers, one on His right and the other on His left.

Mar 15:28 And the Scripture was filled which says, "And He was reckoned with the lawless."

Mar 15:29 And those passing by were blaspheming Him, shaking their heads and saying, "Ah! You who destroy the Dwelling Place and build it in three days,

Mar 15:30 save Yourself, and come down from the stake!"

Mar 15:31 And likewise the chief priests and the scribes, mocking to one another said, "He saved others, He is unable to save Himself.

Mar 15:32 "The **Messiah (Mesiach משיח)**? The King of Yisra'el? Come down now from the stake, so that we see and believe." And those who were impaled with Him were reproaching Him.

Mar 15:33 And when the sixth hour came, darkness came over all the land until the ninth hour.

Mar 15:34 And at the ninth hour **Yēshua (ישוע)** cried out with a loud voice, saying, "Ēli, Ēli, lamah shebaqtani?" which is translated, "My Ēl, My Ēl, why have You forsaken Me?"

Mar 15:35 And some of those standing by, when they heard it, said, "See, He is calling for Ēliyahu!"

Mar 15:36 And someone ran and filled a sponge with sour wine, and put it on a reed, and offered it to Him to drink, saying, "Leave Him, let us see if Ēliyahu does come to take Him down."

Mar 15:37 And **Yēshua (ישוע)** cried out with a loud voice, and breathed His last.

Mar 15:38 And the veil of the Dwelling Place was torn in two from top to bottom.

Mar 15:39 And when the captain, who was standing opposite Him, saw that He cried out like this and breathed His last, he said, "Truly this Man was the Son of **Elohim (אלהים)**!"

Mar 15:40 And there were also women watching from a distance, among whom was also Miryam

from Maḡdala, and Miryam the mother of Ya'aqob the Less and of Yosēph, and Shelomah,
Mar 15:41 who also followed Him and attended Him when He was in Galil, and many other women who came up with Him to Yerushalayim.
Mar 15:42 And when evening had come, because it was the Preparation Day, that is, the day before the Sabbath,
Mar 15:43 Yosēph of Ramathayim, a prominent council member, who was himself waiting for the reign of Elohīm (אֱלֹהִים), came, boldly went in to Pilate and asked for the body of Yēshua (יֵשׁוּעַ).
Mar 15:44 But Pilate wondered whether He was already dead, so summoning the captain, he asked him if He was already dead.
Mar 15:45 And when he learned this from the captain, he gave the body to Yosēph.
Mar 15:46 And he, having bought fine linen, took Him down, and wrapped Him in the linen. And he laid Him in a tomb which had been hewn out of the rock, and rolled a stone against the entrance of the tomb.
Mar 15:47 And Miryam from Maḡdala, and Miryam the mother of Yosēph, saw where He was laid.
Mar 16:1 And when the Sabbath was past, Miryam from Maḡdala, and Miryam the mother of Ya'aqob, and Shelomah bought spices, to go and anoint Him.
Mar 16:2 And very early on the first day of the week, they came to the tomb when the sun had risen.
Mar 16:3 And they said among themselves, "Who shall roll away the stone from the entrance of the tomb for us?"
Mar 16:4 And looking up, they saw that the stone had been rolled away, for it was extremely large.
Mar 16:5 And having entered into the tomb, they saw a young man sitting on the right, wearing a white robe, and they were greatly astonished.
Mar 16:6 And he said to them, "Do not be much astonished. You seek Yēshua (יֵשׁוּעַ) of Natsareth, who was impaled. He was raised – He is not here! See the place where they laid Him.

Mar 16:7 "And go, say to His disciples, and Kēpha, that He is going before you into Galil. You shall see Him there as He said to you."
Mar 16:8 And they went out and fled from the tomb, and were trembling and bewildered. And they spoke to no one, for they were afraid.
Mar 16:9 And having risen early on the first day of the week, He appeared first to Miryam from Maḡdala, from whom He had cast out seven demons.
Mar 16:10 She went and reported to those who had been with Him, mourning and weeping.
Mar 16:11 And when they heard that He was alive and had been seen by her, they did not believe.
Mar 16:12 And after this He appeared in another form to two of them as they walked and went into a field.
Mar 16:13 And they went and reported it to the rest, but they did not believe them either.
Mar 16:14 Later He appeared to the eleven as they sat at the table. And He reproached their unbelief and hardness of heart, because they did not believe those who had seen Him after He was raised.
Mar 16:15 And He said to them, "Go into all the world and proclaim the Good News to every creature.
Mar 16:16 "He who has believed and has been immersed, shall be saved, but he who has not believed shall be condemned.
Mar 16:17 "And these signs shall accompany the ones who believe: In My Name they shall cast out demons, they shall speak with renewed tongues,
Mar 16:18 they shall take up snakes, and if they drink any deadly drink it shall by no means hurt them, they shall lay hands on the sick and they shall get well."
Mar 16:19 Then indeed, after the Master had spoken to them, He was received up into the heaven, and sat down at the right hand of Elohīm (אֱלֹהִים).

Mar 16:20 And they went out and proclaimed it everywhere, while the Master worked with them, and confirmed the word through the accompanying signs. Amën.

Luqas Outline

1. The Beginning of Yeshua' Ministry (1:1 - 4:13)
 - a. Dedication to Theophilus (1:1 - 4)
 - b. The Births of Yoḥanan the Baptist and Yeshua (1:5 - 2:40)
 - i. Gabriel Foretells Yoḥanan's Birth (1:5 - 25)
 - ii. Gabriel Foretells Yeshua' Birth (1:26 - 38)
 - iii. Mary Visits Elizabeth (1:39 - 45)
 - iv. Mary's Song (1:46 - 56)
 - v. The Birth of Yoḥanan the Baptist (1:57 - 66)
 - vi. Zechariah's Song (1:67 - 80)
 - vii. The Birth of Yeshua (2:1 - 40)
 1. The Child Born in Bethlehem (2:1 - 7)
 2. The Shepherds and the Angels (2:8 - 20)
 3. Yeshua Presented at the Temple (2:21 - 24)
 4. The Prophecy of Simeon (2:25 - 35)
 5. The Prophecy of Anna (2:36 - 38)
 6. The Return to Nazareth (2:39 - 40)
 - c. The Boy Yeshua at the Temple (2:41 - 52)
 - d. The Baptism of Yeshua (3:1 - 38)
 - i. The Mission of Yoḥanan the Baptist (3:1 - 20)
 - ii. The Baptism (3:21 - 22)
 - iii. The Genealogy of Yeshua (3:23 - 38)
 - e. The Temptation of Yeshua (4:1 - 13)
 2. Yeshua' Ministry in Galilee (4:14 - 9:50)
 - a. Early Ministry (4:14 - 6:16)
 - i. Yeshua Begins His Ministry (4:14 - 15)
 - ii. The Rejection at Nazareth (4:16 - 30)
 - iii. Miracles at Capernaum (4:31 - 44)
 1. Yeshua Expels an Unclean Spirit (4:31 - 37)

2. Yeshua Heals at Kēpha 's House (4:38 - 41)
3. Yeshua Preaches in Judea (4:42 - 44)
- iv. Yeshua Calls His Disciples (5:1 - 6:16)
 1. The First Disciples (5:1 - 11)
 2. The Leper's Prayer (5:12 - 16)
 3. Yeshua Heals a Paralytic (5:17 - 26)
 4. Yeshua Calls Levi (5:27 - 32)
 5. Questions about Fasting (5:33 - 35)
 6. The Patches and the Wineskins (5:36 - 39)
 7. Yēhōvâh of the Sabbath (6:1 - 11)
 - a. The Son of Man is Lord of the Sabbath (6:1 - 5)
 - b. Yeshua Heals on the Sabbath (6:6 - 11)
 8. The Twelve Apostles (6:12 - 16)
 - b. Later Ministry (6:17 - 9:50)
 - i. The Sermon on the Plain (6:17 - 49)
 1. Yeshua Heals the Multitudes (6:17 - 19)
 2. The Beatitudes (6:20 - 23)
 3. Woes to the Satisfied (6:24 - 26)
 4. The Laws of the Kingdom (6:27 - 36)
 5. Justice in the Kingdom (6:37 - 49)
 - a. Judging Others (6:37 - 42)
 - b. A Tree and Its Fruit (6:43 - 45)
 - c. The House on the Rock (6:46 - 49)
 - ii. Miracles in Capernaum and Nain (7:1 - 17)
 1. The Faith of the Centurion (7:1 - 10)
 2. Yeshua Raises a Widow's Son (7:11 - 17)
 - iii. Yoḥanan the Baptist in Prison (7:18 - 35)
 1. Yoḥanan's Inquiry (7:18 - 23)
 2. Yeshua Testifies about Yoḥanan (7:24 - 35)
 - iv. A Sinful Woman Anoints Yeshua (7:36 - 50)
 - v. Women Minister to Yeshua (8:1 - 3)
 - vi. Parables of the Kingdom (8:4 - 21)
 1. The Parable of the Sower (8:4 - 15)
 2. The Lesson of the Lamp (8:16 - 18)
 3. Yeshua' Mother and Brothers (8:19 - 21)
 - vii. The Authority of Yeshua (8:22 - 39)
 1. Yeshua calms the Storm (8:22 - 25)
 2. The Demons and the Pigs (8:26 - 39)

viii. The Healing Touch of Yeshua (8:40 - 56)

1. Jairus' Daughter is Near Death (8:40 - 42)
2. The Woman Suffering from Bleeding (8:43 - 48)
3. Jairus' Daughter Raised from the Dead (8:49 - 56)

ix. The Ministry of the Twelve (9:1 - 6)

x. Herod Tries to See Yeshua (9:7 - 9)

xi. The Feeding of the Five Thousand (9:10 - 17)

xii. Kēpha's Confession of Christ (9:18 - 20)

xiii. Christ's Passion Foretold (9:21 - 22)

xiv. Take Up Your Cross (9:23 - 27)

xv. The Transfiguration (9:28 - 36)

xvi. The Boy with an Evil Spirit (9:37 - 42)

xvii. The Second Prediction of the Passion (9:43 - 45)

xviii. The Greatest in the Kingdom (9:46 - 50)

3. The Way to Jerusalem (9:51 - 19:27)

a. The First Section of the Journey (9:51 - 13:21)

i. The Samaritans (9:51 - 10:42)

1. The Samaritans Reject Yeshua (9:51 - 56)

2. The Cost of Discipleship (9:57 - 62)

3. Preparing the Way of Y'hôvâh (10:1 - 24)

a. Yeshua Sends the Seventy-Two (10:1 - 12)

b. Woe to the Unrepentant (10:13 - 16)

c. The Joyful Return (10:17 - 20)

d. Yeshua' Prayer of Thanksgiving (10:21 - 24)

4. The Parable of the Good Samaritan (10:25 - 37)

5. Martha and Mary (10:38 - 42)

ii. Yeshua Teaches (11:1 - 13:21)

1. Y'hôvâh's Prayer (11:1 - 4)

2. Ask, Seek, Knock (11:5 - 13)

3. Opposition to Yeshua (11:14 - 54)

a. A House Divided (11:14 - 23)

b. An Unclean Spirit Returns (11:24 - 26)

c. True Blessedness (11:27 - 28)

d. The Sign of Yonah (11:29 - 32)

e. The Lamp of the Body (11:33 - 36)

f. Woe to Pharisees and Experts in the Law (11:37 - 54)

4. Warnings against Worldly Living (12:1 - 13:9)

a. The Leaven of the Pharisees (12:1 - 3)

b. Fear God Alone (12:4 - 7)

c. Confessing Christ (12:8 - 12)

d. The Parable of the Rich Fool (12:13 - 21)

e. Do Not Worry (12:22 - 34)

f. Readiness at Any Hour (12:35 - 48)

i. The Parable of the Watchful Servant (12:35 - 38)

ii. The Parable of the Thief in the Night (12:39 - 40)

iii. The Parable of the Wise Managers (12:41 - 48)

g. Not Peace but Division (12:49 - 53)

h. Interpreting the Present Time (12:54 - 56)

i. Reconciling with an Adversary (12:57 - 59)

j. A Call to Repentance (13:1 - 5)

k. The Parable of the Barren Fig Tree (13:6 - 9)

5. The Kingdom of God Is Like... (13:10 - 21)

a. Yeshua Heals a Woman on the Sabbath (13:10 - 17)

b. The Parable of the Mustard Seed (13:18 - 19)

c. The Parable of the Leaven (13:20 - 21)

b. The Second Section of the Journey (13:22 - 17:10)

i. Living in the Kingdom of God (13:22 - 14:35)

1. The Narrow Door (13:22 - 30)

2. Lament over Jerusalem (13:31 - 35)

3. Yeshua Heals a Man with Dropsy (14:1 - 6)

4. The Parable of the Guests (14:7 - 14)

5. The Parable of the Banquet (14:15 - 24)

6. The Cost of Discipleship (14:25 - 33)

7. Good Salt (14:34 - 35)

ii. "This Man Eats with Sinners" (15:1 - 16:13)

1. The Parable of the Lost Sheep (15:1 - 7)

2. The Parable of the Lost Coin (15:8 - 10)

- 3. The Parable of the Prodigal Son (15:11 - 32)
- 4. The Parable of the Shrewd Manager (16:1 - 13)
- iii. Lovers of Money (16:14 - 17:10)
 - 1. The Law and the Prophets (16:14 - 18)
 - 2. The Rich Man and Lazarus (16:19 - 31)
 - 3. Temptations and Trespasses (17:1 - 4)
 - 4. The Power of Faith (17:5 - 10)
- c. The Third Section of the Journey (17:11 - 19:27)
 - i. The Coming of the Kingdom (17:11 - 18:8)
 - 1. The Ten Lepers (17:11 - 19)
 - 2. The Coming of the Kingdom (17:20 - 37)
 - 3. The Persistent Widow (18:1 - 8)
 - ii. Entrance into the Kingdom (18:9 - 19:27)
 - 1. The Pharisee and the Tax Collector (18:9 - 14)
 - 2. Yeshua Blesses the Children (18:15 - 17)
 - 3. The Rich Young Ruler (18:18 - 30)
 - 4. The Third Prediction of the Passion (18:31 - 34)
 - 5. Yeshua Heals a Blind Beggar (18:35 - 43)
 - 6. Yeshua and Zacchaeus (19:1 - 10)
 - 7. The Parable of the Ten Minas (19:11 - 27)
- 4. Yeshua' Ministry in Jerusalem (19:28 - 23:56)
 - a. Yeshua Arrives in Jerusalem (19:28 - 48)
 - i. The Triumphal Entry (19:28 - 40)
 - ii. Yeshua Weeps over Jerusalem (19:41 - 44)
 - iii. Yeshua Cleanses the Temple (19:45 - 48)
 - b. Yeshua Examined for Blemish (20:1 - 21:4)
 - i. The Chief Priests and Scribes Question Yeshua (20:1 - 18)
 - 1. Yeshua' Authority Challenged (20:1 - 8)
 - 2. The Parable of the Wicked Tenants (20:9 - 18)
 - ii. Spies Question Paying Taxes to Caesar (20:19 - 26)
 - iii. The Sadducees Question the Resurrection (20:27 - 40)
 - iv. Yeshua Questions the Crowd (20:41 - 21:4)
 - 1. Whose Son Is the Christ? (20:41 - 44)
 - 2. Beware the Scribes (20:45 - 47)
 - 3. The Poor Widow's Offering (21:1 - 4)

- c. Temple Destruction Foretold (21:5 - 38)
 - i. Let No Man Deceive You (21:5 - 9)
 - ii. Witnessing to All Nations (21:10 - 19)
 - iii. The Destruction of Jerusalem (21:20 - 24)
 - iv. The Return of the Son of Man (21:25 - 28)
 - v. The Lesson of the Fig Tree (21:29 - 33)
 - vi. Be Watchful for the Day (21:34 - 38)
- d. Passover Approaching (22:1 - 13)
 - i. The Plot to Kill Yeshua (22:1 - 6)
 - ii. Preparing the Passover (22:7 - 13)
- e. The Last Supper (22:14 - 22:38)
 - i. The Bread and the Cup (22:14 - 23)
 - ii. Who Is the Greatest? (22:24 - 30)
 - iii. Yeshua Predicts Kēpha's Denial (22:31 - 38)
- f. On the Mount of Olives (22:39 - 53)
 - i. Yeshua Prays (22:39 - 46)
 - ii. The Betrayal of Yeshua (22:47 - 53)
- g. One Long Night (22:54 - 23:25)
 - i. Kēpha Denies Yeshua (22:54 - 62)
 - ii. The Soldiers Mock Yeshua (22:63 - 65)
 - iii. Yeshua before the Sanhedrin (22:66 - 71)
 - iv. Yeshua before Pilate (23:1 - 5)
 - v. Yeshua before Herod (23:6 - 12)
 - vi. The Crowd Chooses Barabbas (23:13 - 25)
- h. The Crucifixion (23:26 - 49)
 - i. The Burial of Yeshua (23:50 - 56)
- 5. The Resurrection of Yeshua (24:1 - 53)
 - a. The Empty Tomb (24:1 - 12)
 - b. The Road to Emmaus (24:13 - 35)
 - c. Yeshua Appears to the Disciples (24:36 - 49)
 - d. The Ascension (24:50 - 53)

Luqas/Luke

Luk 1:1 Since many have indeed taken in hand to set in order an account of the matters completely confirmed among us,

Luk 1:2 as those who from the beginning were eyewitnesses and servants of the word delivered them to us,
Luk 1:3 it seemed good to me as well, having followed up all these matters exactly from the beginning, to write to you an orderly account, most excellent Theophilos,
Luk 1:4 that you might know the certainty of the words which you were taught.
Luk 1:5 There was in the days of Herodes, the King of Yehudah, a certain priest named Zeḱaryah, of the division of Aḇiyah. And his wife was of the daughters of Aharon, and her name was Elisheḃa.
Luk 1:6 And they were both righteous before Elohîm (אֱלֹהִים), blamelessly walking in all the commands and righteousnesses of YēHôVâH (יְהוָה).
Luk 1:7 And they had no child, because Elisheḃa was barren, and both were advanced in years.
Luk 1:8 And it came to be, that while he was serving as priest before Elohîm (אֱלֹהִים) in the order of his division,
Luk 1:9 according to the institute of the priesthood, he was chosen by lot to burn incense when he went into the Dwelling Place of YēHôVâH (יְהוָה).
Luk 1:10 And the entire crowd of people was praying outside at the hour of incense.
Luk 1:11 And a messenger of YēHôVâH (יְהוָה) appeared to him, standing on the right side of the altar of incense.
Luk 1:12 And when Zeḱaryah saw him, he was troubled, and fear fell upon him.
Luk 1:13 But the messenger said to him, "Do not be afraid, Zeḱaryah, for your prayer is heard. And your wife Elisheḃa shall bear you a son, and you shall call his name Yoḥanan.
Luk 1:14 "And you shall have joy and gladness, and many shall rejoice at his birth.
Luk 1:15 "For he shall be great before YēHôVâH (יְהוָה), and shall drink no wine and strong drink at all. And he shall be filled with the Holy Spirit (Ruach HaKodesh רֹחַ הַקֹּדֶשׁ), even from his mother's womb.

Luk 1:16 "And he shall turn many of the children of Yisra'el to YēHôVâH (יְהוָה) their Elohîm (אֱלֹהִים).
Luk 1:17 "And he shall go before Him in the Spirit [Ruach רֹחַ] and power of Ēliyahu, 'to turn the hearts of the fathers to the children,' and the disobedient to the insight of the righteous, to make ready a people prepared for YēHôVâH (יְהוָה)."
Luk 1:18 And Zeḱaryah said to the messenger, "By what shall I know this? For I am old, and my wife advanced in years."
Luk 1:19 And the messenger answering, said to him, "I am Gaḇri'el, who stands in the presence of Elohîm (אֱלֹהִים), and was sent to speak to you and announce to you this good news.
Luk 1:20 "But see, you shall be silent and unable to speak until the day this takes place, because you did not believe my words which shall be filled in their appointed time."
Luk 1:21 And the people waited for Zeḱaryah, and marvelled at his delay in the Dwelling Place.
Luk 1:22 And when he came out, he was unable to speak to them. And they recognised that he had seen a vision in the Dwelling Place, for he was beckoning to them and remained dumb.
Luk 1:23 And it came to be, as soon as the days of his service were completed, he went away to his house.
Luk 1:24 And after those days his wife Elisheḃa conceived. And she hid herself five months, saying,
Luk 1:25 "YēHôVâH (יְהוָה) has done this for me, in the days when He looked upon me, to take away my reproach among men."
Luk 1:26 And in the sixth month the messenger Gaḇri'el was sent by Elohîm (אֱלֹהִים) to a city of Galil named Natsareth,
Luk 1:27 to a maiden engaged to a man whose name was Yosëph, of the house of Dawid. And the maiden's name was Miryam.
Luk 1:28 And the messenger, coming to her, said, "Greetings, favoured one, the Master is with you. Blessed are you among women!"

Luk 1:29 But she was greatly disturbed at his word, and wondered what kind of greeting this was.

Luk 1:30 And the messenger said to her, "Do not be afraid, Miryam, for you have found favour with Elohim (אֱלֹהִים).

Luk 1:31 "And see, you shall conceive in your womb, and shall give birth to a Son, and call His Name Yēshua (יֵשׁוּעַ).

Luk 1:32 "He shall be great, and shall be called the Son of the Most High. And YēHôVâH (יְהוָה) Elohim (אֱלֹהִים) shall give Him the throne of His father Dawid.

Luk 1:33 "And He shall reign over the house of Ya'aqob forever, and there shall be no end to His reign."

Luk 1:34 And Miryam said to the messenger, "How shall this be, since I do not know a man?"

Luk 1:35 And the messenger answering, said to her, "The Holy Spirit (Ruach HaKodesh רוח הקדש) shall come upon you, and the power of the Most High shall overshadow you. And for that reason the Holy One born of you shall be called: Son of Elohim (אֱלֹהִים).

Luk 1:36 "And see, Elisheba your relative, she has also conceived a son in her old age. And this is now the sixth month to her who was called barren, Luk 1:37 because with Elohim (אֱלֹהִים) no matter shall be impossible."

Luk 1:38 And Miryam said, "See the female servant of YēHôVâH (יְהוָה)! Let it be to me according to your word." And the messenger went away from her.

Luk 1:39 And Miryam arose in those days and went into the hill country with haste, to a city of Yehudah,

Luk 1:40 and entered into the house of Zeḡaryah and greeted Elisheba.

Luk 1:41 And it came to be, when Elisheba heard the greeting of Miryam, that the baby leaped in her womb. And Elisheba was filled with the Holy Spirit (Ruach HaKodesh רוח הקדש),

Luk 1:42 and called out with a loud voice and said, "Blessed are you among women, and blessed is the fruit of your womb!

Luk 1:43 "And who am I, that the mother of my Master should come to me?

Luk 1:44 "For look, when the sound of your greeting came to my ears, the baby in my womb leaped for joy.

Luk 1:45 "Blessed is she who believed, for that which YēHôVâH (יְהוָה) has said to her shall be accomplished!"

Luk 1:46 And Miryam said, "My being makes YēHôVâH (יְהוָה) great, Luk 1:47 and my Spirit [Ruach רוח] has rejoiced in Elohim (אֱלֹהִים) my Saviour.

Luk 1:48 "Because He looked on the humiliation of His female servant. For look, from now on all generations shall call me blessed.

Luk 1:49 "For He who is mighty has done wonders for me, and Holy is His Name.

Luk 1:50 "And His compassion is from generation to generation, to those who fear Him.

Luk 1:51 "He did mightily with His arm, He scattered the proud in the thought of their hearts.

Luk 1:52 "He brought down rulers from their thrones, and exalted the lowly.

Luk 1:53 "He has filled the hungry with good items, and the rich He has sent away empty.

Luk 1:54 "He sustained Yisra'el, His servant, in remembrance of His compassion,

Luk 1:55 as He spoke to our fathers, to 'Ab-rā-hām (אַבְרָהָם) and to his seed, forever."

Luk 1:56 And Miryam stayed with her about three months, and returned to her home.

Luk 1:57 And the time was filled for Elisheba to give birth, and she bore a son.

Luk 1:58 And her neighbours and relatives heard how YēHôVâH (יְהוָה) had shown great compassion to her, and they rejoiced with her.

Luk 1:59 And it came to be, on the eighth day, that they came to circumcise the child. And they were calling him by the name of his father, Zeḡaryah.

Luk 1:60 And his mother answering, said, "Not so, but he shall be called Yoḥanan."

Luk 1:61 And they said to her, "There is no one among your relatives who is called by this name."

Luk 1:62 Then they motioned to his father, what he would like him to be called.

Luk 1:63 And having asked for a writing tablet, he wrote, saying, "Yoḥanan is his name." And they all marvelled.

Luk 1:64 And at once his mouth was opened and his tongue loosed, and he was speaking, praising Elohim (אֱלֹהִים).

Luk 1:65 And fear came on all those dwelling around them, and all these matters were spoken of in all the hill country of Yehudah.

Luk 1:66 And all who heard them kept them in their hearts, saying, "What then shall this child be?" And the hand of YēHôVâH (יְהוָה) was with him.

Luk 1:67 And Zekaryah, his father, was filled with the Holy Spirit (Ruach HaKodesh רֹּחַ הַקֹּדֶשׁ), and prophesied, saying,

Luk 1:68 "Blessed be YēHôVâH (יְהוָה) Elohim (אֱלֹהִים) of Yisra'el, for He did look upon and worked redemption for His people,

Luk 1:69 and has raised up a horn of deliverance for us in the house of His servant Dawid,

Luk 1:70 as He spoke by the mouth of His Holy prophets, from of old –

Luk 1:71 deliverance from our enemies and from the hand of all those hating us,

Luk 1:72 to show compassion toward our fathers and to remember His set- apart covenant,

Luk 1:73 an oath which He swore to our father 'Ab-rā-hām (אַבְרָהָם):

Luk 1:74 to give to us, being delivered from the hand of our enemies, to serve Him without fear,

Luk 1:75 in Holyness and righteousness before Him all the days of our life.

Luk 1:76 "And you, child, shall be called prophet of the Most High, for you shall go before the face of YēHôVâH (יְהוָה) to prepare His ways,

Luk 1:77 to give knowledge of deliverance to His people, by the forgiveness of their sins,

Luk 1:78 through the tender compassion of our Elohim (אֱלֹהִים), with which the daybreak from on high has looked upon us,

Luk 1:79 to give light to those who sit in darkness and the shadow of death, to guide our feet into the way of peace."

Luk 1:80 And the child grew and became strong in Spirit [Ruach רֹּחַ], and was in the deserts until the day of showing Himself openly to Yisra'el.

Luk 2:1 And it came to be in those days that a decree went out from Caesar Augustus for all the world to be registered.

Luk 2:2 This took place as a first registration while Quirinius was governing Syria.

Luk 2:3 And all were going to be registered, each one to his own city.

Luk 2:4 And Yosëph also went up from Galil, out of the city of Natsareth to Yehudah, to the city of Dawid, which is called Bëyth Leḥem, because he was of the house and lineage of Dawid,

Luk 2:5 to be registered with Miryam, who was engaged to him – being pregnant.

Luk 2:6 And it came to be, that while they were there, the days were filled for her to give birth.

Luk 2:7 And she gave birth to her first-born Son, and wrapped Him up, and laid Him down in a feeding trough, because there was no room for them in a lodging place.

Luk 2:8 And in the same country there were shepherds living out in the fields, keeping watch over their flock by night.

Luk 2:9 And look, a messenger of YēHôVâH (יְהוָה) stood before them, and the esteem of YēHôVâH (יְהוָה) shone around them, and they were greatly afraid.

Luk 2:10 And the messenger said to them, "Do not be afraid, for look, I bring you good news of great joy which shall be to all people.

Luk 2:11 "Because there was born to you today in the city of Dawid a Saviour, who is **Messiah** (**מָשִׁיחַ**), the Master.

Luk 2:12 "And this is the sign to you: You shall find a baby wrapped up, lying in a feeding trough."

Luk 2:13 And suddenly there was with the messenger a crowd of the heavenly host praising **Elohim** (**אֱלֹהִים**) and saying,

Luk 2:14 "Esteem to **Elohim** (**אֱלֹהִים**) in the highest, and on earth peace among men with whom He is pleased!"

Luk 2:15 And it came to be, when the messengers had gone away from them into the heaven, that the shepherds said to each other, "Indeed, let us go to Bëyth Leḥem and see this matter that has taken place, which the Master has made known to us."

Luk 2:16 And they came in haste and found Miryam and Yosëph, and the baby lying in a feeding trough.

Luk 2:17 And having seen, they made known the matter which was spoken to them concerning the child.

Luk 2:18 And all those who heard marvelled at what the shepherds said to them.

Luk 2:19 But Miryam kept all these matters, considering them in her heart.

Luk 2:20 And the shepherds returned, boasting and praising **Elohim** (**אֱלֹהִים**) for all they had heard and seen, as it was spoken to them.

Luk 2:21 And when eight days were completed for Him to be circumcised, His Name was called **Yëshua** (**יֵשׁוּעַ**), the Name given by the messenger before He was conceived in the womb.

Luk 2:22 And when the days of her cleansing according to the Law of Mosheh were completed, they brought Him to Yerushalayim to present Him to **YëHôVâH** (**יְהוָה**) –

Luk 2:23 as it has been written in the Law of **YëHôVâH** (**יְהוָה**), "Every male who opens the womb shall be called Holy to **YëHôVâH** (**יְהוָה**)" –

Luk 2:24 and to give an offering according to what is said in the Law of **YëHôVâH** (**יְהוָה**), "A pair of turtledoves or two young pigeons."

Luk 2:25 And see, there was a man in Yerushalayim whose name was Shim'on, and this man was righteous and dedicated, looking for the comforting of Yisra'el. And the **Holy Spirit (Ruach HaKodesh רוח הקדש)** was upon him.

Luk 2:26 And it had been revealed to him by the **Holy Spirit (Ruach HaKodesh רוח הקדש)** that he would not see death before he sees the **Messiah** (**מָשִׁיחַ**) of **YëHôVâH** (**יְהוָה**).

Luk 2:27 And he came in the **Spirit [Ruach רוח]** into the Holy Place. And as the parents brought in the Child **Yëshua** (**יֵשׁוּעַ**), to do for Him according to the usual practice of the Law,

Luk 2:28 then he took Him up in his arms and blessed **Elohim** (**אֱלֹהִים**) and said, Luk 2:29 "Now let Your servant go in peace, O Master, according to Your word,

Luk 2:30 for my eyes have seen Your deliverance, Luk 2:31 which You have prepared before the face of all the peoples,

Luk 2:32 a light for the unveiling of the gentiles, and the esteem of Your people Yisra'el."

Luk 2:33 And Yosëph and His mother were marvelling at what was said about Him.

Luk 2:34 And Shim'on blessed them, and said to Miryam His mother, "See, this One is set for a fall and rising of many in Yisra'el, and for a sign spoken against –

Luk 2:35 and a sword shall pierce through your own being also – so as to reveal the thoughts of many hearts."

Luk 2:36 And there was Ḥannah, a prophetess, a daughter of Penu'el, of the tribe of Ashër. She was advanced in years, and had lived with a husband seven years from her maidenhood,

Luk 2:37 and she was a widow of about eighty-four years, who did not leave the Holy Place, but served **Elohim** (**אֱלֹהִים**) with fastings and prayers night and day.

Luk 2:38 And she, coming in at that moment, gave thanks to **YëHôVâH** (**יְהוָה**), and spoke of Him to all who were waiting for redemption in Yerushalayim.

Luk 2:39 And when they had accomplished all matters according to the Law of **YēHôVâH (יהוה)**, they returned to Galil, to their city Natsareth.
Luk 2:40 And the Child grew and became strong in **Spirit [Ruach רוח]**, being filled with wisdom. And the favour of **Elohim (אלהים)** was upon Him.
Luk 2:41 And His parents went to Yerushalayim every year at the Festival of the Passover.
Luk 2:42 And when He was twelve years old, they went up to Yerushalayim according to the practice of the festival.
Luk 2:43 When they had accomplished the days, as they returned, the Child **Yēshua (ישוע)** stayed behind in Yerushalayim. And His parents did not know it,
Luk 2:44 but thinking He was in the company, they went a day's journey, and were seeking Him among the relatives and friends.
Luk 2:45 And not having found Him, they returned to Yerushalayim, seeking Him.
Luk 2:46 And it came to be, after three days, that they found Him in the Set- apart Place, sitting in the midst of the teachers, both listening to them and asking them questions.
Luk 2:47 And all who heard Him were astonished at His understanding and answers.
Luk 2:48 And having seen Him, they were amazed. And His mother said to Him, "Son, why have You done this to us? See, Your father and I have been anxiously seeking You."
Luk 2:49 And He said to them, "Why were you seeking Me? Did you not know that I had to be in the matters of My **Father [Abba אבא]**?"
Luk 2:50 But they did not understand the word which He spoke to them.
Luk 2:51 And He went down with them and came to Natsareth, and was subject to them, but His mother kept all these matters in her heart.
Luk 2:52 And **Yēshua (ישוע)** increased in wisdom and stature, and in favour with **Elohim (אלהים)** and men.

Luk 3:1 And in the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Yehuḡah, and Herodes district ruler of Galil, and his brother Philip district ruler of Yetur and the country of Trachonitis, and Lusania district ruler of Aḡilene,
Luk 3:2 Ḥanan and Qayapha being high priests, the word of **Elohim (אלהים)** came to Yoḥanan the son of Zeḡaryah in the wilderness.
Luk 3:3 And he went into all the neighbourhood of the Yardēn, proclaiming an immersion of repentance for the forgiveness of sins,
Luk 3:4 as it has been written in the book of the words of Yeshayahu the prophet, saying, "A voice of one crying in the wilderness, 'Prepare the way of **YēHôVâH (יהוה)**, make His paths straight.
Luk 3:5 'Every valley shall be filled and every mountain and hill shall be made low, and the crooked shall become straight, and the rough become smooth ways,
Luk 3:6 and all flesh shall see the deliverance of **Elohim (אלהים)**.' "
Luk 3:7 He said therefore to the crowds that came out to be immersed by him, "Brood of adders, who warned you to flee from the wrath to come?
Luk 3:8 "Therefore bear fruit worthy of repentance, and do not begin to say to yourselves, 'We have **ʿAḇ·rā·hām (אברהם)** as our father.' For I say to you that **Elohim (אלהים)** is able to raise up children to **ʿAḇ·rā·hām (אברהם)** from these stones.
Luk 3:9 "And even now the axe is laid to the root of the trees. Therefore every tree that does not bear good fruit is cut down and thrown into the fire."
Luk 3:10 And the crowds asked him, saying, "What, then, shall we do?"
Luk 3:11 And answering He said to them, "Let him who has two undergarments share with him who has none, and let him who has food do likewise."
Luk 3:12 And tax collectors also came to be immersed, and said to him, "Teacher, what shall we do?"

Luk 3:13 And he said to them, "Collect no more than what is appointed for you."

Luk 3:14 And soldiers also asked him, saying, "And what shall we do?" And he said to them, "Do not intimidate anyone or accuse falsely, and be satisfied with your pay."

Luk 3:15 But as the people were in expectation, and all were reasoning in their hearts about Yoḥanan, whether he was the **Messiah (Mesiach משיח)** or not,

Luk 3:16 Yoḥanan answered, saying to them all, "I indeed immerse you in water, but One mightier than I is coming, whose sandal straps I am not worthy to loosen. He shall immerse you in the **Holy Spirit (Ruach HaKodesh רוח הקודש)** and fire.

Luk 3:17 "His winnowing fork is in His hand, and He shall thoroughly cleanse His threshing-floor, and gather the wheat into His storehouse, but the chaff He shall burn with unquenchable fire."

Luk 3:18 And urging with many other words, he brought the Good News to the people.

Luk 3:19 And Herodes the district ruler, being reproved by him concerning Herodias his brother Philip's wife, and for all the wicked deeds which Herodes did,

Luk 3:20 added this also to them all – he locked up Yoḥanan in prison.

Luk 3:21 And it came to be, when all the people were immersed, **Yēshua (ישוע)** also being immersed, and praying, the heaven was opened,

Luk 3:22 and the **Holy Spirit (Ruach HaKodesh רוח הקודש)** descended in bodily form like a dove upon Him, and a voice came from heaven saying, "You are My Son, the Beloved, in You I did delight."

Luk 3:23 And when **Yēshua (ישוע)** Himself began, He was about thirty years of age, being, as reckoned by law, son of Yosēph, of Ēli,

Luk 3:24 of Mattithyahu, of Lēwi, of Meleḳi, of Yanah, of Yosēph,

Luk 3:25 of Mattithyahu, of Amots, of Naḥum, of Ḥesli, of Noḡah,

Luk 3:26 of Ma'ath, of Mattithyahu, of Shim'i, of Yosēph, of Yehuḏah,

Luk 3:27 of Yoḥanan, of Rephayah, of Zerubbabel, of She'alti'el, of Neri,

Luk 3:28 of Meleḳi, of Addi, of Qosam, of Elmoḏam, of Ēr,

Luk 3:29 of Yehoshua, of Eli'ezer, of Yorim, of Mattithyahu, of Lēwi,

Luk 3:30 of Shim'on, of Yehuḏah, of Yosēph, of Yonam, of Elyaqim,

Luk 3:31 of Melea, of Menna, of Mattattah, of Nathan, of Dawid,

Luk 3:32 of Yishai, of Obēd, of Bo'az, of Salmon, of Naḥshon,

Luk 3:33 of Amminadaḅ, of Ram, of Ḥetsron, of Perets, of Yehuḏah,

Luk 3:34 of Ya'aqob, of Yiṣ-ḥāq, of 'Ab-rā-hām (אַבְרָהָם), of Teraḥ, of Naḥor,

Luk 3:35 of Seruḡ, of Re'u, of Peleḡ, of Ēber, of Shēlah,

Luk 3:36 of Qēynan, of Arpaḳshaḏ, of Shēm, of Nō-ah (נֹחַ), of Lemek,

Luk 3:37 of Methushelah, of Ḥanoḳ, of Yered, of Mahalalēl, of Qēynan,

Luk 3:38 of Enosh, of Shēth, of Hā'ā-dām (הָאָדָם), of **Elohim (אלהים)**.

Luk 4:1 And **Yēshua (ישוע)**, being filled with the **Holy Spirit (Ruach HaKodesh רוח הקודש)**, returned from the Yardēn and was led by the **Spirit [Ruach רוח]** into the wilderness,

Luk 4:2 being tried for forty days by the devil. And in those days He did not eat at all, and afterward, when they had ended, He was hungry.

Luk 4:3 And the devil said to Him, "If You are the Son of **Elohim (אלהים)**, command this stone to become bread."

Luk 4:4 But **Yēshua (ישוע)** answered him, saying, "It has been written, 'Man shall not live by bread alone, but by every word of **Elohim (אלהים)**.' "

Luk 4:5 And the devil, taking Him up on a high mountain, showed Him all the reigns of the world in a moment of time.

Luk 4:6 And the devil said to Him, "All this authority I shall give You, and their esteem, for it has been delivered to me, and I give it to whomever I wish.

Luk 4:7 "If, then, You worship before me, all shall be Yours."

Luk 4:8 And **Yēshua** (ישוע) answering him, said, "Get behind Me, Satan! For it has been written, 'You shall worship **YēHôVâH** (יהוה) your **Elohim** (אלהים), and Him only you shall serve.' "

Luk 4:9 And he brought Him to Yerushalayim, set Him on the edge of the Holy Place, and said to Him, "If You are the Son of **Elohim** (אלהים), throw Yourself down from here,

Luk 4:10 for it has been written, 'He shall command His messengers concerning You, to guard over You,'

Luk 4:11 and, 'In their hands they shall bear You up, lest You dash Your foot against a stone.' "

Luk 4:12 And **Yēshua** (ישוע) answering, said to him, "It has been said, 'You shall not try **YēHôVâH** (יהוה) your **Elohim** (אלהים).' "

Luk 4:13 And when the devil had ended every trial, he went away from Him until a convenient time.

Luk 4:14 And **Yēshua** (ישוע) returned in the power of the **Spirit [Ruach רוח]** to Galil, and news of Him went out through all the surrounding country.

Luk 4:15 And He was teaching in their congregations, being praised by all.

Luk 4:16 And He came to Natsareth, where He had been brought up. And according to His practice, He went into the congregation on the Sabbath day, and stood up to read.

Luk 4:17 And the scroll of the prophet Yeshayahu was handed to Him. And having unrolled the scroll, He found the place where it was written:

Luk 4:18 "The **Spirit [Ruach רוח]** of **YēHôVâH** (יהוה) is upon Me, because He has anointed Me to bring the Good News to the poor. He has sent Me to heal the broken-hearted, to proclaim release to the captives and recovery of sight to the blind, to send away crushed ones with a release,

Luk 4:19 to proclaim the acceptable year of **YēHôVâH** (יהוה)."

Luk 4:20 And having rolled up the scroll, He gave it back to the attendant and sat down. And the eyes of all in the congregation were fixed upon Him.

Luk 4:21 And He began to say to them, "Today this Scripture has been filled in your hearing."

Luk 4:22 And all were bearing witness to Him, and marvelled at the pleasant words that came out of His mouth. And they said, "Is this not the son of Yosëph?"

Luk 4:23 And He said to them, "No doubt, you shall say this proverb to Me, 'Physician, heal yourself! Whatever we have heard being done in Kephar Naḥum, do also here in Your country.' "

Luk 4:24 And He said, "Truly, I say to you, no prophet is accepted in his own country.

Luk 4:25 "But truly I say to you, many widows were in Yisra'el in the days of Ēliyahu, when the heaven was shut up for three years and six months, and there was a great scarcity of food in all the land, Luk 4:26 and Ēliyahu was sent to none of them, but to Tsarephath of Tsidon, to a woman, a widow.

Luk 4:27 "And many lepers were in Yisra'el in the time of Elisha the prophet, and none of them was cleansed except Na'aman the Aramean."

Luk 4:28 And all those in the congregation, when they heard this, were filled with wrath.

Luk 4:29 And rising up they drove Him out of the city, and brought Him to the brow of the hill on which their city was built, in order to throw Him down.

Luk 4:30 But He, passing through the midst of them, went away.

Luk 4:31 And He came down to Kephar Naḥum, a city of Galil, and was teaching them on the Sabbaths.

Luk 4:32 And they were astonished at His teaching, for His word was with authority.

Luk 4:33 And in the congregation was a man having a spirit of an unclean demon. And he cried out with a loud voice,

Luk 4:34 saying, "Ha! What have we to do with You, **Yēshua** (ישוע) of Natsareth? Did You come to

destroy us? I know You, who You are, the Holy One of Elohim (אֱלֹהִים)!"

Luk 4:35 And Yēshua (יֵשׁוּעַ) rebuked him, saying, "Be silenced, and come out of him!" And when the demon had thrown him in their midst, it came out of him without hurting him.

Luk 4:36 And astonishment came on all, and they spoke to each other, saying, "What is this word, that with authority and power He commands the unclean spirits, and they come out?"

Luk 4:37 And the report about Him went out into every place of the neighbourhood.

Luk 4:38 And rising up from the congregation He went into the house of Shim'on. But the mother-in-law of Shim'on was sick with a severe inflammation, and they asked Him concerning her.

Luk 4:39 And standing over her He rebuked the inflammation, and it left her, and instantly rising up she served them.

Luk 4:40 And when the sun was setting, all who had any who were sick with various diseases brought them to Him. And He laid His hands on each one of them and healed them.

Luk 4:41 And also demons were coming out of many, crying out and saying, "You are the Messiah (Mesiach מְשִׁיחַ), the Son of Elohim (אֱלֹהִים)!" And rebuking them, He did not allow them to speak, for they knew that He was the Messiah (Mesiach מְשִׁיחַ).

Luk 4:42 And when day came, He went out and proceeded to a lonely place, but the crowds were seeking Him and came to Him, and tried to keep Him from leaving them.

Luk 4:43 And He said to them, "To the other cities I also have to bring the Good News: the reign of Elohim (אֱלֹהִים), because for this I have been sent."

Luk 4:44 And He was proclaiming in the congregations of Galil.

Luk 5:1 And it came to be, while the crowd was pressing upon Him to hear the word of Elohim (אֱלֹהִים), that He stood by the Lake of Gennēsar,

Luk 5:2 and He saw two boats standing by the lake, but the fishermen had gone from them and were washing their nets.

Luk 5:3 And entering into one of the boats, which belonged to Shim'on, He asked him to pull away a little from the land. And He sat down and was teaching the crowds from the boat.

Luk 5:4 And when He ceased speaking, He said to Shim'on, "Pull out into the deep and let down your nets for a catch."

Luk 5:5 And Shim'on answering, said to Him, "Master, we have toiled all night and caught none, but at Your word I shall let down the net."

Luk 5:6 And when they did so, they caught a great number of fish, and their net was breaking,

Luk 5:7 and they motioned to their partners in the other boat to come and help them. And they came and filled both the boats, so that they were sinking.

Luk 5:8 And when Shim'on Kēpha saw it, he fell down at the knees of Yēshua (יֵשׁוּעַ), saying, "Depart from me, for I am a man, a sinner, O Master!"

Luk 5:9 For astonishment had seized him and all those with him, at the catch of fish which they took,

Luk 5:10 so too were Ya'aqob and Yoḥanan, the sons of Zaḇdai, who were partners with Shim'on.

Then Yēshua (יֵשׁוּעַ) said to Shim'on, "Do not fear, from now on you shall catch men."

Luk 5:11 And having brought the boats to land, they left all and followed Him.

Luk 5:12 And it came to be when He was in a certain city, that see, a man covered with leprosy saw Yēshua (יֵשׁוּעַ). And he fell on his face and begged Him, saying, "Master, if You desire, You are able to cleanse me."

Luk 5:13 And He stretched out His hand and touched him, saying, "I desire it. Be cleansed." And immediately the leprosy left him.

Luk 5:14 And He ordered him to say it to no one, "But go and show yourself to the priest, and make an offering for your cleansing, as a witness to them, as Mosheh commanded."

Luk 5:15 And the news about Him was spreading even more. And large crowds were coming together to hear, and to be healed by Him of their sicknesses.

Luk 5:16 But He was often withdrawing Himself to lonely places and praying.

Luk 5:17 And on a certain day it came to be, as He was teaching, that there were Pharisees and teachers of the Law sitting by, who had come out of every village of Galil, Yehuḏah, and Yerushalayim. And the power of YĕHôVâH (יהוה) was there to heal them.

Luk 5:18 And see, men brought on a bed a man who was paralysed. And they were seeking to bring him in and lay him before Him.

Luk 5:19 But having found no way to bring him in because of the crowd, they went up on the house-top and let him down with his bed through the tiles into the midst before Yĕshua (ישוע).

Luk 5:20 And having seen their belief, He said to him, "Man, your sins are forgiven you."

Luk 5:21 And the scribes and the Pharisees began to reason, saying, "Who is this who speaks blasphemies? Who is able to forgive sins except Elohim (אלהים) alone?"

Luk 5:22 And Yĕshua (ישוע), knowing their thoughts, answering, said to them, "Why are you reasoning in your hearts?

Luk 5:23 "Which is easier, to say, 'Your sins are forgiven you,' or to say, 'Rise up and walk'?

Luk 5:24 "But in order for you to know that the Son of Hā'ā-ḏām (האדם) possesses authority on earth to forgive sins..." He said to the man who was paralysed, "I say to you, rise, take up your bed, and go to your house."

Luk 5:25 And at once, having risen up before them, he took up what he had been lying on, and went away to his house, praising Elohim (אלהים).

Luk 5:26 And astonishment seized them all, and they praised Elohim (אלהים) and were filled with fear, saying, "We have seen extra-ordinary feats today!"

Luk 5:27 And after this He went out and saw a tax collector named Lĕwi, sitting at the tax office, and said to him, "Follow Me."

Luk 5:28 And he, having left all, rose up and followed Him.

Luk 5:29 And Lĕwi made a great feast for Him in his house. And there were a great number of tax collectors and others who sat down with them.

Luk 5:30 And the Pharisees and their scribes grumbled against His disciples, saying, "Why do You eat and drink with tax collectors and sinners?"

Luk 5:31 And Yĕshua (ישוע) answering, said to them, "Those who are well do not need a physician, but those who are sick.

Luk 5:32 "I have not come to call the righteous, but sinners, to repentance."

Luk 5:33 And they said to Him, "Why do the disciples of Yoḥanan fast often and make prayers, and likewise those of the Pharisees, but Yours eat and drink?"

Luk 5:34 And He said to them, "Are you able to make the friends of the bridegroom fast while the bridegroom is with them?

Luk 5:35 "But days shall come when the bridegroom is taken away from them, then they shall fast in those days."

Luk 5:36 And He also spoke a parable to them, "No one puts a piece from a fresh garment on an old one, otherwise the fresh one makes a tear, and also the piece that was taken out of the fresh one does not match the old.

Luk 5:37 "And no one puts new wine into old wineskins, otherwise the new wine shall burst the wineskins and run out, and the wineskins shall be ruined.

Luk 5:38 "But new wine is put into fresh wineskins, and both are preserved.

Luk 5:39 "And no one, having drunk old wine, immediately desires new wine, for he says, 'The old is better.' "

Luk 6:1 And it came to be on a Sabbath that He went through grainfields, and His disciples were

plucking the heads of grain and were eating, rubbing them in the hands.

Luk 6:2 And some of the Pharisees said to them, "Why are you doing what is not right to do on the Sabbath?"

Luk 6:3 And Yēshua (ישוע) answering them, said, "Have you not read what Dawid did when he was hungry, he and those who were with him,

Luk 6:4 how he went into the House of Elohim (אלהים), took and ate the showbread, and also gave some to those with him, which is not right for any but the priests to eat?"

Luk 6:5 And He said to them, "The Son of Hā'ā-ḏām (האדם) is Master of the Sabbath."

Luk 6:6 And it also came to be on another Sabbath, that He entered into the congregation and taught, and there was a man whose right hand was withered.

Luk 6:7 And the scribes and Pharisees were watching Him closely, whether He would heal on the Sabbath, for them to find an accusation against Him.

Luk 6:8 And He knew their thoughts, and said to the man who had the withered hand, "Rise and stand in the midst." And he rose up and stood.

Luk 6:9 Then Yēshua (ישוע) said to them, "I ask you, is it right to do good on the Sabbath, or to do evil, to save life or to destroy it?"

Luk 6:10 And looking around at them all, He said to the man, "Stretch out your hand." And he did so, and his hand was restored sound as the other.

Luk 6:11 But they were filled with folly, and were speaking with one another what they should do to Yēshua (ישוע).

Luk 6:12 And in those days it came to be that He went out to the mountain to pray, and was spending the night in prayer to Elohim (אלהים).

Luk 6:13 And when it became day, He called near His disciples and chose from them twelve, whom He also named emissaries:

Luk 6:14 Shim'on whom He also named Kēpha, and his brother Andri, Ya'aqob and Yoḥanan, Philip and Bartholomi,

Luk 6:15 Mattithyahu and T'oma, Ya'aqob the son of Alphai and Shim'on, the one called the Ardent One,

Luk 6:16 Yehuḏah the son of Ya'aqob and Yehuḏah from Qerioth who also became the betrayer.

Luk 6:17 And coming down with them He stood on a level place with a crowd of His disciples and a great number of people from all Yehuḏah and Yerushalayim, and from the coast country of Tsor and Tsidon, who came to hear Him, and to be healed of their diseases,

Luk 6:18 and those who were troubled with unclean spirits – and they were healed.

Luk 6:19 And all the crowd were seeking to touch Him, for power went out from Him, and healing them all.

Luk 6:20 And He, lifting up His eyes toward His disciples, said, "Blessed are the poor, because yours is the reign of Elohim (אלהים).

Luk 6:21 "Blessed are you who hunger now, because you shall be satisfied. Blessed are you who weep now, because you shall laugh.

Luk 6:22 "Blessed are you when men shall hate you, and when they shall cut you off, and shall reproach you, and cast out your name as wicked, for the sake of the Son of Hā'ā-ḏām (האדם).

Luk 6:23 "Rejoice in that day and leap for joy, for look, your reward is great in the heaven, for that is how their fathers treated the prophets.

Luk 6:24 "But woe to you who are rich, because you are receiving your comfort.

Luk 6:25 "Woe to you who have been filled, because you shall hunger. Woe to you who are laughing now, because you shall mourn and weep.

Luk 6:26 "Woe to you when all men speak well of you, for thus their fathers did to the false prophets.

Luk 6:27 "But I say to you who are hearing: Love your enemies, do good to those hating you.

Luk 6:28 "Bless those cursing you, and pray for those insulting you.

Luk 6:29 "And to him who hits you on the one cheek, offer the other also. And from him who takes away your outer garment, do not withhold the inner garment either.

Luk 6:30 "And give to everyone who asks of you. And from him who takes away what is yours do not ask it back.

Luk 6:31 "And as you wish men should do to you, you also do to them in the same way.

Luk 6:32 "And if you love those loving you, what favour have you? For sinners, too, love those loving them.

Luk 6:33 "And if you do good to those doing good to you, what favour have you? For even sinners do the same.

Luk 6:34 "And if you lend to those from whom you expect to receive back, what favour have you? For even sinners lend to sinners to receive as much back.

Luk 6:35 "Rather, love your enemies, and do good, and lend, expecting none in return. And your reward shall be great, and you shall be sons of the Most High. Because He is kind to the thankless and wicked ones.

Luk 6:36 "Therefore be compassionate, as your **Father [Abba אבא]** also is compassionate.

Luk 6:37 "And do not judge, and you shall not be judged at all. Condemn not, and you shall not be condemned at all. Forgive, and you shall be forgiven.

Luk 6:38 "Give, and it shall be given to you. A good measure, pressed down and shaken together and running over shall be put into your lap. For with the same measure with which you measure, it shall be measured back to you."

Luk 6:39 And He spoke a parable to them, "Is a blind able to lead a blind? Shall they not both fall into a pit?

Luk 6:40 "A taught one is not above his teacher, but everyone perfected shall be like his teacher.

Luk 6:41 "And why do you see the splinter in your brother's eye, but are not aware of the plank in your own eye?

Luk 6:42 "Or how are you able to say to your brother, 'Brother, let me take out the splinter that is in your eye,' not seeing the plank in your own eye?

Hypocrite, first take the plank out of your own eye, and then you shall see clearly to take out the splinter that is in your brother's eye.

Luk 6:43 "For a good tree does not yield rotten fruit, nor does a rotten tree yield good fruit.

Luk 6:44 "For each tree is known by its own fruit. For they do not gather figs from thorns, nor do they gather grapes from a bramble bush.

Luk 6:45 "The good man brings forth what is good out of the good treasure of his heart, and the wicked man brings forth what is wicked out of the wicked treasure of his heart. For out of the overflow of the heart his mouth speaks.

Luk 6:46 "But why do you call Me 'Master, Master,' and do not do what I say?

Luk 6:47 "Everyone who is coming to Me, and is hearing My words and is doing them, I shall show you whom he is like:

Luk 6:48 "He is like a man building a house, who dug deep and laid a foundation on the rock. And when a flood came, the stream burst against that house, but was unable to shake it, for it was founded on the rock.

Luk 6:49 "But the one hearing and not doing, is like a man who built a house on the earth without a foundation, against which the stream burst, and immediately it fell. And the ruin of that house was great."

Luk 7:1 And when He completed all His words in the hearing of the people, He went into Kephar Nahum.

Luk 7:2 And a certain captain's servant, who was valuable to him, was sick and about to die.

Luk 7:3 And hearing about Yēshua (יֵשׁוּעַ), he sent elders of the Yehuḍim (Jews) to Him, asking Him to come and heal his servant.

Luk 7:4 And when they came to Yēshua (יֵשׁוּעַ), they begged Him earnestly, saying, “He is worthy for You to grant this to him,

Luk 7:5 for he loves our nation, and has built the congregation for us.”

Luk 7:6 So Yēshua (יֵשׁוּעַ) went with them. However, He was not far from the house when the captain sent friends to Him, saying to Him, “Master, do not trouble Yourself, for I am not worthy that You should come under my roof.

Luk 7:7 “For this reason I did not even think myself worthy to come to You. But say a word, and my servant shall be healed.

Luk 7:8 “For I too am a man appointed under authority, having soldiers under me. And I say to one, ‘Go,’ and he goes, and to another, ‘Come,’ and he comes, and to my servant, ‘Do this,’ and he does it.”

Luk 7:9 And when Yēshua (יֵשׁוּעַ) heard this, He marvelled at him, and turned around and said to the crowd that followed Him, “I say to you, not even in Yisra’el have I found such great belief!”

Luk 7:10 And those who were sent, returning to the house, found the servant who had been sick in good health.

Luk 7:11 And it came to be the next day, that He went into a city called Na'im. And many of His disciples went with Him, and a large crowd.

Luk 7:12 And see, as He came near the gate of the city a dead man was being carried out, the only son of his mother, and she was a widow. And a large crowd from the city was with her.

Luk 7:13 And when the Master saw her, He had compassion on her and said to her, “Do not weep.”

Luk 7:14 And coming near He touched the bier, and those bearing it stood still. And He said, “Young man, I say to you, arise.”

Luk 7:15 And he who was dead sat up and began to speak, and He gave him to his mother.

Luk 7:16 And fear seized all, and they praised Elohim (אֱלֹהִים), saying, “A great prophet has been raised up among us,” and, “Elohim (אֱלֹהִים) has visited His people.”

Luk 7:17 And this news about Him went out in all Yehuḍah and all the neighbourhood.

Luk 7:18 And the disciples of Yoḥanan reported to him about all this.

Luk 7:19 And Yoḥanan, calling two of his disciples near, sent to Yēshua (יֵשׁוּעַ), saying, “Are You the Coming One, or should we look for another?”

Luk 7:20 And coming to Him, the men said, “Yoḥanan the Immerser has sent us to You, saying, ‘Are You the Coming One, or should we look for another?’ ”

Luk 7:21 And in the same hour He healed many of diseases, and afflictions, and wicked spirits. And He gave sight to many blind ones.

Luk 7:22 And Yēshua (יֵשׁוּעַ) answering, said to them, “Go, report to Yoḥanan what you have seen and heard: blind receive sight, lame do walk, lepers are cleansed, deaf do hear, dead are raised, the Good News is brought to the poor.

Luk 7:23 “And blessed is he who shall not stumble in Me.”

Luk 7:24 And when the messengers of Yoḥanan had left, He began to speak to the crowds concerning Yoḥanan, “What did you go out into the wilderness to see? A reed shaken by the wind?

Luk 7:25 “But what did you go out to see? A man dressed in soft garments? Look, those who are splendidly dressed and living in luxury are in the houses of sovereigns.

Luk 7:26 “But what did you go out to see? A prophet? Yea, I say to you, and more than a prophet.

Luk 7:27 “This is he concerning whom it has been written, ‘See, I send My messenger before Your face, who shall prepare Your way before You.’

Luk 7:28 “For I say to you, among those born of women there is not a greater prophet than

Yohanan the Immerser, but he who is least in the reign of Elohim (אלהים) is greater than he.”
Luk 7:29 And all the people, even the tax collectors, when they heard, declared Elohim (אלהים) righteous, having been immersed with the immersion of Yohanan.
Luk 7:30 But the Pharisees and those learned in the Law rejected the counsel of Elohim (אלהים) for themselves, not having been immersed by him.
Luk 7:31 And the Master said, “To what then shall I compare the men of this generation, and what are they like?
Luk 7:32 “They are like children sitting in the market-place and calling to each other, saying, ‘We played the flute for you and you did not dance, we lamented for you and you did not weep.’
Luk 7:33 “For Yohanan the Immerser came neither eating bread nor drinking wine, and you say, ‘He has a demon.’
Luk 7:34 “The Son of Hā’ā-ḏām (האָדָם) has come eating and drinking, and you say, ‘Look, a man, a glutton and a winedrinker, a friend of tax collectors and sinners!’
Luk 7:35 “And wisdom is declared right by all her children.”
Luk 7:36 And one of the Pharisees asked Him to eat with him. And He went into the Pharisee’s house, and sat down to eat.
Luk 7:37 And see, a woman in the city who was a sinner, when she knew that Yēshua (ישוע) sat at the table in the Pharisee’s house, brought an alabaster flask of perfume.
Luk 7:38 And standing behind, at His feet, weeping, she began to wet His feet with her tears, and wiping them with the hair of her head, and was kissing His feet and anointing them with the perfume.
Luk 7:39 And when the Pharisee who had invited Him saw this, he spoke to himself, saying, “This One, if He were a prophet, would know who and what kind of woman this is who is touching Him, for she is a sinner.”

Luk 7:40 And Yēshua (ישוע) answering, said to him, “Shim’on, I have somewhat to say to you.” And he said, “Teacher, say it.”
Luk 7:41 “A certain creditor had two debtors. The one owed five hundred pieces of silver, and the other fifty.
Luk 7:42 “And when they were unable to repay, he forgave them both. Which of them, then, shall love him more?”
Luk 7:43 And Shim’on answering, said, “I suppose the one whom he forgave more.” And He said to him, “You have rightly judged.”
Luk 7:44 And turning to the woman He said to Shim’on, “Do you see this woman? I came into your house – you gave Me no water for My feet, but she has wetted My feet with her tears and wiped them with the hair of her head.
Luk 7:45 “You gave Me no kiss, but she has not ceased to kiss My feet since the time I came in.
Luk 7:46 “You did not anoint My head with oil, but she anointed My feet with perfume.
Luk 7:47 “Therefore I say to you, her many sins have been forgiven, because she loved much. But to whom little is forgiven, he loves little.”
Luk 7:48 And He said to her, “Your sins have been forgiven.”
Luk 7:49 And those who were sitting at the table with Him began to say among themselves, “Who is this who even forgives sins?”
Luk 7:50 And He said to the woman, “Your belief has saved you. Go in peace.”
Luk 8:1 And it came to be, afterward, that He went through every city and village, proclaiming and bringing the Good News of the reign of Elohim (אלהים), and the twelve were with Him,
Luk 8:2 and certain women who were healed of wicked spirits and sicknesses: Miryam, called ‘from Maḡdala,’ out of whom had come seven demons,
Luk 8:3 and Yohannah the wife of Kuza, manager of Herodes, and Shoshannah, and many others who provided for Him from their resources.

Luk 8:4 And when a large crowd had gathered, and those who were coming to Him from every city, He spoke by a parable:

Luk 8:5 "A sower went out to sow his seed. And as he sowed, some indeed fell by the wayside. And it was trodden down, and the birds of the heaven devoured it.

Luk 8:6 "And other fell on rock, and when it grew up, it withered because it had no moisture.

Luk 8:7 "And other fell among thorns, and the thorns grew up with it and choked it.

Luk 8:8 "And other fell on the good soil, and grew up, and yielded a crop a hundredfold." Having said this He cried, "He who has ears to hear, let him hear!"

Luk 8:9 And His disciples were asking Him, saying, "What does this parable mean?"

Luk 8:10 And He said, "To you it has been given to know the secrets of the reign of Elohim (אלהים), but to the rest in parables, that 'Seeing they do not see, and hearing they do not understand.'

Luk 8:11 "And this is the parable: The seed is the word of Elohim (אלהים).

Luk 8:12 "And those by the wayside are the ones who hear, then the devil comes and takes away the word from their hearts, lest having believed, they should be saved.

Luk 8:13 "And those on the rock are those who, when they hear, receive the word with joy. And these have no root, who believe for a while and in time of trial fall away.

Luk 8:14 "And that which fell among thorns are those who, when they have heard, go out and are choked with worries, and riches, and pleasures of life, and bring no fruit to perfection.

Luk 8:15 "And that on the good soil are those who, having heard the word with a noble and good heart, retain it, and bear fruit with endurance.

Luk 8:16 "And no one having lit a lamp, covers it with a vessel or puts it under a bed, but he puts it on a lampstand, so that those coming in see the light.

Luk 8:17 "For whatever is hidden shall be revealed, and whatever is secret shall be known and come to light.

Luk 8:18 "Therefore take heed how you hear. For whoever possesses, to him more shall be given; and whoever does not possess, even what he thinks he possesses shall be taken from him."

Luk 8:19 And His mother and brothers came to Him, and were unable to get to Him because of the crowd.

Luk 8:20 And it was reported to Him, saying, "Your mother and Your brothers are standing outside, wishing to see You."

Luk 8:21 And He answering, said to them, "My mother and My brothers are those who are hearing the Word of Elohim (אלהים) and doing it."

Luk 8:22 And on a certain day it came to be, that He entered into a boat with His disciples, and He said to them, "Let us go over to the other side of the lake." And they set out.

Luk 8:23 And as they were sailing He fell asleep. And a windstorm came down on the lake, and they were filling up, and were in danger.

Luk 8:24 And they came to Him and woke Him up, saying, "Master, Master, we are perishing!" And He awoke and rebuked the wind and the raging of the water. And they ceased, and there came a calm.

Luk 8:25 And He said to them, "Where is your belief?" And they were afraid, and marvelled, saying to one another, "Who then is this, that He even commands the winds and water, and they obey Him?"

Luk 8:26 And they sailed to the country of the Gadarenes, which is opposite Galil.

Luk 8:27 And as He went out onto the land, He was met by a certain man, from the city, who had demons for a long time. And he wore no garments, and he was not living in a house but in the tombs.

Luk 8:28 And when he saw Yeshua (ישוע), he cried out, fell down before Him, and with a loud voice said, "What have I to do with You, Yeshua (ישוע),

Son of the Most High **Elohim (אלהים)**? I beg You, do not torture me!”

Luk 8:29 For He had commanded the unclean spirit to come out of the man. For it had seized him many times, and he was bound with chains and shackles, being guarded. And breaking the bonds, he was driven by the demon into the lonely places.

Luk 8:30 And **Yēshua (ישוע)** asked him, saying, “What is your name?” And he said, “Legion,” because many demons had entered into him.

Luk 8:31 And they were begging Him that He would not command them to go out into the bottomless pit.

Luk 8:32 And a herd of many pigs was feeding there on the mountain. And they begged Him to allow them to go into them. And He allowed them.

Luk 8:33 And the demons, having gone out of the man, entered into the pigs, and the herd rushed down the steep place into the lake and drowned.

Luk 8:34 And when those feeding them saw what had taken place, they fled and reported it in the city and in the country.

Luk 8:35 So they came out to see what had taken place, and came to **Yēshua (ישוע)**, and found the man from whom the demons had gone out, sitting at the feet of **Yēshua (ישוע)**, dressed, and in his right mind. And they were afraid.

Luk 8:36 And those who had seen it reported to them how he who had been possessed by demons was healed.

Luk 8:37 And all the crowd of the neighbourhood of the Gaḏarenes asked Him to leave them, for they were seized with great fear. And He entered into the boat and returned.

Luk 8:38 And the man from whom the demons had gone out was begging Him to be with Him. But **Yēshua (ישוע)** sent him away, saying,

Luk 8:39 “Go back to your house, and relate what **Elohim (אלהים)** has done for you.” And he went away proclaiming through all the city what **Yēshua (ישוע)** did for him.

Luk 8:40 And it came to be, when **Yēshua (ישוע)** returned, that the crowd gladly received Him, for they were all looking for Him.

Luk 8:41 And see, there came a man whose name was Ya'ir, and he was a ruler of the congregation. And falling down at the feet of **Yēshua (ישוע)** he was calling upon Him to come to his house,

Luk 8:42 because he had an only daughter about twelve years of age, and she was dying. And as He went, the crowds thronged upon Him.

Luk 8:43 And a woman, having a flow of blood for twelve years, who, having spent all her livelihood on physicians, was unable to be healed by any,

Luk 8:44 came from behind and touched the tzitzit of His garment. And immediately her flow of blood stopped.

Luk 8:45 And **Yēshua (ישוע)** said, “Who touched Me?” And when all denied it, Kēpha and those with him said, “Master, the crowds throng You and press upon You, and You say, ‘Who touched Me?’”

Luk 8:46 But **Yēshua (ישוע)** said, “Somebody did touch Me, for I knew power went out from Me.”

Luk 8:47 And the woman, seeing that she was not hidden, came trembling, and falling down before Him she declared to Him in the presence of all the people why she had touched Him and how she was healed immediately.

Luk 8:48 And He said to her, “Take courage, daughter, your belief has healed you. Go in peace.”

Luk 8:49 While He was still speaking, someone came from the ruler of the congregation's house, saying to him, “Your daughter is dead. Do not trouble the Teacher any further.”

Luk 8:50 And **Yēshua (ישוע)**, having heard, answered him, saying, “Do not be afraid, only believe, and she shall be healed.”

Luk 8:51 And coming into the house, He allowed no one to go in except Kēpha, and Ya'aqob, and Yoḥanan, and the girl's father and mother.

Luk 8:52 And they were all weeping and mourning for her, and He said, “Do not weep, she is not dead, but sleeps.”

Luk 8:53 And they were laughing at Him, knowing that she was dead.

Luk 8:54 But taking her by the hand He called, saying, "Child, arise."

Luk 8:55 And her spirit returned, and she rose up immediately. And He directed that she be given food to eat.

Luk 8:56 And her parents were astonished, but He ordered them to say to no one what had taken place.

Luk 9:1 And having called His twelve disciples together, He gave them power and authority over all demons, and to heal diseases.

Luk 9:2 And He sent them to proclaim the reign of Elohîm (אֱלֹהִים) and to heal the sick.

Luk 9:3 And He said to them, "Take no matter at all for the journey, neither staffs nor bag nor bread nor money – neither have two undergarments.

Luk 9:4 "And whatever house you enter, stay there, and go out from there.

Luk 9:5 "And as for those who do not receive you, when you go out of that city, shake off the dust from your feet as a witness against them."

Luk 9:6 And going out they went through the villages, bringing the Good News and healing everywhere.

Luk 9:7 And Herodes the district ruler heard of all that was done by Him, and was perplexed, because it was said by some that Yoḥanan had been raised from the dead,

Luk 9:8 and by some that Ēliyahu had appeared, and by others that one of the old prophets has risen up.

Luk 9:9 And Herodes said, "Yoḥanan I have beheaded, but who is this of whom I hear such reports?" And he was seeking to see Him.

Luk 9:10 And the emissaries, when they had returned, related to Him all that they had done.

And He took them and they withdrew by themselves to a city called Bëyth Tsaida.

Luk 9:11 And when the crowds knew it, they followed Him. And having received them, He was

speaking to them about the reign of Elohîm (אֱלֹהִים), and healed those who had need of healing.

Luk 9:12 And as the day began to decline, the twelve came and said to Him, "Send the crowd away, that going into the surrounding villages and country, they might lodge and get food, because here we are in a lonely place."

Luk 9:13 But He said to them, "You give them to eat." And they said, "We have no more than five loaves and two fishes, unless we go and buy food for all these people."

Luk 9:14 For there were about five thousand men. And He said to His disciples, "Make them sit down in groups of fifty."

Luk 9:15 And they did so, and made them all sit down.

Luk 9:16 And taking the five loaves and the two fishes, having looked up to the heaven, He blessed and broke them, and gave them to the disciples to set before the crowd.

Luk 9:17 So they all ate and were satisfied, and twelve baskets of the broken pieces were picked up by them.

Luk 9:18 And it came to be, as He was alone praying, the disciples were with Him, and He asked them, saying, "Who do the crowds say that I am?"

Luk 9:19 And they answering, said, "Yoḥanan the Immerser, but others Ēliyahu, and others say that one of the old prophets has risen up."

Luk 9:20 And He said to them, "And you, who do you say I am?" And Kēpha answering, said, "The Messiah (Mesiach מְשִׁיחַ) of Elohîm (אֱלֹהִים)."

Luk 9:21 And strictly warning them, He commanded them to say this to no one,

Luk 9:22 saying, "The Son of Hā'ā-dām (הָאָדָם) has to suffer much, and to be rejected by the elders and chief priests and scribes, and to be killed, and to be raised the third day."

Luk 9:23 And He said to them all, "If anyone wishes to come after Me, let him deny himself, and take up his stake daily, and follow Me.

Luk 9:24 "For whoever wishes to save his life shall lose it, but whoever loses his life for My sake shall save it.

Luk 9:25 "For what is a man profited if he gains all the world, and is himself destroyed or lost?

Luk 9:26 "For whoever is ashamed of Me and My words, of him the Son of Hā'·ā·ḏām (הָאָדָם) shall be ashamed when He comes in His esteem, and in His Father [Abba אָבָא]'s, and of the Holy messengers.

Luk 9:27 "But truly I say to you, there are some standing here who shall not taste death at all till they see the reign of Elohīm (אֱלֹהִים):"

Luk 9:28 And it came to be, about eight days after these words, taking with Him Kēpha and Yoḥanan and Ya'aqob, He went up to the mountain to pray.

Luk 9:29 And it came to be, as He prayed, the appearance of His face changed, and His garment dazzling white.

Luk 9:30 And see, two men were talking with Him, who were Mosheh and Ēliyahu,

Luk 9:31 who having appeared in esteem, spoke of His death which He was about to complete at Yerushalayim.

Luk 9:32 But Kēpha and those with him were heavy with sleep. And having awakened, they saw His esteem and the two men standing with Him.

Luk 9:33 And it came to be, as they were parting from Him, Kēpha said to Yēshua (יֵשׁוּעַ), "Master, it is good for us to be here. And let us make three booths: one for You, and one for Mosheh, and one for Ēliyahu," not knowing what he said.

Luk 9:34 And as he was saying this, a cloud came and overshadowed them. And they were afraid as they entered the cloud.

Luk 9:35 And a voice came out of the cloud, saying, "This is My Son, the Beloved. Hear Him!"

Luk 9:36 And when the voice had spoken, Yēshua (יֵשׁוּעַ) was found alone. And they were silent, and reported to no one in those days any of what they had seen.

Luk 9:37 And it came to be on the next day, when they came down from the mountain, that a large crowd met Him.

Luk 9:38 And see, a man from the crowd cried out, saying, "Teacher, I beg You, look at my son, for he is my only child.

Luk 9:39 "And see, a spirit seizes him, and he suddenly cries out, and it convulses him, with foaming, and scarcely leaves him, bruising him.

Luk 9:40 "And I begged Your disciples to cast it out, but they were unable."

Luk 9:41 And Yēshua (יֵשׁוּעַ) answering, said, "O generation, unbelieving and perverse, how long shall I be with you and put up with you? Bring your son here."

Luk 9:42 And as he was still coming, the demon threw him down in convulsions. And Yēshua (יֵשׁוּעַ) rebuked the unclean spirit, and healed the child, and gave him back to his father.

Luk 9:43 And they were all amazed at the greatness of Elohīm (אֱלֹהִים). And while all were marvelling at all that Yēshua (יֵשׁוּעַ) did, He said to His disciples, Luk 9:44 "Lay up in your ears these words, for the Son of Hā'·ā·ḏām (הָאָדָם) is about to be delivered into the hands of men."

Luk 9:45 But they did not understand this saying, and it was veiled from them so that they did not perceive it. And they were afraid to ask Him about this saying.

Luk 9:46 And a reasoning arose among them, who might be the greater of them.

Luk 9:47 And Yēshua (יֵשׁוּעַ), having seen the reasoning of their heart, took a little child and placed him by His side,

Luk 9:48 and said to them, "Whoever receives this little child in My Name receives Me. And whoever receives Me receives Him who sent Me. For he who is least among you all, he shall be great."

Luk 9:49 And Yoḥanan answering, said, "Master, we saw someone casting out demons in Your Name, and we forbade him because he does not follow with us."

Luk 9:50 But Yēshua (ישוע) said to him, "Do not forbid him, for he who is not against us is for us."
Luk 9:51 And it came to be, when the days of His taking up were being completed, even He set His face to go to Yerushalayim,
Luk 9:52 and He sent messengers ahead of Him. And they went and entered into a village of the Shomeronites, to prepare for Him.
Luk 9:53 And they did not receive Him, because His face was set for the journey to Yerushalayim.
Luk 9:54 And His disciples, Ya'aqob and Yoḥanan, seeing it said, "Master, do You wish us to command fire to come down from the heaven and destroy them, as also Ēliyahu did?"
Luk 9:55 But having turned, He rebuked them and said, "You do not know of what spirit you are,
Luk 9:56 for the Son of Hā'ā-dām (האדם) did not come to destroy men's lives but to save them." And they went on to another village.
Luk 9:57 And it came to be, as they journeyed on the way, that someone said to Him, "Master, I shall follow You wherever You go."
Luk 9:58 And Yēshua (ישוע) said to him, "The foxes have holes and the birds of the heaven nests, but the Son of Hā'ā-dām (האדם) has nowhere to lay His head."
Luk 9:59 And He said to another, "Follow Me," but he said, "Master, let me first go and bury my father."
Luk 9:60 And Yēshua (ישוע) said to him, "Let the dead bury their own dead, but you go and announce the reign of Elohim (אלהים)."
Luk 9:61 And another also said, "Master, I shall follow You, but let me first say good-bye to those in my house."
Luk 9:62 But Yēshua (ישוע) said to him, "No one, having put his hand to the plough, and looking back, is fit for the reign of Elohim (אלהים)."
Luk 10:1 And after this the Master appointed seventy others, and sent them two by two ahead of

Him into every city and place where He Himself was about to go.
Luk 10:2 Then He said to them, "The harvest indeed is great, but the workers are few, therefore pray the Master of the harvest to send out workers into His harvest.
Luk 10:3 "Go! See, I send you out as lambs into the midst of wolves.
Luk 10:4 "Do not take a purse, nor a bag, nor sandals. And greet no one along the way.
Luk 10:5 "And whatever house you enter, first say, 'Peace to this house.'
Luk 10:6 "And if indeed a son of peace is there, your peace shall rest on it; and if not, it shall return to you.
Luk 10:7 "And stay in the same house, eating and drinking whatever with them, for the labourer is worthy of his wages. Do not move from house to house.
Luk 10:8 "And into whatever city you enter, and they receive you, eat whatever is placed before you,
Luk 10:9 and heal the sick there, and say to them, 'The reign of Elohim (אלהים) has come near to you.'
Luk 10:10 "And into whatever city you enter, and they do not receive you, go out into its streets and say,
Luk 10:11 'Even the dust of your city which clings to us, we wipe off against you, but know this, that the reign of Elohim (אלהים) has come near to you.'
Luk 10:12 "And I say to you that it shall be more bearable for Seḏom in that Day, than for that city.
Luk 10:13 "Woe to you, Korazin! Woe to you, Bēyth Tsaida! For if the miracles which were done in you had been done in Tsor and Tsidon, they would have repented long ago, sitting in sackcloth and ashes.
Luk 10:14 "But it shall be more bearable for Tsor and Tsidon at the judgment than for you.
Luk 10:15 "And you, Kephar Naḥum, who are exalted to the heaven, shall be brought down to the grave.

Luk 10:16 "He who hears you hears Me, he who rejects you rejects Me, and he who rejects Me rejects Him who sent Me."

Luk 10:17 And the seventy returned with joy, saying, "Master, even the demons are subject to us in Your Name."

Luk 10:18 And He said to them, "I saw Satan falling out of the heaven as lightning.

Luk 10:19 "See, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and none at all shall hurt you.

Luk 10:20 "But do not rejoice in this, that the spirits are subject to you, but rather rejoice because your names have been written in the heavens."

Luk 10:21 In that hour Yēshua (ישוע) exulted in the Spirit [Ruach רוח] and said, "I praise You, Father [Abba אבא], Master of the heaven and of the earth, that You have hidden these matters from clever and learned ones, and did reveal them to babes. Yea, Father [Abba אבא], because thus it was well-pleasing in Your sight.

Luk 10:22 "All has been delivered to Me by My Father [Abba אבא], and no one knows who the Son is, except the Father [Abba אבא], and who the Father [Abba אבא] is, except the Son, and he to whom the Son wishes to reveal Him."

Luk 10:23 And turning to His disciples He said, separately, "Blessed are the eyes that see what you see,

Luk 10:24 for I say to you that many prophets and sovereigns have wished to see what you see, and have not seen it, and to hear what you hear, and have not heard it."

Luk 10:25 And see, a certain one learned in the Law stood up, trying Him, and saying, "Teacher, what shall I do to inherit everlasting life?"

Luk 10:26 And He said to him, "What has been written in the Law? How do you read it?"

Luk 10:27 And he answering, said, " 'You shall love YēHôVâH (יהוה) your Elohim (אלהים) with all your heart, and with all your being, and with all your

strength, and with all your mind,' and 'your neighbour as yourself.' "

Luk 10:28 And He said to him, "You have answered rightly. Do this and you shall live."

Luk 10:29 But he, wishing to declare himself righteous, said to Yēshua (ישוע), "And who is my neighbour?"

Luk 10:30 And replying, Yēshua (ישוע) said, "A certain man was going down from Yerushalayim to Yeriho, and fell among robbers, who, both stripping and beating him, went away, leaving him half dead.

Luk 10:31 "And by a coincidence a certain priest was going down that way. And when he saw him, he passed by on the other side.

Luk 10:32 "And likewise a Lēwite also, when he came to the place, and seeing, passed by on the other side.

Luk 10:33 "But a certain Shomeromite, journeying, came upon him. And when he saw him, he had compassion on him,

Luk 10:34 and he went to him and bandaged his wounds, pouring on oil and wine. And having placed him on his own beast, he brought him to an inn, and looked after him.

Luk 10:35 "And going out on the next day, he took out two pieces of silver, gave them to the innkeeper, and said to him, 'Look after him, and whatever more you spend I shall repay you when I return.'

Luk 10:36 "Who, then, of these three, do you think, was neighbour to him who fell among the robbers?"

Luk 10:37 And he said, "He who showed compassion on him." Then Yēshua (ישוע) said to him, "Go and do likewise."

Luk 10:38 And it came to be as they went that He entered into a certain village. And a certain woman named Martha received Him into her house.

Luk 10:39 And she had a sister called Miryam, who also sat at the feet of Yēshua (ישוע) and heard His word.

Luk 10:40 But Martha was distracted with much serving, and coming up she said, "Master, are You not concerned that my sister has left me to serve alone? Speak to her then, to help me."

Luk 10:41 And Yēshua (ישוע) answering, said to her, "Martha, Martha, you are worried and troubled about many matters,

Luk 10:42 but one only is necessary, and Miryam has chosen the good portion, which shall not be taken away from her."

Luk 11:1 And it came to be while He was praying in a certain place, as He ceased, one of His disciples said to Him, "Master, teach us to pray, as Yoḥanan also taught his disciples."

Luk 11:2 And He said to them, "When you pray, say: Our Father [Abba אבא] in the heavens, let Your Name be Holy, let Your reign come, let Your desire be done on earth as it is in heaven.

Luk 11:3 "Give us day by day our daily bread.

Luk 11:4 "And forgive us our sins, for we also forgive everyone who is indebted to us. And do not lead us into trial, but rescue us from the wicked one."

Luk 11:5 And He said to them, "Which of you shall have a friend, and go to him at midnight and say to him, 'Friend, lend me three loaves,

Luk 11:6 since a friend of mine has come to me on his journey, and I do not have food to set before him,'

Luk 11:7 then the one inside answering, says, 'Do not trouble me, the door is already locked, and my children with me are in bed. I am unable to get up and give to you'?

Luk 11:8 "I say to you, if he does not get up and give to him because he is his friend, he shall get up and give him as many as he needs because of his persistence.

Luk 11:9 "And I say to you: ask and it shall be given to you, seek and you shall find, knock and it shall be opened to you.

Luk 11:10 "For everyone asking receives, and he who is seeking finds, and to him who is knocking it shall be opened.

Luk 11:11 "And what father among you whose son asks for bread shall give him a stone, or if he asks for a fish shall give him a snake instead of a fish, Luk 11:12 or if he asks for an egg shall give him a scorpion?

Luk 11:13 "If you then, being wicked, know how to give good gifts to your children, how much more shall your Father [Abba אבא] from heaven give the Holy Spirit (Ruach HaKodesh רוח הקודש) to those asking Him!"

Luk 11:14 And He was casting out a demon, and it was dumb. And it came to be, when the demon had gone out, that the dumb spoke. And the crowds marvelled.

Luk 11:15 But some of them said, "He casts out demons by Be'elzebul, the ruler of the demons,"

Luk 11:16 and others, trying Him, were seeking from Him a sign from heaven.

Luk 11:17 And He, knowing their thoughts, said to them, "Every reign divided against itself is laid waste, and a house divided against a house falls.

Luk 11:18 "So if Satan also is divided against himself, how shall his reign stand? Because you say I cast out demons by Be'elzebul.

Luk 11:19 "Now if I cast out demons by Be'elzebul, by whom do your sons cast them out? Because of this they shall be your judges.

Luk 11:20 "But if I cast out demons by the finger of Elohim (אלהים), then the reign of Elohim (אלהים) has come upon you.

Luk 11:21 "When a strong man, having been well armed, watches over his own court, his possessions are in peace.

Luk 11:22 "But when a stronger than he comes upon him and overcomes him, he takes from him all his armour in which he trusted, and divides his booty.

Luk 11:23 "He who is not with Me is against Me, and he who does not gather with Me scatters.

Luk 11:24 "When the unclean spirit goes out of a man, he goes through dry places, seeking rest. And finding none, he says, 'I shall return to my house from which I came.'

Luk 11:25 "And when he comes, he finds it swept and decorated,

Luk 11:26 then he goes and takes with him seven other spirits more wicked than himself, and they enter and dwell there. And the last state of that man becomes worse than the first."

Luk 11:27 And it came to be, as He was saying this, a certain woman from the crowd raised her voice and said to Him, "Blessed is the womb that bore You, and the breasts which You sucked!"

Luk 11:28 But He said, "Blessed rather are those hearing the Word of **Elohim (אֱלֹהִים)** and watching over it!"

Luk 11:29 And while the crowds were thronging, He began to say, "This generation is wicked. It seeks a sign, and no sign shall be given to it except the sign of Yonah the prophet.

Luk 11:30 "For as Yonah became a sign to the Ninewites, so also the Son of Hā'ā-dām (הָאָדָם) shall be to this generation.

Luk 11:31 "The sovereignty of the South shall rise up in the judgment with the men of this generation and shall condemn them, for she came from the ends of the earth to hear the wisdom of Shelomoh, and look, a greater than Shelomoh is here.

Luk 11:32 "The men of Ninewēh shall rise up in the judgment with this generation and condemn it, for they repented at the preaching of Yonah, and look, a greater than Yonah is here.

Luk 11:33 "And no one, when he has lit a lamp, puts it in a hidden place or under a basket, but on a lampstand, that those who come in shall see the light.

Luk 11:34 "The lamp of the body is the eye. Therefore, when your eye is good, all your body also is enlightened. But when your eye is evil, your body also is darkened.

Luk 11:35 "See to it therefore that the light which is in you is not darkness.

Luk 11:36 "If then all your body is enlightened, having no part dark, all shall be enlightened, as when the bright shining of a lamp gives you light."

Luk 11:37 And as He spoke, a certain Pharisee asked Him to dine with him, so He went in and sat down to eat.

Luk 11:38 And when the Pharisee saw it, he marvelled that He did not first wash before dinner.

Luk 11:39 And the Master said to him, "Now you Pharisees make the outside of the cup and dish clean, but your inward part is filled with greed and wickedness.

Luk 11:40 "Mindless ones! Did not He who made the outside make the inside also?

Luk 11:41 "But give in kindness of that which is within, and see, all are clean to you.

Luk 11:42 "But woe to you Pharisees, because you tithe the mint and the rue and every plant, and pass by the right-ruling and the love of **Elohim (אֱלֹהִים)**. These you should have done, without leaving the others undone.

Luk 11:43 "Woe to you Pharisees, because you love the best seats in the congregations and the greetings in the market-places.

Luk 11:44 "Woe to you, scribes and Pharisees, hypocrites, because you are like the unseen tombs, and the men walking over them do not know."

Luk 11:45 And one of those learned in the Law, answering, said to Him, "Teacher, when You say this You insult us too."

Luk 11:46 And He said, "Woe to you also, you learned in the Law, because you load men with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers.

Luk 11:47 "Woe to you, because you build the tombs of the prophets, and your fathers killed them.

Luk 11:48 "So you bear witness that you approve of the works of your fathers, because they indeed killed them, and you build their tombs.

Luk 11:49 "And because of this the wisdom of Elohim (אֱלֹהִים) said, 'I shall send them prophets and emissaries, and some of them they shall kill and persecute,'

Luk 11:50 so that the blood of all the prophets which was shed from the foundation of the world shall be required of this generation,

Luk 11:51 from the blood of Heḇel to the blood of Zeḱaryah who perished between the altar and the Dwelling Place. Yea, I say to you, it shall be required of this generation.

Luk 11:52 "Woe to you learned in the Law, because you took away the key of knowledge. You did not enter in yourselves, and those who were entering in you hindered."

Luk 11:53 And as He was saying this to them, the scribes and the Pharisees began to oppose Him fiercely, and to draw Him out on many subjects, Luk 11:54 watching Him, and seeking to catch Him in whatever He says, so as to accuse Him.

Luk 12:1 Meanwhile, when an innumerable crowd of people had gathered together, so that they trampled one another, He began to say to His disciples, first, "Beware of the leaven of the Pharisees, which is hypocrisy.

Luk 12:2 "And whatever is concealed shall be revealed, and whatever is hidden shall be known.

Luk 12:3 "So, whatever you have said in the dark shall be heard in the light, and what you have spoken in the ear in inner rooms shall be proclaimed on the house-tops.

Luk 12:4 "But I say to you, My friends, do not be afraid of those who kill the body, and after that are unable to do any more.

Luk 12:5 "But I shall show you whom you should fear: Fear the One who, after killing, possesses authority to cast into Gehenna. Yea, I say to you, fear Him!

Luk 12:6 "Are not five sparrows sold for two copper coins? And not one of them is forgotten before Elohim (אֱלֹהִים).

Luk 12:7 "But even the hairs of your head have all been numbered. Do not fear, you are worth more than many sparrows.

Luk 12:8 "And I say to you, everyone who confesses Me before men, the Son of Hā'ā-dām (הָאָדָם) shall also confess him before the messengers of Elohim (אֱלֹהִים).

Luk 12:9 "But he that has denied Me before men shall be denied before the messengers of Elohim (אֱלֹהִים).

Luk 12:10 "And everyone who shall speak a word against the Son of Hā'ā-dām (הָאָדָם), it shall be forgiven him, but to him who has blasphemed against the Holy Spirit (Ruach HaKodesh רוח הקודש), it shall not be forgiven.

Luk 12:11 "And when they bring you to the congregations and rulers and authorities, do not worry about how or what you should answer, or what you should say,

Luk 12:12 for the Holy Spirit (Ruach HaKodesh רוח הקודש) shall teach you in that very hour what you should say."

Luk 12:13 And someone from the crowd said to Him, "Teacher, speak to my brother, to divide the inheritance with me."

Luk 12:14 But He said to him, "Man, who made Me a judge or divider over you?"

Luk 12:15 And He said to them, "Mind, and beware of greed, because one's life does not consist in the excess of his possessions."

Luk 12:16 He then spoke a parable to them, saying, "The land of a certain rich man yielded well.

Luk 12:17 "And he was reasoning within himself, saying, 'What shall I do, because I have no room to store my crops?'

Luk 12:18 "And he said, 'I am going to do this: pull down my storehouses and build greater, and store all my crops and my goods there,

Luk 12:19 then say to myself, "Life, you have many goods laid up for many years, take your ease, eat, drink, rejoice." '

Luk 12:20 "But Elohim (אלהים) said to him, 'You mindless one! This night your life shall be demanded from you. And who shall own what you have prepared?'

Luk 12:21 "So is he who is storing up treasure for himself, and is not rich toward Elohim (אלהים)."

Luk 12:22 And He said to His disciples, "For this reason I say to you, do not worry about your life, what you shall eat; nor about the body, what you shall put on.

Luk 12:23 "The life is more than the food, and the body is more than the clothing.

Luk 12:24 "Look at the ravens, for they neither sow nor reap, which have neither storehouse nor granary, and Elohim (אלהים) feeds them. How much more valuable are you than the birds?

Luk 12:25 "And which of you by worrying is able to add one cubit to his life's span?

Luk 12:26 "If then you are unable to do the least, why do you worry about the rest?

Luk 12:27 "Look at the lilies, how they grow. They neither toil nor spin, and I say to you, even Shelomoh in all his esteem was not dressed like one of these.

Luk 12:28 "And if Elohim (אלהים) so clothes the grass, which today exists in the field and tomorrow is thrown into the furnace, how much more you, O you of little belief?

Luk 12:29 "And do not seek what you shall eat or what you shall drink, and do not keep worrying.

Luk 12:30 "For the gentiles of the world seek all these, and your Father [Abba אבא] knows that you need these.

Luk 12:31 "But seek the reign of Elohim (אלהים), and all these shall be added to you.

Luk 12:32 "Do not fear, little flock, because your Father [Abba אבא] did delight to give you the reign.

Luk 12:33 "Sell your possessions and give in kindness. Make yourselves purses which do not grow old, a treasure in the heavens that does not fail, where no thief does come near nor moth destroys.

Luk 12:34 "For where your treasure is, there your heart shall be also.

Luk 12:35 "Let your loins be girded and your lamps burning,

Luk 12:36 and be like men waiting for their master, when he shall return from the wedding, that when he comes and knocks they open to him immediately.

Luk 12:37 "Blessed are those servants whom the master, when he comes, shall find watching. Truly, I say to you that he shall gird himself and make them sit down to eat, and shall come and serve them.

Luk 12:38 "And if he comes in the second watch, or in the third watch, and find them so, blessed are those servants.

Luk 12:39 "And know this, that if the master of the house had known what hour the thief comes, he would have watched and not allowed his house to be broken into.

Luk 12:40 "And you, then, be ready, for the Son of Hā'ā·dām (הָאָדָם) is coming at an hour you do not expect."

Luk 12:41 And Kēpha said to Him, "Master, do You speak this parable to us, or also to all?"

Luk 12:42 And the Master said, "Who then is the trustworthy and wise manager, whom his master shall appoint over his household, to give the portion of food in due season?

Luk 12:43 "Blessed is that servant whom his master shall find so doing when he comes.

Luk 12:44 "Truly, I say to you that he shall appoint him over all his possessions.

Luk 12:45 "But if that servant says in his heart, 'My master is delaying his coming,' and begins to beat the male servants and female servants, and to eat and drink and be drunk,

Luk 12:46 the master of that servant shall come on a day when he does not expect him, and at an hour that he does not know, and shall cut him in two and appoint his portion with the unbelievers.

Luk 12:47 “And that servant who knew his master’s desire, and did not prepare, nor did according to his desire, shall be beaten with many stripes.

Luk 12:48 “But he who did not know, yet did what deserved flogging, shall be beaten with few. And everyone to whom much is given, from him much shall be demanded. And to whom much has been entrusted, from him much more shall be asked.

Luk 12:49 “I came to send fire on the earth, and how I wish it were already kindled!

Luk 12:50 “But I have an immersion to be immersed with, and how distressed I am until it is accomplished!

Luk 12:51 “Do you think that I came to give peace on earth? I say to you, no, but rather division.

Luk 12:52 “For from now on five in one house shall be divided, three against two, and two against three –

Luk 12:53 father shall be divided against son, and son against father, mother against daughter, and daughter against mother, mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law.”

Luk 12:54 And He also said to the crowds, “When you see a cloud rising out of the west, immediately you say, ‘A storm is coming,’ and so it is.

Luk 12:55 “And when you see the south wind blow, you say, ‘There shall be hot weather,’ and it is.

Luk 12:56 “Hypocrites! You know to discern the face of the heaven and of the earth, but how is it you do not discern this time?

Luk 12:57 “And why, also, do you not judge for yourselves what is right?

Luk 12:58 “For, as you go with your opponent to a ruler, try hard along the way to settle with him, lest he drag you to the judge, and the judge deliver you to the officer, and the officer throw you into prison.

Luk 12:59 “I say to you, you shall certainly not leave there until you have paid even the last mite.”

Luk 13:1 And some were present at that time, reporting to Him about the Galileans whose blood Pilate had mixed with their offerings.

Luk 13:2 And **Yēshua (יֵשׁוּעַ)** answering, said to them, “Do you think that these Galileans were worse sinners than all other Galileans, because they have suffered like this?

Luk 13:3 “I say to you, no! But unless you repent you shall all perish in the same way.

Luk 13:4 “Or those eighteen on whom the tower in Shiloah fell and killed them, do you think that they were greater offenders than all other men who dwelt in Yerushalayim?

Luk 13:5 “I say to you, no! But unless you repent you shall all perish in the same way.”

Luk 13:6 And He spoke this parable, “A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it and found none.

Luk 13:7 “And he said to the gardener, ‘Look, for three years I have come seeking fruit on this fig tree and find none. Cut it down, why does it even make the ground useless?’

Luk 13:8 “And he answering, said to him, ‘Master, leave it this year too, until I dig around it and throw manure.

Luk 13:9 ‘And if indeed it bears fruit, good. But if not so, you shall cut it down.’ ”

Luk 13:10 And He was teaching in one of the congregations on the Sabbath,

Luk 13:11 and see, there was a woman having a weakening spirit for eighteen years, and was bent over and was unable to straighten up at all.

Luk 13:12 And **Yēshua (יֵשׁוּעַ)**, seeing her, called her near and said to her, “Woman, you are loosened from your weakness.”

Luk 13:13 And He laid His hands on her, and immediately she was straightened up, and praised **Elohim (אֱלֹהִים)**.

Luk 13:14 But the ruler of the congregation, responding, much displeased that **Yēshua (יֵשׁוּעַ)** had healed on the Sabbath, said to the crowd, “There are six days on which men should work, so

come and be healed on them, and not on the Sabbath day.”

Luk 13:15 Then the Master answered him and said, “Hypocrite! Does not each one of you on the Sabbath loosen his ox or his donkey from the stall, and lead it away to water it?

Luk 13:16 “And this one, being a daughter of ‘Ab·rā·hām (אַבְרָהָם), whom Satan has bound, look, for eighteen years, should she not be loosened from this bond on the Sabbath?”

Luk 13:17 And when He said this, all His opponents were put to shame. And all the crowd rejoiced for all the splendid works being done by Him.

Luk 13:18 Therefore He said, “What is the reign of Elohîm (אֱלֹהִים) like? And to what shall I compare it?

Luk 13:19 “It is like a mustard seed, which a man took and threw into his garden. And it grew and became a large tree, and the birds of the heavens nested in its branches.”

Luk 13:20 And again He said, “To what shall I compare the reign of Elohîm (אֱלֹהִים)?

Luk 13:21 “It is like leaven, which a woman took and hid in three measures of flour until it was all leavened.”

Luk 13:22 And He was going through the cities and villages, teaching, and journeying toward Yerushalayim,

Luk 13:23 and someone said to Him, “Master, are there few who are being saved?” And He said to them,

Luk 13:24 “Strive to enter through the narrow gate, because many, I say to you, shall seek to enter in and shall not be able.

Luk 13:25 “When once the Master of the house has risen up and shut the door, and you begin to stand outside and knock at the door, saying, ‘Master, Master, open for us,’ and He shall answer and say to you, ‘I do not know you, where you are from,’

Luk 13:26 then you shall begin to say, ‘We ate and drank in Your presence, and You taught in our streets.’

Luk 13:27 “But He shall say, ‘I say to you I do not know you, where you are from. Depart from Me, all you workers of unrighteousness.’

Luk 13:28 “There shall be weeping and gnashing of teeth, when you see ‘Ab·rā·hām (אַבְרָהָם) and Yiṣ·hāq and Ya‘aqob and all the prophets in the reign of Elohîm (אֱלֹהִים), and yourselves thrown outside.

Luk 13:29 “And they shall come from the east and the west, and from the north and the south, and sit down in the reign of Elohîm (אֱלֹהִים).

Luk 13:30 “And see, there are last who shall be first, and there are first who shall be last.”

Luk 13:31 On the same day there came certain Pharisees, saying to Him, “Get out and go from here, for Herodes wishes to kill You.”

Luk 13:32 And He said to them, “Go, say to that fox, ‘See, I cast out demons and perform healings today and tomorrow, and the third day I shall be perfected.’

Luk 13:33 “But I have to journey today, and tomorrow, and the day following, because it is not fitting for a prophet to perish outside of Yerushalayim.

Luk 13:34 “Yerushalayim, Yerushalayim, killing the prophets and stoning those who are sent to her! How often I wished to gather your children together, the way a hen gathers her chickens under her wings, but you would not!

Luk 13:35 “See, your House is left to you laid waste. And truly I say to you, you shall by no means see Me until the time comes when you say, ‘Blessed is He who is coming in the Name of YĕHôVâH (יְהוָה) !’ ”

Luk 14:1 And it came to be, as He went into the house of one of the rulers of the Pharisees to eat bread on the Sabbath, that they were watching Him closely.

Luk 14:2 And see, there was a certain man before Him suffering from dropsy.

Luk 14:3 And Yēshua (ישוע) responding, spoke to those learned in the Law and the Pharisees, saying, “Is it right to heal on the Sabbath?”

Luk 14:4 But they were silent. So taking hold of him He healed him, and let him go.

Luk 14:5 And to them He said, “Which of you, having a donkey or an ox that has fallen into a pit, shall not immediately pull him out on the Sabbath day?”

Luk 14:6 And they were unable to answer Him regarding these matters.

Luk 14:7 And He spoke a parable to those who were invited, when He noted how they chose the best places, saying to them:

Luk 14:8 “When you are invited by anyone to a wedding feast, do not sit down in the best place, lest one more distinguished than you be invited by him,

Luk 14:9 and he who invited you and him come and say to you, ‘Give this one place,’ and then you begin with shame to take the last place.

Luk 14:10 “Rather, when you are invited, go and sit down in the last place, so that when he who invited you comes he shall say to you, ‘Friend, come up higher.’ Then you shall have esteem in the presence of those who sit at the table with you.

Luk 14:11 “For everyone who is exalting himself shall be humbled, and he who is humbling himself shall be exalted.”

Luk 14:12 And He also said to him who invited Him, “When you give a dinner or a supper, do not ask your friends, nor your brothers, nor your relatives, nor your rich neighbours, lest they also invite you back, and you be repaid.

Luk 14:13 “But when you give a feast, invite poor ones, crippled ones, lame ones, blind ones,

Luk 14:14 and you shall be blessed, because they do not have to repay you. For you shall be repaid at the resurrection of the righteous.”

Luk 14:15 And when one of those who sat at the table with Him heard this, he said to Him, “Blessed

is he who eats bread in the reign of Elohim (אֱלֹהִים)!”

Luk 14:16 But He said to him, “A certain man gave a great supper and invited many,

Luk 14:17 and he sent his servant at supper time to say to those who were invited, ‘Come, for all is now ready.’

Luk 14:18 “But one by one they all began making excuses. The first said to him, ‘I have bought a field, and I need to go and see it. I ask you to have me excused.’

Luk 14:19 “And another said, ‘I have bought five yoke of oxen, and I am going to try them out. I ask you to have me excused.’

Luk 14:20 “And another said, ‘I have married a wife, and because of this I am unable to come.’

Luk 14:21 “And that servant came and reported this to his master. Then the master of the house, being wroth, said to his servant, ‘Hurry out into the streets and lanes of the city, and bring in here the poor, and crippled, and lame, and blind.’

Luk 14:22 “And the servant said, ‘Master, it is done as you commanded, and still there is room.’

Luk 14:23 “And the master said to the servant, ‘Go out into the street corners and hedges, and compel them to come in, so that my house is filled.

Luk 14:24 ‘For I say to you that none of those men who were invited shall taste my supper.’ ”

Luk 14:25 And large crowds were going with Him, and turning, He said to them,

Luk 14:26 “If anyone comes to Me and does not hate his father and mother, and wife, and children, and brothers, and sisters, and his own life too, he is unable to be My taught one.

Luk 14:27 “And whoever does not bear his stake and come after Me is unable to be My taught one.

Luk 14:28 “For who of you, wishing to build a tower, does not sit down first and count the cost, whether he has enough to complete it?

Luk 14:29 “Otherwise, when he has laid the foundation, and is unable to finish it, all who see it begin to mock him,

Luk 14:30 saying, 'This man began to build and was unable to finish.'

Luk 14:31 "Or what sovereign, going to fight against another sovereign, does not sit down first and take counsel whether he is able with ten thousand to meet him who comes against him with twenty thousand?

Luk 14:32 "And if not, while the other is still far away, he sends a delegation and asks conditions of peace.

Luk 14:33 "So, then, everyone of you who does not give up all that he has, is unable to be My taught one.

Luk 14:34 "The salt is good, but if the salt becomes tasteless, with what shall it be seasoned?

Luk 14:35 "It is not fit for land, nor for manure, they throw it out. He who has ears to hear, let him hear!"

Luk 15:1 Now all the tax collectors and the sinners were coming to Him to hear Him.

Luk 15:2 And the Pharisees and scribes grumbled, saying, "This One receives sinners and eats with them."

Luk 15:3 And He spoke this parable to them, saying,

Luk 15:4 "What man among you, having a hundred sheep, and having lost one of them, does not leave the ninety-nine in the wilderness and go after the one which is lost until he finds it?

Luk 15:5 "And having found it, he lays it on his shoulders, rejoicing.

Luk 15:6 "And having come home, he calls together his friends and neighbours, saying to them, 'Rejoice with me, for I have found my sheep which was lost!'

Luk 15:7 "I say to you that in the same way there shall be more joy in the heaven over one sinner repenting, than over ninety-nine righteous ones who need no repentance.

Luk 15:8 "Or what woman, having ten silver coins, if she loses one coin, does not light a lamp and

sweep the house, and seek diligently till she finds it?

Luk 15:9 "And having found it, she calls friends and neighbours together, saying, 'Rejoice with me, for I have found the coin which I lost!'

Luk 15:10 "I say to you, in the same way there is joy in the presence of the messengers of Elohîm (אֱלֹהִים) over one sinner repenting."

Luk 15:11 And He said, "A certain man had two sons,

Luk 15:12 and the younger of them said to his father, 'Father, give me the portion of goods falling to me.' And he divided his livelihood between them.

Luk 15:13 "And not many days after, the younger son, having gathered all together, went away to a distant country, and there wasted his goods with loose living.

Luk 15:14 "And when he had spent all, there arose a severe scarcity of food throughout that land, and he began to be in need.

Luk 15:15 "And he went and joined himself to one of the citizens of that country, and he sent him to his fields to feed pigs.

Luk 15:16 "And he was longing to fill his stomach with the pods which the pigs were eating, and no one gave to him.

Luk 15:17 "But having come to himself, he said, 'How many of my father's hired servants have bread enough and to spare, and I am perishing with hunger!

Luk 15:18 'Having risen, I shall go to my father and say to him, "Father, I have sinned against the heaven, and before you,

Luk 15:19 and I am no longer worthy to be called your son. Make me like one of your hired servants." '

Luk 15:20 "And having risen, he went to his father. And while he was still a long way off, his father saw him and was moved with compassion, and ran and fell on his neck and kissed him.

Luk 15:21 "And the son said to him, 'Father, I have sinned against the heaven, and before you, and I am no longer worthy to be called your son.'

Luk 15:22 "But the father said to his servants, 'Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet.

Luk 15:23 'And bring the fattened calf here and slaughter it, and let us eat and rejoice,

Luk 15:24 because this son of mine was dead and is alive again, and he was lost and is found.' And they began to rejoice.

Luk 15:25 "And his older son was in the field, and when he came and approached the house, he heard music and dancing.

Luk 15:26 "And having called one of the servants he asked what this meant.

Luk 15:27 "And he said to him, 'Your brother has come, and your father has slaughtered the fattened calf because he received him back in health.'

Luk 15:28 "And he was wroth and would not go in. So his father came out and pleaded with him.

Luk 15:29 "And answering, he said to his father, 'See, these many years I have been serving you, and I have never transgressed a command of yours, but to me you have never given a young goat, so I could rejoice with my friends.

Luk 15:30 'But when this son of yours came, who has devoured your livelihood with whores, you slaughtered the fattened calf for him.'

Luk 15:31 "Then he said to him, 'Son, you are always with me, and all I have is yours.

Luk 15:32 'And we had to rejoice and be glad, for your brother was dead and is alive, and was lost and is found.' "

Luk 16:1 And He also said to His disciples, "There was a certain rich man who had a manager and he was accused to him as wasting his possessions.

Luk 16:2 "So having called him he said to him, 'What is this I hear about you? Give an account of your management, for you are no longer able to be manager.'

Luk 16:3 "And the manager said within himself, 'What shall I do? For my master is taking the managership away from me. I am unable to dig, I am ashamed to beg.

Luk 16:4 'I know what I shall do, that, when I am removed from the managership, they might receive me into their houses.'

Luk 16:5 "And calling every one of his master's debtors to him, he said to the first, 'How much do you owe my master?'

Luk 16:6 "And he said, 'A hundred measures of oil.' And he said to him, 'Take your bill, and sit down quickly and write fifty.'

Luk 16:7 "Then to another he said, 'And how much do you owe?' And he said, 'A hundred measures of wheat.' And he said to him, 'Take your bill, and write eighty.'

Luk 16:8 "And the master praised the unrighteous manager because he had acted shrewdly, because the sons of this age are more shrewd in their generation than the sons of light.

Luk 16:9 "And would I say to you, make friends for yourselves by unrighteous mammon, that when you fail, they shall receive you into everlasting dwellings?

Luk 16:10 "He who is trustworthy in what is least, is trustworthy also in much. And he who is unrighteous in what is least is unrighteous also in much.

Luk 16:11 "If, therefore, you have not been trustworthy in the unrighteous mammon, who shall entrust to you the true?

Luk 16:12 "And if you have not been trustworthy in what is another man's, who shall give you what is your own?

Luk 16:13 "No servant is able to serve two masters, for either he shall hate the one and love the other, or else he shall cling to the one and despise the other. You are not able to serve **Elohim (אלהים)** and mammon."

Luk 16:14 And the Pharisees, who loved silver, also heard all this, and were sneering at Him,

Luk 16:15 so He said to them, “You are those who declare yourselves righteous before men, but **Elohim (אלהים)** knows your hearts, because what is highly thought of among men is an abomination in the sight of **Elohim (אלהים)**.”

Luk 16:16 “The Law and the prophets are until Yoḥanan. Since then the reign of **Elohim (אלהים)** is being announced, and everyone is doing violence upon it.

Luk 16:17 “And it is easier for the heaven and the earth to pass away than for one tittle of the Law to fall.

Luk 16:18 “Everyone putting away his wife and marrying another commits adultery. And everyone marrying her who is put away from her husband commits adultery.

Luk 16:19 “But there was a certain rich man who used to dress in purple and fine linen and lived luxuriously every day.

Luk 16:20 “And there was a certain beggar named El'azar, being covered with sores, who was placed at his gate,

Luk 16:21 and longing to be fed with the crumbs which fell from the rich man's table. Indeed, even the dogs came and licked his sores.

Luk 16:22 “And it came to be that the beggar died, and was carried by the messengers to the bosom of 'Ab·rā·hām (אַבְרָהָם). And the rich man also died and was buried.

Luk 16:23 “And while suffering tortures in the grave, having lifted up his eyes, he saw 'Ab·rā·hām (אַבְרָהָם) far away, and El'azar in his bosom.

Luk 16:24 “And crying out he said, ‘Father 'Ab·rā·hām (אַבְרָהָם), have compassion on me, and send El'azar to dip the tip of his finger in water and cool my tongue, for I am suffering in this flame.’

Luk 16:25 “But 'Ab·rā·hām (אַבְרָהָם) said, ‘Son, remember that in your life you received your good, and likewise El'azar the evil, but now he is comforted and you are suffering.

Luk 16:26 ‘And besides all this, between us and you a great chasm has been set, so that those who wish

to pass from here to you are unable, nor do those from there pass to us.’

Luk 16:27 “And he said, ‘Then I beg you, father, that you would send him to my father's house,

Luk 16:28 for I have five brothers, let him warn them, lest they also come to this place of torture.’

Luk 16:29 “‘Ab·rā·hām (אַבְרָהָם) said to him, ‘They have Mosheh and the prophets, let them hear them.’

Luk 16:30 “And he said, ‘No, father 'Ab·rā·hām (אַבְרָהָם), but if someone from the dead goes to them, they shall repent.’

Luk 16:31 “But he said to him, ‘If they do not hear Mosheh and the prophets, neither would they be persuaded even if one should rise from the dead.’ ”

Luk 17:1 And He said to the disciples, “It is inevitable that stumbling- blocks should come, but woe to him through whom they come!

Luk 17:2 “It would be better for him if a millstone is put around his neck, and he were thrown into the sea, than that he should cause one of these little ones to stumble.

Luk 17:3 “Take heed to yourselves. If your brother sins against you, rebuke him, and if he repents, forgive him.

Luk 17:4 “And if he sins against you seven times in a day, and seven times in a day comes back to you, saying, ‘I repent,’ you shall forgive him.”

Luk 17:5 And the emissaries said to the Master, “Give us more belief.”

Luk 17:6 And the Master said, “If you have belief as a mustard seed, you would say to this mulberry tree, ‘Be pulled up by the roots and be planted in the sea,’ and it would obey you.

Luk 17:7 “But who of you, having a servant ploughing or shepherding, would say to him when he has come in from the field, ‘Come immediately and sit down to eat’?

Luk 17:8 “But would he not rather say to him, ‘Prepare somewhat for my supper, and gird yourself and serve me while I eat and drink, and afterward you shall eat and drink’?

Luk 17:9 "Would he thank that servant because he did what he was commanded? I think not.

Luk 17:10 "So also you, when you have done all that you were commanded, say, 'We are unworthy servants, we have done what was our duty to do.' "

Luk 17:11 And it came to be, as He went to Yerushalayim, that He passed through the midst of Shomeron and Galil.

Luk 17:12 And as He was entering into a certain village, He was met by ten leprous men, who stood at a distance.

Luk 17:13 And they lifted up their voices, saying, "Yēshua (ישוע), Master, have compassion on us!"

Luk 17:14 And having seen them, He said to them, "Go, show yourselves to the priests." And it came to be, that as they were going, they were cleansed.

Luk 17:15 And one of them, when he saw that he was healed, returned, praising Elohim (אלהים) with a loud voice,

Luk 17:16 and he fell down upon his face at His feet, giving thanks to Him. And he was a Shomeronite.

Luk 17:17 And Yēshua (ישוע) answering, said, "Were there not ten cleansed? But where are the nine?"

Luk 17:18 "Was no one found to return to give praise to Elohim (אלהים), except this foreigner?"

Luk 17:19 And He said to him, "Rise, go your way. Your belief has made you well."

Luk 17:20 And having been asked by the Pharisees when the reign of Elohim (אלהים) would come, He answered them and said, "The reign of Elohim

(אלהים) does not come with intent watching,

Luk 17:21 nor shall they say, 'Look here!' or 'Look there!' For look, the reign of Elohim (אלהים) is in your midst!"

Luk 17:22 And He said to the disciples, "Days shall come when you shall long to see one of the days of the Son of Hā'ā-dām (האדם), but you shall not see it.

Luk 17:23 "And they shall say to you, 'Look here!' or 'Look there!' Do not go after them, nor follow.

Luk 17:24 "For as the lightning that flashes out of one part under heaven shines to the other part under heaven, so also the Son of Hā'ā-dām (האדם) shall be in His day.

Luk 17:25 "But first He has to suffer much and be rejected by this generation.

Luk 17:26 "And as it came to be in the days of Nō-ah (נח), so also shall it be in the days of the Son of Hā'ā-dām (האדם):

Luk 17:27 "They were eating, they were drinking, they were marrying, they were given in marriage, until the day that Nō-ah (נח) went into the ark, and the flood came and destroyed them all.

Luk 17:28 "And likewise, as it came to be in the days of lō-wṭ (לوط): They were eating, they were drinking, they were buying, they were selling, they were planting, they were building,

Luk 17:29 but on the day lō-wṭ (לوط) went out of Seḏom it rained fire and sulphur from heaven and destroyed all.

Luk 17:30 "It shall be the same in the day the Son of Hā'ā-dām (האדם) is revealed.

Luk 17:31 "In that day, he who shall be on the house-top, and his goods in the house, let him not come down to take them away. And likewise the one who is in the field, let him not turn back.

Luk 17:32 "Remember the wife of lō-wṭ (לوط).

Luk 17:33 "Whoever seeks to save his life shall lose it, and whoever loses his life shall preserve it.

Luk 17:34 "I say to you, in that night there shall be two in one bed, the one shall be taken and the other shall be left.

Luk 17:35 "Two shall be grinding together, the one shall be taken and the other shall be left.

Luk 17:36 "Two shall be in the field, the one shall be taken and the other shall be left."

Luk 17:37 And they answering, said to Him, "Where, Master?" And He said to them, "Where the body is, there also the eagles shall be gathered together."

Luk 18:1 And He spoke a parable to them, that they should always pray and not lose heart,

Luk 18:2 saying, “In a certain city there was a certain judge, not fearing Elohim (אֱלֹהִים) nor regarding man.

Luk 18:3 “And a widow was in that city, and she came to him, saying, ‘Do right to me on my adversary.’

Luk 18:4 “And he would not for a while, but afterward he said within himself, ‘Even if I do not fear Elohim (אֱלֹהִים) nor regard man,

Luk 18:5 yet because this widow troubles me I shall do right to her, lest by her continual coming she wears me out.’ ”

Luk 18:6 And the Master said, “Hear what the unrighteous judge said.

Luk 18:7 “And shall Elohim (אֱלֹהִים) not do right by all means to His own chosen ones who are crying out day and night to Him, and being patient over them?

Luk 18:8 “I say to you that He shall do right to them speedily. But when the Son of Hā·’ā·ḏām (הָאָדָם) comes, shall He find the belief on the earth?”

Luk 18:9 And He also spoke this parable to some who relied on themselves that they were righteous, and looking down on others:

Luk 18:10 “Two men went up to the Holy Place to pray – the one a Pharisee and the other a tax collector.

Luk 18:11 “The Pharisee stood and began to pray with himself this way, ‘Elohim (אֱלֹהִים), I thank You that I am not like the rest of men, swindlers, unrighteous, adulterers, or even as this tax collector.

Luk 18:12 ‘I fast twice a week, I give tithes of all that I possess.’

Luk 18:13 “But the tax collector standing at a distance would not even raise his eyes to the heaven, but was beating his breast, saying, ‘Elohim (אֱלֹהִים), show favour unto me, a sinner!’

Luk 18:14 “I say to you, this man went down to his house declared right, rather than the other. For everyone who is exalting himself shall be humbled, and he who is humbling himself shall be exalted.”

Luk 18:15 And they also brought infants to Him to touch them, but His disciples seeing it, rebuked them.

Luk 18:16 But Yēshua (יֵשׁוּעַ) called them to Him and said, “Let the little children come to Me, and do not forbid them, for of such is the reign of Elohim (אֱלֹהִים).

Luk 18:17 “Truly, I say to you, whoever does not receive the reign of Elohim (אֱלֹהִים) as a little child, shall certainly not enter into it.”

Luk 18:18 And a certain ruler asked Him, saying, “Good Teacher, what shall I do to inherit everlasting life?”

Luk 18:19 So Yēshua (יֵשׁוּעַ) said to him, “Why do you call Me good? No one is good except One – Elohim (אֱלֹהִים).

Luk 18:20 “You know the commands, ‘Do not commit adultery,’ ‘Do not murder,’ ‘Do not steal,’ ‘Do not bear false witness,’ ‘Respect your father and your mother.’ ”

Luk 18:21 And he said, “All these I have watched over from my youth.”

Luk 18:22 And hearing this, Yēshua (יֵשׁוּעַ) said to him, “Yet one you lack: Sell all that you have and distribute to the poor, and you shall have treasure in heaven. And come, follow Me.”

Luk 18:23 But when he heard this, he became intensely sad, for he was extremely rich.

Luk 18:24 And when Yēshua (יֵשׁוּעַ) saw that he became intensely sad, He said, “How hard it is for those who have riches to enter into the reign of Elohim (אֱלֹהִים)!

Luk 18:25 “For it is easier for a camel to enter through a needle’s eye than for a rich man to enter into the reign of Elohim (אֱלֹהִים).”

Luk 18:26 And those who heard it said, “And who is able to be saved?”

Luk 18:27 And He said, “What is impossible with men is possible with Elohim (אֱלֹהִים).”

Luk 18:28 And Kēpha said, “See, we have left all and followed You.”

Luk 18:29 And He said to them, “Truly, I say to you, there is no one who has left house or parents or brothers or wife or children, for the sake of the reign of Elohim (אֱלֹהִים),

Luk 18:30 who shall not receive many times more in this present time, and in the age to come everlasting life.”

Luk 18:31 And taking the twelve aside, He said to them, “See, we are going up to Yerushalayim, and all that have been written by the prophets about the Son of Hā'ā-dām (הָאָדָם) shall be accomplished.

Luk 18:32 “For He shall be delivered up to the gentiles and shall be mocked and insulted and spat upon,

Luk 18:33 and having flogged Him they shall kill Him. And on the third day He shall rise again.”

Luk 18:34 But they understood none of this, and this word was hidden from them, and they did not know what was being said.

Luk 18:35 And it came to be, that as He was coming near Yeriho, that a certain blind man was sitting by the way begging.

Luk 18:36 And hearing a crowd passing by, he asked what it meant.

Luk 18:37 And they reported to him that Yēshua (יֵשׁוּעַ) of Natsareth was passing by.

Luk 18:38 And he cried out, saying, “Yēshua (יֵשׁוּעַ), Son of Dawid, have compassion on me!”

Luk 18:39 And those going before were rebuking him that he should be silent, but he was crying out much more, “Son of Dawid, have compassion on me!”

Luk 18:40 And Yēshua (יֵשׁוּעַ) stopped and commanded him to be brought to Him. And when he had come near, He asked him,

Luk 18:41 saying, “What do you wish Me to do for you?” And he said, “Master, to receive my sight.”

Luk 18:42 And Yēshua (יֵשׁוּעַ) said to him, “Receive your sight! Your belief has saved you.”

Luk 18:43 And immediately he received his sight, and was following Him, praising Elohim (אֱלֹהִים).

And all the people, seeing it, gave praise to Elohim (אֱלֹהִים).

Luk 19:1 And having entered, He was passing through Yeriho.

Luk 19:2 And see, a man called Zakkai! And he was a chief tax collector, and he was rich,

Luk 19:3 and he was seeking to see who Yēshua (יֵשׁוּעַ) was, but was unable because of the crowd, for he was small in stature.

Luk 19:4 And having run ahead, he climbed up into a sycamore tree to see Him, because He was about to pass by.

Luk 19:5 And as Yēshua (יֵשׁוּעַ) came to the place, He looked up and saw him, and said to him, “Zakkai, hurry and come down, for I have to stay at your house today.”

Luk 19:6 And he hurried and came down, and received Him, rejoicing.

Luk 19:7 And seeing it, they all grumbled, saying, “He has gone in to stay with a man who is a sinner.”

Luk 19:8 But Zakkai stood up and said to the Master, “Look, Master, I give half of my possessions to the poor. And if I have taken whatever from anyone by false accusation, I repay fourfold.”

Luk 19:9 And Yēshua (יֵשׁוּעַ) said to him, “Today deliverance has come to this house – since he also is a son of 'Ab-rā-hām (אֲבִרְהָם).

Luk 19:10 “For the Son of Hā'ā-dām (הָאָדָם) has come to seek and to save what was lost.”

Luk 19:11 And as they were hearing this, He spoke another parable, because He was near Yerushalayim and they thought the reign of Elohim (אֱלֹהִים) was about to be manifested straightaway.

Luk 19:12 He therefore said, “A certain nobleman went to a distant country to receive for himself a reign and to return.

Luk 19:13 “And calling ten of his servants, He gave them ten minas, and said to them, ‘Trade until I come.’

Luk 19:14 “But his subjects were hating him, and sent a delegation after him, to say, ‘We do not wish this one to reign over us.’

Luk 19:15 “And it came to be, when he came back, having received the reign, that he sent for these servants to whom he had given the silver, in order to know what each had gained by trading.

Luk 19:16 “And the first came, saying, ‘Master, your mina has earned ten minas.’

Luk 19:17 “And he said to him, ‘Well done, good servant. Because you were trustworthy in a small matter, have authority over ten cities.’

Luk 19:18 “And the second came, saying, ‘Master, your mina has earned five minas.’

Luk 19:19 “And he said to him also, ‘And you – be over five cities.’

Luk 19:20 “And another came, saying, ‘Master, here is your mina, which I kept laid up in a handkerchief.

Luk 19:21 ‘For I was afraid of you, because you are a hard man. You take up what you did not lay down, and reap what you did not sow.’

Luk 19:22 “And he said to him, ‘Out of your own mouth I shall judge you, you wicked servant. You knew that I was a hard man, taking up what I did not lay down and reaping what I did not sow.

Luk 19:23 ‘Why did you not put the silver in the bank, that when I come I could have collected it with interest?’

Luk 19:24 “Then he said to those who stood by, ‘Take the mina from him, and give it to him who possesses ten minas.’

Luk 19:25 “But they said to him, ‘Master, he already possesses ten minas.’

Luk 19:26 ‘For I say to you, that to everyone who possesses shall be given; and from him who does not possess, even what he possesses shall be taken away from him.

Luk 19:27 ‘But those enemies of mine who did not wish me to reign over them, bring them here and slay them before me.’ ”

Luk 19:28 And having said this, He went on ahead, going up to Yerushalayim.

Luk 19:29 And it came to be, when He came near to Bëyth Phaḡi and Bëyth Anyah, at the mountain of Olives, that He sent two of His disciples,

Luk 19:30 saying, “Go into the village opposite you, in which, as you enter, you shall find a colt tied, on which no one has ever sat. Loosen it and bring it here.

Luk 19:31 “And if anyone asks you, ‘Why do you loosen it?’ thus you shall say to him, ‘Because the Master has need of it.’ ”

Luk 19:32 And those who were sent went away and found it as He had said to them.

Luk 19:33 And as they were loosing the colt, the owners of it said to them, “Why do you loosen the colt?”

Luk 19:34 And they said, “The Master needs it.”

Luk 19:35 So they brought it to Yēshua (יֵשׁוּעַ). And throwing their garments on the colt, they set Yēshua (יֵשׁוּעַ) on it.

Luk 19:36 And as He went, they were spreading their garments on the way.

Luk 19:37 And as He was coming near, already at the descent of the Mount of Olives, the entire crowd of the disciples began, to praise Elohim (אֱלֹהִים), rejoicing with a loud voice for all the miracles they had seen,

Luk 19:38 saying, “ ‘Blessed is the King who is coming in the Name of YēHôVâH (יְהוָה) !’ Peace in heaven and esteem in the highest!”

Luk 19:39 And some of the Pharisees from the crowd, said to Him, “Teacher, rebuke Your disciples.”

Luk 19:40 But He answering, said to them, “I say to you that if these shall be silent, the stones would cry out.”

Luk 19:41 And as He came near, He saw the city and wept over it,

Luk 19:42 saying, “If you only knew even today, the matters for your peace! But now they are hidden from your eyes.

Luk 19:43 “Because days shall come upon you when your enemies shall build a rampart around you, and surround you and press you on all sides, Luk 19:44 and dash you to the ground, and your children within you. And they shall not leave in you one stone upon another, because you did not know the time of your visitation.”

Luk 19:45 And having entered into the Holy Place, He began to drive out those selling and buying in it, Luk 19:46 saying to them, “It has been written, ‘My House is a house of prayer,’ but you have made it a ‘den of robbers.’ ”

Luk 19:47 And He was teaching daily in the Holy Place. But the chief priests, and the scribes, and the leaders of the people were seeking to destroy Him, Luk 19:48 but they did not find what they might do, for all the people were hanging upon Him, listening.

Luk 20:1 And it came to be, on one of those days, as He was teaching the people in the Holy Place and bringing the Good News, that the chief priests and the scribes, together with the elders, came up Luk 20:2 and spoke to Him, saying, “Say to us, by what authority are You doing these? Or who is he who gave You this authority?”

Luk 20:3 And He answering, said to them, “I shall ask you one question too, and answer Me:

Luk 20:4 “The immersion of Yoḥanan – was it from heaven or from men?”

Luk 20:5 And they debated among themselves, saying, “If we say, ‘From heaven,’ He shall say, ‘Then why did you not believe him?’

Luk 20:6 “But if we say, ‘From men,’ all the people shall stone us, for they are persuaded that Yoḥanan was a prophet.”

Luk 20:7 And they answered that they did not know from where it was.

Luk 20:8 And **Yēshua (ישוע)** said to them, “Neither do I say to you by what authority I do these.”

Luk 20:9 And He began to speak this parable to the people, “A certain man planted a vineyard, and leased it to farmers, and went away for a long time.

Luk 20:10 “And at harvest time he sent a servant to the farmers, to give him some of the fruit of the vineyard. But the farmers beat him and sent him away empty-handed.

Luk 20:11 “And again he sent another servant. And they beat him too and maltreated him, and sent him away empty-handed.

Luk 20:12 “And again he sent a third. And they wounded him too and cast him out.

Luk 20:13 “And the owner of the vineyard said, ‘What shall I do? I shall send my son, the beloved. They might respect him when they see him.’

Luk 20:14 “But when the farmers saw him, they reasoned among themselves, saying, ‘This is the heir. Come, let us kill him, so that the inheritance becomes ours.’

Luk 20:15 “And they cast him out of the vineyard and killed him. What, then, shall the owner of the vineyard do to them?

Luk 20:16 “He shall come and destroy those farmers and give the vineyard to others.” And having heard, they said, “Let it not be!”

Luk 20:17 But He looked at them and said, “What then is this that has been written, ‘The stone which the builders rejected has become the chief corner-stone’?

Luk 20:18 “Everyone who falls on that stone shall be broken, but on whomever it falls, he shall be pulverised.”

Luk 20:19 And the chief priests and the scribes sought to lay hands on Him in the same hour, but they feared the people, for they knew that He had spoken this parable against them.

Luk 20:20 And keeping a close watch on Him, they sent spies who pretended to be righteous, to catch Him in a word, in order to deliver Him to the rule and to the authority of the governor.

Luk 20:21 So they asked Him, saying, “Teacher, we know that You say and teach rightly, and You are not partial to any, but teach the way of **Elohim (אלהים)** truly,

Luk 20:22 "Is it right for us to pay taxes to Caesar or not?"

Luk 20:23 But perceiving their craftiness, He said to them, "Why do you try Me?

Luk 20:24 "Show Me a silver piece. Whose likeness and inscription does it have?" And they answering, said, "Caesar's."

Luk 20:25 And He said to them, "Then give to Caesar what is Caesar's, and to Elohîm (אלהים) what is Elohîm (אלהים)'s."

Luk 20:26 And they were unable to catch Him in a saying in the presence of the people, and marvelling at His answer, they were silent.

Luk 20:27 And some of the Sadducees, who deny that there is a resurrection, came to Him and asked Him,

Luk 20:28 saying, "Teacher, Mosheh wrote to us that if a man's brother dies, having a wife, and he dies childless, his brother should take his wife and raise up offspring for his brother.

Luk 20:29 "Now, there were seven brothers, and the first took a wife, and died childless.

Luk 20:30 "And the second took her as wife, and he died childless.

Luk 20:31 "And the third took her, and in the same way the seven also. And they left no children, and died.

Luk 20:32 "And last of all the woman died too.

Luk 20:33 "At the resurrection, then, whose wife does she become? For the seven had her as wife."

Luk 20:34 And Yēshua (ישוע) answering, said to them, "The sons of this age marry and are given in marriage,

Luk 20:35 but those who are counted worthy of attaining that age, and the resurrection from the dead, neither marry, nor are they given in marriage,

Luk 20:36 for neither is it possible for them to die any more, because they are like messengers and are sons of Elohîm (אלהים), being sons of the resurrection.

Luk 20:37 "But that the dead are raised, even Mosheh showed at the bush when he called YēHôVâH (יהוה) 'the Elohîm (אלהים) of 'Ab·râ·hâm (אברהם), and the Elohîm (אלהים) of Yiş·ḥâq, and the Elohîm (אלהים) of Ya'aqob.'

Luk 20:38 "Now He is not the Elohîm (אלהים) of the dead, but of the living, for all live to Him."

Luk 20:39 And some of the scribes answering, said, "Teacher, You have spoken well."

Luk 20:40 And they were not bold enough to question Him any more.

Luk 20:41 And He said to them, "How do they say that the Mesiach (משיח) is the Son of Dawid?

Luk 20:42 "For Dawid himself said in the Book of Psalms, 'YēHôVâH (יהוה) said to my Master, "sit at My right hand,

Luk 20:43 until I make Your enemies a footstool of Your feet."'

Luk 20:44 "Dawid then calls Him 'Master,' how is He then his Son?"

Luk 20:45 And in the hearing of all the people, He said to His disciples,

Luk 20:46 "Beware of the scribes, who like to walk in long robes, and love greetings in the market-places, and the best seats in the congregations, and the best places at feasts,

Luk 20:47 who devour widows' houses, and for a show make long prayers. They shall receive greater judgment."

Luk 21:1 And looking up He saw the rich putting their gifts into the treasury,

Luk 21:2 and He saw a certain poor widow putting in two mites.

Luk 21:3 And He said, "Truly I say to you that this poor widow has put in more than all.

Luk 21:4 "For all these out of their excess have put in offerings for Elohîm (אלהים), but she out of her poverty has put in all that she had to live on."

Luk 21:5 And as some were speaking about the Holy Place, that it was adorned with goodly stones and gifts, He said,

Luk 21:6 “These that you see – the days are coming in which not one stone shall be left upon another that shall not be thrown down.”

Luk 21:7 And they asked Him, saying, “Teacher, but when shall this be? And what is the sign when this is about to take place?”

Luk 21:8 And He said, “See that you are not led astray, for many shall come in My Name, saying, ‘I am,’ and, ‘The time is near.’ Then do not go after them.

Luk 21:9 “But when you hear of fightings and unrests, do not be alarmed, for these have to take place first, but the end is not immediately.”

Luk 21:10 Then He said to them, “Nation shall rise against nation, and reign against reign.

Luk 21:11 “And there shall be great earthquakes in various places, and scarcities of food and deadly diseases. And there shall be horrors, and great signs from heaven.

Luk 21:12 “But before all this, they shall lay their hands on you and persecute you, delivering you up to the congregations and prisons, and be brought before sovereigns and rulers for My Name’s sake.

Luk 21:13 “And it shall turn out to you for a witness.

Luk 21:14 “Therefore, resolve in your hearts not to premeditate on what to answer.

Luk 21:15 “For I shall give you a mouth and wisdom which all your adversaries shall not be able to refute or resist.

Luk 21:16 “And you shall also be betrayed by parents and brothers and relatives and friends. And some of you shall be put to death.

Luk 21:17 “And you shall be hated by all because of My Name.

Luk 21:18 “But not a hair of your head shall be lost at all.

Luk 21:19 “Possess your lives by your endurance!

Luk 21:20 “And when you see Yerushalayim surrounded by armies, then know that its laying waste is near.

Luk 21:21 “Then let those in Yehudah flee to the mountains, and let those who are in the midst of her go out, and let not those who are in the fields enter her.

Luk 21:22 “Because these are days of vengeance, to fill all that have been written.

Luk 21:23 “And woe to those who are pregnant and to those who are nursing children in those days! For there shall be great distress in the earth and wrath upon this people.

Luk 21:24 “And they shall fall by the edge of the sword, and be led away captive into all nations. And Yerushalayim shall be trampled underfoot by the gentiles until the times of the gentiles are filled.

Luk 21:25 “And there shall be signs in the sun, and moon, and stars, and on the earth anxiety of nations, in bewilderment at the roaring of the sea, and agitation,

Luk 21:26 men fainting from fear and the expectation of what is coming on the earth, for the powers of the heavens shall be shaken.

Luk 21:27 “And then they shall see the Son of Hā’ā-ḡām (הָאָא־גָּאָם) coming in a cloud with power and much esteem.

Luk 21:28 “And when these matters begin to take place, look up and lift up your heads, because your redemption draws near.”

Luk 21:29 And He spoke a parable to them, “Look at the fig tree, and all the trees.

Luk 21:30 “When they have already budded, observing it, you shall know for yourselves that summer is now near.

Luk 21:31 “So you also, when you see these matters take place, know that the reign of Elohîm (אֱלֹהִים) is near.

Luk 21:32 “Truly, I say to you, this generation shall by no means pass away till all shall have taken place.

Luk 21:33 “The heaven and the earth shall pass away, but My words shall by no means pass away.

Luk 21:34 “And take heed to yourselves, lest your hearts be weighed down by gluttony, and

drunkenness, and worries of this life, and that day come on you suddenly.

Luk 21:35 “For it shall come as a snare on all those dwelling on the face of all the earth.

Luk 21:36 “Watch then at all times, and pray that you be counted worthy to escape all this about to take place, and to stand before the Son of Hā'ā-dām (דָאָם).”

Luk 21:37 And He was teaching in the Holy Place by day, but at night He went out and stayed on the mountain of Olives,

Luk 21:38 and early in the morning all the people came to Him in the Set- apart Place to hear Him.

Luk 22:1 And the Festival of Unleavened Bread drew near, which is called Passover.

Luk 22:2 And the chief priests and the scribes were seeking how to kill Him, for they feared the people.

Luk 22:3 And Satan entered into Yehuḏah, who was called man from Qerioth, who was numbered among the twelve.

Luk 22:4 And he went and spoke with the chief priests and captains, how he might deliver Him up to them.

Luk 22:5 And they were glad, and agreed to give him silver.

Luk 22:6 And he promised, and was seeking an occasion to deliver Him up to them, away from the crowd.

Luk 22:7 And the Day of Unleavened Bread came when the Passover had to be slaughtered.

Luk 22:8 And He sent Kēpha and Yoḥanan, saying, “Go and prepare the Passover for us to eat.”

Luk 22:9 And they said to Him, “Where do You wish us to prepare?”

Luk 22:10 And He said to them, “See, as you enter into the city, a man shall meet you carrying a jar of water. Follow him into the house he enters.

Luk 22:11 “And you shall say to the master of the house, ‘The Teacher says to you, “Where is the guest room where I might eat the Passover with My disciples?” ’

Luk 22:12 “And he shall show you a large, furnished upper room. Prepare it there.”

Luk 22:13 And going they found it as He had said to them, and they prepared the Passover.

Luk 22:14 And when the hour had come, He sat down, and the twelve emissaries with Him.

Luk 22:15 And He said to them, “With desire I have desired to eat this Passover with you before My suffering,

Luk 22:16 for I say to you, I shall certainly not eat of it again until it is filled in the reign of Elohīm (אֱלֹהִים).”

Luk 22:17 And taking the cup, giving thanks, He said, “Take this and divide it among yourselves,

Luk 22:18 for I say to you, I shall certainly not drink of the fruit of the vine until the reign of Elohīm (אֱלֹהִים) comes.”

Luk 22:19 And taking bread, giving thanks, He broke it and gave it to them, saying, “This is My body which is given for you, do this in remembrance of Me.”

Luk 22:20 Likewise the cup also, after supper, saying, “This cup is the renewed covenant in My blood which is shed for you.

Luk 22:21 “But see, the hand of him delivering Me up is with Me on the table.

Luk 22:22 “For indeed the Son of Hā'ā-dām (דָאָם) goes as it has been decreed, but woe to that man by whom He is delivered up!”

Luk 22:23 And they began to ask among themselves, which of them it could be who was about to do this.

Luk 22:24 And there also took place a dispute among them, as to which of them seemed to be greater.

Luk 22:25 And He said to them, “The sovereigns of the gentiles rule over them, and those who control them are called ‘workers of good.’

Luk 22:26 “But not so with you, but let him who is greatest among you be as the youngest, and the leader as one who serves.

Luk 22:27 "For who is greater, the one who sits at the table, or the one who serves? Is it not the one who sits at the table? But I am in your midst as the One who serves.

Luk 22:28 "But you are those who have remained with Me in My trials.

Luk 22:29 "And I covenant for you, as My **Father** **[Abba אבא]** covenanted for Me, a reign,

Luk 22:30 to eat and drink at My table, in My reign, and to sit on thrones, judging the twelve tribes of Yisra'el."

Luk 22:31 And the Master said, "Shim'on, Shim'on! See, Satan has asked for you to sift you as wheat.

Luk 22:32 "But I have prayed for you, that your belief should not fail. And when you have turned, strengthen your brothers."

Luk 22:33 And he said to Him, "Master, I am prepared to go with You, both to prison and to death."

Luk 22:34 And He said, "I say to you, Këpha, the cock shall not crow at all today until you have denied three times that you know Me."

Luk 22:35 And He said to them, "When I sent you without purse and bag and sandals, did you lack any?" And they said, "None at all."

Luk 22:36 And He said to them, "But now, let him who has a purse take it, likewise also a bag. And let him who has no sword sell his garment and buy one.

Luk 22:37 "For I say to you that what has been written has yet to be accomplished in Me, 'And He was reckoned with lawless ones.' For that which refers to Me has an end too."

Luk 22:38 And they said, "Master, look, here are two swords." But He said to them, "That is enough!"

Luk 22:39 And coming out, He went to the Mount of Olives, according to usage, and His disciples also followed Him.

Luk 22:40 And coming to the place, He said to them, "Pray that you do not enter into trial."

Luk 22:41 And He withdrew from them about a stone's throw, and falling on His knees He was praying,

Luk 22:42 saying, "**Father** **[Abba אבא]**, if it be Your counsel, remove this cup from Me. Yet not My desire, but let Yours be done."

Luk 22:43 And there appeared a messenger from heaven to Him, strengthening Him.

Luk 22:44 And being in agony, He was praying more earnestly. And His sweat became like great drops of blood falling down to the ground.

Luk 22:45 And rising up from prayer, and coming to His disciples, He found them sleeping from grief.

Luk 22:46 And He said to them, "Why do you sleep? Rise and pray, lest you enter into trial."

Luk 22:47 And while He was still speaking, see: a crowd! And he who was called Yehuḏah, one of the twelve, was going before them and came near to **Yēshua (ישוע)** to kiss Him.

Luk 22:48 And **Yēshua (ישוע)** said to him, "Yehuḏah, do you deliver up the Son of Hā'ā-dām (חאדאם) with a kiss?"

Luk 22:49 And those around Him, seeing what was about to take place, said to Him, "Master, shall we strike with the sword?"

Luk 22:50 And one of them struck the servant of the high priest and cut off his right ear.

Luk 22:51 But **Yēshua (ישוע)** answering, said, "Allow it this far." And touching his ear He healed him.

Luk 22:52 And **Yēshua (ישוע)** said to those who had come against Him, the chief priests and captains of the Holy Place and the elders, "Have you come out as against a robber, with swords and clubs?

Luk 22:53 "While I was with you daily in the Holy Place, you did not lay hands on Me. But this is your hour and the authority of darkness."

Luk 22:54 And having seized Him, they led Him and brought Him to the house of the high priest. And Këpha was following at a distance.

Luk 22:55 And when they had lit a fire in the midst of the courtyard, and sat down together, Këpha sat among them.

Luk 22:56 And a certain servant girl, seeing him as he sat by the fire, looked intently at him and said, "And this one was with Him."

Luk 22:57 But he denied Him, saying, "Woman, I do not know Him."

Luk 22:58 And after a little while another saw him and said, "You are one of them too." But Kēpha said, "Man, I am not!"

Luk 22:59 And about an hour later, another insisted, saying, "Truly, this one was with Him too, for he is a Galilean too."

Luk 22:60 But Kēpha said, "Man, I do not know what you are saying!" And immediately, while he was still speaking, a cock crowed.

Luk 22:61 And the Master turned and looked at Kēpha, and Kēpha remembered the word of the Master, how He had said to him, "Before a cock crows, you shall deny Me three times."

Luk 22:62 And Kēpha went out and wept bitterly.

Luk 22:63 And the men who were holding Yēshua (יֵשׁוּעַ) were mocking Him, beating Him.

Luk 22:64 And having blindfolded Him, they were striking Him on the face and were asking Him, saying, "Prophecy! Who is it that struck You?"

Luk 22:65 And they said to Him much more, blaspheming.

Luk 22:66 And when it became day, the elders of the people, both chief priests and scribes, came together and they led Him into their council, saying,

Luk 22:67 "If You are the Messiah (Mesiach מְשִׁיחַ), say it to us." And He said to them, "If I say to you, you would not believe it at all,

Luk 22:68 and if I asked you, you would not answer Me at all.

Luk 22:69 "From now on the Son of Hā'ā-dām (הָאָדָם) shall sit on the right hand of the power of Elohim (אֱלֹהִים)."

Luk 22:70 And they all said, "Are You then the Son of Elohim (אֱלֹהִים)?" And He said to them, "You say that I am."

Luk 22:71 And they said, "Why do we need further witness? For we heard it ourselves from His mouth."

Luk 23:1 And the entire assembly of them, having risen up, led Him to Pilate,

Luk 23:2 and began to accuse Him, saying, "We found this one perverting the nation, and forbidding to pay taxes to Caesar, saying that He Himself is Messiah (Mesiach מְשִׁיחַ), a King."

Luk 23:3 And Pilate asked Him, saying, "Are You the King of the Yehudim (Jews)?" And answering him He said, "You say it."

Luk 23:4 And Pilate said to the chief priests and the crowd, "I find no guilt in this Man."

Luk 23:5 But they were insisting, saying, "He stirs up the people, teaching through all Yehudāh, beginning from Galil unto this place."

Luk 23:6 And when Pilate heard of Galil, he asked if the Man were a Galilean.

Luk 23:7 And when he learned that He was under the authority of Herodes, he sent Him to Herodes, who was also in Yerushalayim in those days.

Luk 23:8 And seeing Yēshua (יֵשׁוּעַ), Herodes rejoiced greatly, for a long time he had wished to see Him, because he had heard much about Him, and was anticipating to see some miracle done by Him,

Luk 23:9 and was questioning Him with many words, but He gave him no answer.

Luk 23:10 And the chief priests and the scribes stood, accusing Him intensely.

Luk 23:11 And Herodes, with his soldiers, made light of Him and mocked Him, dressing Him in a splendid robe, and sent Him back to Pilate.

Luk 23:12 And on that day Pilate and Herodes became friends with each other, for before that they had been at enmity with each other.

Luk 23:13 And Pilate, having called together the chief priests and the rulers and the people,

Luk 23:14 said to them, "You brought this Man to me, as one who turns away the people. And look, I have examined Him in your presence and have

found no guilt in this Man regarding the charges which you make against Him,

Luk 23:15 and neither did Herodes, for I sent you back to him. And look, He has done none at all deserving death.

Luk 23:16 "Having disciplined Him, then, I shall release Him" –

Luk 23:17 for he had to release one to them at the festival.

Luk 23:18 And they cried out, all together, saying, "Away with this One, and release to us Barabba"

Luk 23:19 (who had been thrown into prison for a certain uprising made in the city, and for murder).

Luk 23:20 Wishing to release **Yēshua (ישוע)**, then, Pilate appealed to them again.

Luk 23:21 But they were calling out, saying, "Impale! Impale Him!"

Luk 23:22 And he said to them the third time, "Why, what evil has He done? I have found no reason for death in Him. Having disciplined Him then, I shall release Him."

Luk 23:23 But with loud voices they insisted, asking for Him to be impaled. And the voices of these men and of the chief priests were prevailing.

Luk 23:24 And Pilate pronounced sentence that what they asked should be done.

Luk 23:25 And he released the one they asked for, who for uprising and murder had been thrown into prison, but he handed **Yēshua (ישוע)** over to their wishes.

Luk 23:26 And as they led Him away, they laid hold of a certain man, Shim'on a Cyrenian, who was coming from the field, and they put the stake on him, to bear it behind **Yēshua (ישוע)**.

Luk 23:27 And a great number of the people were following Him, and women who also were mourning and lamenting Him.

Luk 23:28 But **Yēshua (ישוע)**, turning to them, said, "Daughters of Yerushalayim, do not weep for Me, but weep for yourselves and for your children.

Luk 23:29 "For look, days are coming in which they shall say, 'Blessed are the barren, and wombs that never bore, and the breasts which never nursed!'

Luk 23:30 "Then they shall begin 'to say to the mountains, "Fall on us!" and to the hills, "Cover us!" ' "

Luk 23:31 "Because if they do this to the green tree, what is going to be done to the dry tree?"

Luk 23:32 And two others also, evil-doers, were led with Him to be put to death.

Luk 23:33 And when they had come to the place called Golgotha, they impaled Him there, and the evil-doers, one on the right and the other on the left.

Luk 23:34 And **Yēshua (ישוע)** said, "Father [Abba אבא], forgive them, for they do not know what they do." And they divided His garments and cast lots.

Luk 23:35 And the people were standing, looking on, and the rulers also were sneering with them, saying, "He saved others, let Him save Himself if He is the **Messiah (Mesiach משיח)**, the chosen of **Elohim (אלהים)**."

Luk 23:36 And the soldiers were mocking Him too, coming and offering Him sour wine,

Luk 23:37 and saying, "If You are the King of the Yehudim (Jews), save Yourself."

Luk 23:38 And there was also an inscription written over Him in letters of Greek, and Roman, and Hebrew: THIS IS THE KING OF THE YEHUDIM (JEWS).

Luk 23:39 And one of the evil-doers who were hanged, was speaking evil of Him, saying, "If You are the **Messiah (Mesiach משיח)**, save Yourself and us."

Luk 23:40 But the other, responding, rebuked him, saying, "Do you not even fear **Elohim (אלהים)**, since you are under the same judgment?

Luk 23:41 "And we, indeed, rightly so, for we receive the due reward of our deeds, but this One has done no wrong."

Luk 23:42 And he said to **Yēshua (ישוע)**, "Master, remember me when You come into Your reign."

Luk 23:43 And Yēshua (ישוע) said to him, “Truly, I say to you today, you shall be with Me in Paradise.”

Luk 23:44 And it was now about the sixth hour, and darkness came over all the land, until the ninth hour.

Luk 23:45 And the sun was darkened, and the veil of the Dwelling Place was torn in two.

Luk 23:46 And crying out with a loud voice, Yēshua (ישוע) said, “Father [Abba אבא], into Your hands I commit My Spirit [Ruach רוח].” And having said this, He breathed His last.

Luk 23:47 And the captain, seeing what took place, praised Elohīm (אלהים), saying, “Truly, this Man was righteous!”

Luk 23:48 And when all the crowds who had gathered to that sight saw what took place, they beat their breasts and went away.

Luk 23:49 And all those who knew Him, and the women who followed Him from Galil, stood at a distance, watching this.

Luk 23:50 And see, a man named Yosēph, a council member, a good and righteous man –

Luk 23:51 he was not agreeing with their counsel and deed – from Ramathayim, a city of the Yehudīm (Jews), who himself was also waiting for the reign of Elohīm (אלהים),

Luk 23:52 he, going to Pilate, asked for the body of Yēshua (ישוע).

Luk 23:53 And taking it down, he wrapped it in linen, and laid it in a tomb hewn out of the rock, where no one was yet laid.

Luk 23:54 And it was Preparation day, and the Sabbath was approaching.

Luk 23:55 And the women who had come with Him from Galil followed after, and saw the tomb and how His body was laid.

Luk 23:56 And having returned, they prepared spices and perfumes. And they rested on the Sabbath according to the command.

Luk 24:1 And on the first day of the week, at early dawn, they came to the tomb, bringing the spices which they had prepared,

Luk 24:2 and they found the stone rolled away from the tomb.

Luk 24:3 And having entered, they did not find the body of the Master Yēshua (ישוע).

Luk 24:4 And it came to be, as they were perplexed about this, that see, two men stood by them in glittering garments.

Luk 24:5 And becoming frightened and bowing their faces to the earth, these said to them, “Why do you seek the living among the dead?

Luk 24:6 “He is not here, but has been raised up! Remember how He spoke to you when He was still in Galil,

Luk 24:7 saying, ‘The Son of Hā-’ā-dām (האדם) has to be delivered into the hands of sinners, and be impaled, and the third day rise again.’ ”

Luk 24:8 And they remembered His words.

Luk 24:9 And having returned from the tomb they reported all this to the eleven and to all the rest.

Luk 24:10 And it was Miryam from Maḡdala, and Yoḥanah, and Miryam the mother of Ya’aqob, and the rest with them, who told this to the emissaries.

Luk 24:11 And their words appeared to them to be nonsense, and they did not believe them.

Luk 24:12 But Kēpha arose and ran to the tomb.

And stooping down, he saw the linen wrappings lying by themselves. And he went away home, marvelling at what took place.

Luk 24:13 And see, two of them were going that same day to a village called Amma’us, which was twelve kilometres from Yerushalayim.

Luk 24:14 And they were talking to each other of all this which had taken place.

Luk 24:15 And it came to be, as they were talking and reasoning, that Yēshua (ישוע) Himself drew near and went with them.

Luk 24:16 But their eyes were restrained, so that they did not know Him.

Luk 24:17 And He said to them, “What are these words you are exchanging with each other as you are walking – and you are sad?”

Luk 24:18 And the one whose name was Qleophas answering, said to Him, "Are You the lone visitor in Yerushalayim who does not know what took place in it these days?"

Luk 24:19 And He said to them, "What?" And they said to Him, "Concerning **Yēshua (יֵשׁוּעַ)** of Natsareth, who was a Prophet mighty in deed and word before **Elohim (אֱלֹהִים)** and all the people, Luk 24:20 and how the chief priests and our rulers delivered Him to be condemned to death, and impaled Him.

Luk 24:21 "We, however, were expecting that it was He who was going to redeem Yisra'el. But besides all this, today is the third day since these matters took place.

Luk 24:22 "But certain women of ours, who arrived at the tomb early, also astonished us,

Luk 24:23 when they did not find His body, they came saying that they had also seen a vision of messengers who said He was alive.

Luk 24:24 "And some of those with us went to the tomb and found it, as also the women had said, but they did not see Him."

Luk 24:25 And He said to them, "O thoughtless ones, and slow of heart to believe in all that the prophets have spoken!

Luk 24:26 "Was it not necessary for the **Messiah (מָשִׁיחַ)** to suffer these and to enter into His esteem?"

Luk 24:27 And beginning at Mosheh and all the Prophets, He was explaining to them in all the Scriptures the matters concerning Himself.

Luk 24:28 And they approached the village where they were going, and He seemed to be going on.

Luk 24:29 But they urged Him strongly, saying, "Stay with us, for it is toward evening, and the day has declined." And He went in to stay with them.

Luk 24:30 And it came to be, when He sat at the table with them, having taken the bread, He blessed, and having broken, He was giving it to them.

Luk 24:31 And their eyes were opened and they recognised Him. And He disappeared from their sight.

Luk 24:32 And they said to each other, "Was not our heart burning within us as He was speaking to us on the way, and as He was opening the Scriptures to us?"

Luk 24:33 And rising up that same hour they returned to Yerushalayim, and found the eleven and those who were with them gathered together, Luk 24:34 saying, "The Master was truly raised, and has appeared to Shim'on!"

Luk 24:35 And they related what took place on the way, and how He was recognised by them in the breaking of the bread.

Luk 24:36 And as they were saying this, **Yēshua (יֵשׁוּעַ)** Himself stood in the midst of them, and said to them, "Peace to you."

Luk 24:37 And being startled and frightened, they thought they had seen a spirit.

Luk 24:38 And He said to them, "Why are you troubled? And why do doubts arise in your hearts?"

Luk 24:39 "See My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have."

Luk 24:40 And saying this, He showed them His hands and His feet.

Luk 24:41 And while they were still not believing for joy, and marvelling, He said to them, "Have you any food here?"

Luk 24:42 And they gave Him a piece of a broiled fish and some honeycomb.

Luk 24:43 And taking it He ate in their presence.

Luk 24:44 And He said to them, "These are the words which I spoke to you while I was still with you, that all have to be filled that were written in the Law of Mosheh and the Prophets and the Psalms concerning Me."

Luk 24:45 Then He opened their minds to understand the Scriptures,

Luk 24:46 and said to them, "Thus it has been written, and so it was necessary for the **Messiah**

(Mesiach מֶשִׁיחַ) to suffer and to rise again from the dead the third day,
 Luk 24:47 and that repentance and forgiveness of sins should be proclaimed in His Name to all nations, beginning at Yerushalayim.
 Luk 24:48 "And you are witnesses of these matters.
 Luk 24:49 "And see, I am sending the Promise of My Father [Abba אָבָא] upon you, but you are to remain in the city of Yerushalayim until you are clothed with power from on high."
 Luk 24:50 And He led them out as far as Bëyth Anyah, and lifting up His hands He blessed them.
 Luk 24:51 And it came to be, while He was blessing them, that He was parted from them and was taken up into the heaven.
 Luk 24:52 And they, having bowed down to Him, returned to Yerushalayim with great joy,
 Luk 24:53 and were continually in the Holy Place praising and blessing Elohim (אֱלֹהִים). Amën.

Yohanan Outline

1. The Beginning of Yeshua' Ministry (1:1 - 51)
 - a. The Beginning (1:1 - 5)
 - b. The Witness of Yoḥanan (1:6 - 13)
 - c. The Word Became Flesh (1:14 - 18)
 - d. Yoḥanan the Baptist (1:19 - 34)
 - i. The Mission of Yoḥanan the Baptist (1:19 - 28)
 - ii. Yeshua the Lamb of God (1:29 - 34)
 - e. The Calling of Disciples (1:35 - 51)
 - i. The First Disciples (1:35 - 42)
 - ii. Yeshua Calls Philip and Nathanael (1:43 - 51)
2. Miraculous Signs and Controversies (2:1 - 10:42)
 - a. Four Traditions (2:1 - 4:54)
 - i. The Wedding at Cana (2:1 - 11)
 - ii. Yeshua Cleanses the Temple (2:12 - 25)
 - iii. On Baptism (3:1 - 36)

1. Yeshua and Nicodemus (3:1 - 21)
2. Yoḥanan's Testimony about Yeshua (3:22 - 36)
- iv. On Gentiles (4:1 - 54)
 1. The Samaritans (4:1 - 42)
 - a. Yeshua and the Samaritan Woman (4:1 - 26)
 - b. The Disciples Return and Marvel (4:27 - 38)
 - c. Many Samaritans Believe (4:39 - 42)
 2. Yeshua Heals the Official's Son (4:43 - 54)
 - b. Four Feasts (5:1 - 10:42)
 - i. The Sabbath (5:1 - 47)
 1. The Pool of Bethesda (5:1 - 15)
 2. The Father and the Son (5:16 - 30)
 3. Testimonies about Yeshua (5:31 - 38)
 4. The Witness of Scripture (5:39 - 47)
 - ii. The Passover (6:1 - 71)
 1. The Feeding of the Five Thousand (6:1 - 15)
 2. Yeshua Walks on Water (6:16 - 21)
 3. Yeshua the Bread of Life (6:22 - 58)
 4. Many Disciples Turn Back (6:59 - 65)
 5. Këpha's Confession of Faith (6:66 - 71)
 - iii. The Feast of Tabernacles (7:1 - 10:21)
 1. Yeshua Teaches at the Feast (7:1 - 53)
 - a. Yeshua Goes to Jerusalem in Secret (7:1 - 24)
 - b. Is Yeshua the Christ? (7:25 - 36)
 - c. Living Water (7:37 - 39)
 - d. Division regarding Yeshua (7:40 - 44)
 - e. The Unbelief of the Jewish Leaders (7:45 - 53)
 2. The Woman Caught in Adultery (8:1 - 11)
 3. Questions of Paternity (8:12 - 59)
 - a. Yeshua the Light of the World (8:12 - 29)
 - b. The Truth Will Set You Free (8:30 - 36)
 - c. The Children of the Devil (8:37 - 47)
 - d. Before Abraham Was Born, I Am (8:48 - 59)
 4. Physical and Spiritual Blindness (9:1 - 41)
 - a. Yeshua Heals the Man Born (9:1 - 12)
 - b. The Pharisees Investigate the Healing (9:13 - 34)
 - c. Spiritual Blindness (9:35 - 41)

- 5. Yeshua the Good Shepherd (10:1 - 21)
- iv. The Feast of Dedication (Hanukkah) (10:22 - 42)
 - 1. Questions of Divinity (10:22 - 39)
 - 2. Yoḥanan's Testimony Confirmed (10:40 - 42)
 - 3. Raising Lazarus (11:1 - 12:11)
 - a. The Death of Lazarus (11:1 - 16)
 - b. Yeshua Comforts Martha and Mary (11:17 - 37)
 - c. Yeshua Raises Lazarus (11:38 - 44)
 - d. The Plot to Kill Yeshua (11:45 - 57)
 - e. Mary Anoints Yeshua (12:1 - 8)
 - f. The Plot to Kill Lazarus (12:9 - 11)
 - 4. Yeshua' Ministry in Jerusalem (12:12 - 21:25)
 - a. Yeshua Arrives in Jerusalem (12:12 - 50)
 - i. The Triumphal Entry (12:12 - 19)
 - ii. Yeshua Predicts His Death (12:20 - 36)
 - iii. Belief and Unbelief (12:37 - 50)
 - b. The Last Supper (13:1 - 17:26)
 - i. Yeshua Washes His Disciples' Feet (13:1 - 17)
 - ii. Yeshua Predicts His Betrayal (13:18 - 30)
 - iii. The Farewell Discourse (13:31 - 16:33)
 - 1. "Where I Am Going, You Cannot Come" (13:31 - 14:31)
 - a. Love One Another (13:31 - 35)
 - b. Yeshua Predicts Kēpha's Denial (13:36 - 38)
 - c. In My **Father [Abba אבא]**'s House Are Many Rooms (14:1 - 4)
 - d. The Way, the Truth, and the Life (14:5 - 14)
 - e. Yeshua Promises the Holy Spirit (14:15 - 26)
 - f. Peace I Leave with You (14:27 - 31)
 - 2. Instructions for the Disciples (15:1 - 16:33)
 - a. Yeshua the True Vine (15:1 - 8)
 - b. No Greater Love (15:9 - 17)
 - c. The Hatred of the World (15:18 - 27)
 - d. Persecution Foretold (16:1 - 4)
 - e. The Promise of the Holy Spirit (16:5 - 16)
 - f. Grief Will Turn to Joy (16:17 - 22)
 - g. Ask and You Will Receive (16:23 - 33)

- iv. Yeshua' Prayer (17:1 - 26)
 - 1. Prayer for the Son (17:1 - 5)
 - 2. Prayer for the Disciples (17:6 - 19)
 - 3. Prayer for All Believers (17:20 - 26)
- c. One Long Night (18:1 - 19:15)
 - i. The Betrayal of Yeshua (18:1 - 14)
 - ii. Kēpha's First Denial (18:15 - 18)
 - iii. Yeshua before the High Priest (18:19 - 24)
 - iv. Kēpha's Second and Third Denials (18:25 - 27)
 - v. Yeshua before Pilate (18:28 - 40)
 - vi. The Soldiers Mock Yeshua (18:41 - 19:15)
- d. The Crucifixion (19:16 - 37)
 - i. The King of the Jews (19:16 - 27)
 - ii. The Death of Yeshua (19:28 - 30)
 - iii. Yeshua' Side is Pierced (19:31 - 37)
- e. The Burial of Yeshua (19:38 - 42)
- f. The Resurrection (20:1 - 21:25)
 - i. The Empty Tomb (20:1 - 9)
 - ii. Yeshua Appears to Mary Magdalene (20:10 - 18)
 - iii. Yeshua Appears to the Disciples (20:19 - 23)
 - iv. Yeshua Appears to Thomas (20:24 - 29)
 - v. The Purpose of Yoḥanan's Book (20:30 - 31)
 - vi. Yeshua Appears by the Sea of Tiberias (21:1 - 14)
 - vii. Yeshua and Kēpha (21:15 - 19)
 - viii. Yeshua and the Beloved Disciple (21:20 - 25)

Yoḥanan/John

Yoḥanan 1:1 In the beginning was the Word, and the Word was with **Elohim (אלהים)**, and the Word was **Elohim (אלהים)**.

Yoḥanan 1:2 He was in the beginning with **Elohim (אלהים)**.

Yoḥanan 1:3 All came to be through Him, and without Him not even one came to be that came to be.

Yohanan 1:4 In Him was life, and the life was the light of men.

Yohanan 1:5 And the light shines in the darkness, and the darkness has not overcome it.

Yohanan 1:6 There was a man sent from Elohim (אֱלֹהִים), whose name was Yohanan.

Yohanan 1:7 This one came for a witness, to bear witness of the Light, that all might believe through him.

Yohanan 1:8 He was not that Light, but that he might bear witness of that Light.

Yohanan 1:9 He was the true Light, which enlightens every man, coming into the world.

Yohanan 1:10 He was in the world, and the world came to be through Him, and the world did not know Him.

Yohanan 1:11 He came to His own, and His own did not receive Him.

Yohanan 1:12 But as many as received Him, to them He gave the authority to become children of Elohim (אֱלֹהִים), to those believing in His Name,

Yohanan 1:13 who were born, not of blood nor of the desire of flesh nor of the desire of man, but of Elohim (אֱלֹהִים).

Yohanan 1:14 And the Word became flesh and pitched His tent among us, and we saw His esteem, esteem as of an only brought-forth of a father, complete in favour and truth.

Yohanan 1:15 Yohanan bore witness of Him and cried out, saying, "This was He of whom I said, 'He who comes after me has become before me, because He was before me.' "

Yohanan 1:16 And out of His completeness we all did receive, and favour upon favour,

Yohanan 1:17 for the Law was given through Mosheh – the favour and the truth came through Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ).

Yohanan 1:18 No one has ever seen Elohim (אֱלֹהִים). The only brought-forth Son, who is in the bosom of the Father [Abba אָבָא], He did declare.

Yohanan 1:19 Now this was the witness of Yohanan when the Yehudim (Jews) sent from Yerushalayim priests and Lēwites to ask him, "Who are you?"

Yohanan 1:20 And he confessed, and did not deny, but confessed, "I am not the Messiah (Mesiach מָשִׁיחַ)."

Yohanan 1:21 And they asked him, "What then, are you Ēliyahu?" So he said, "I am not." "Are you the Prophet?" And he answered, "No."

Yohanan 1:22 Therefore they said to him, "Who are you, so that we give an answer to those who sent us? What do you say about yourself?"

Yohanan 1:23 He said, "I am a voice of one crying in the wilderness, 'Make straight the way of YēHôVâH (יְהוָה),' as the prophet Yeshayahu said."

Yohanan 1:24 And those sent were of the Pharisees,

Yohanan 1:25 and they asked him, saying, "Why then do you immerse if you are not the Messiah (Mesiach מָשִׁיחַ), nor Ēliyahu, nor the Prophet?"

Yohanan 1:26 Yohanan answered them, saying, "I immerse in water, but in your midst stands One whom you do not know,

Yohanan 1:27 the One coming after me, who has become before me, whose sandal strap I am not worthy to loosen."

Yohanan 1:28 This took place in Bēyth Anyah beyond the Yardēn, where Yohanan was immersing.

Yohanan 1:29 On the next day Yohanan saw Yēshua (יֵשׁוּעַ) coming toward him, and said, "See, the Lamb of Elohim (אֱלֹהִים) who takes away the sin of the world!"

Yohanan 1:30 "This is He of whom I said, 'After me comes a Man who has become before me, for He was before me.' "

Yohanan 1:31 "And I did not know Him, but that He might be revealed to Yisra'el, therefore I came immersing in water."

Yohanan 1:32 And Yohanan bore witness, saying, "I have seen the Spirit [Ruach רוּחַ] coming down from heaven like a dove and remain on Him.

Yohanan 1:33 “And I did not know Him, but He who sent me to immerse in water said to me, ‘Upon whom you see the Spirit [Ruach רוח] coming down and remaining on Him, this is He who immerses in the Holy Spirit (Ruach HaKodesh רוח הקדש).’

Yohanan 1:34 “And I have seen and have witnessed that this is the Son of Elohim (אלהים).”

Yohanan 1:35 Again the following day, Yohanan was standing with two of his disciples,

Yohanan 1:36 and looking at Yēshua (ישוע) walking, he said, “See the Lamb of Elohim (אלהים)!”

Yohanan 1:37 And the two disciples heard him speaking, and they followed Yēshua (ישוע).

Yohanan 1:38 And Yēshua (ישוע) turning, and seeing them following, said to them, “What do you seek?” And they said to Him, “Rabbi” (which means Teacher), “where are You staying?”

Yohanan 1:39 He said to them, “Come and see.”

They went and saw where He was staying, and remained with Him that day. Now it was about the tenth hour.

Yohanan 1:40 Andri, the brother of Shim'on Kēpha, was one of the two who heard from Yohanan, and followed Him.

Yohanan 1:41 First he found his own brother Shim'on, and said to him, “We have found the Messiah (Mesiach משיח)” (which means the Anointed).

Yohanan 1:42 And he brought him to Yēshua (ישוע). And looking at him, Yēshua (ישוע) said, “You are Shim'on the son of Yonah, you shall be called Kēpha” (which means A Stone).

Yohanan 1:43 On the following day Yēshua (ישוע) wished to go to Galil, and He found Philip and said to him, “Follow Me.”

Yohanan 1:44 And Philip was from Bēyth Tsaidā, the city of Andri and Kēpha.

Yohanan 1:45 Philip found Nethan'el and said to him, “We have found Him whom Mosheh wrote of in the Law, and the prophets: Yēshua (ישוע) of Natsareth – the son of Yosēph.”

Yohanan 1:46 And Nethan'el said to him, “Is it possible for any good matter to come out of Natsareth?” Philip said to him, “Come and see.”

Yohanan 1:47 Yēshua (ישוע) saw Nethan'el coming toward Him, and said of him, “See, truly a Yisra'elite, in whom is no deceit!”

Yohanan 1:48 Nethan'el said to Him, “From where do You know me?” Yēshua (ישוע) answered and said to him, “Before Philip called you, when you were under the fig tree, I saw you.”

Yohanan 1:49 Nethan'el answered and said to Him, “Rabbi, You are the Son of Elohim (אלהים)! You are the King of Yisra'el!”

Yohanan 1:50 Yēshua (ישוע) answered and said to him, “Because I said to you, ‘I saw you under the fig tree,’ do you believe? Greater than that you shall see.”

Yohanan 1:51 And He said to him, “Truly, truly, I say to you, from now on you shall see the heaven opened, and the messengers of Elohim (אלהים) ascending and descending upon the Son of Hā'ā-dām (האדם).”

Yohanan 2:1 And on the third day there was a wedding in Qanah of Galil, and the mother of Yēshua (ישוע) was there.

Yohanan 2:2 And both Yēshua (ישוע) and His disciples were invited to the wedding.

Yohanan 2:3 And when they were short of wine, the mother of Yēshua (ישוע) said to Him, “They have no wine.”

Yohanan 2:4 Yēshua (ישוע) said to her, “Woman, what is that to Me and to you? My hour has not yet come.”

Yohanan 2:5 His mother said to the servants, “Do whatever He says to you.”

Yohanan 2:6 And there were six stone water-jugs standing there, according to the mode of cleansing of the Yehudim (Jews), each holding two or three measures.

Yohanan 2:7 Yēshua (ישוע) said to them, “Fill the water-jugs with water.” And they filled them up to the brim.

Yohanan 2:8 And He said to them, “Now draw out and take it to the master of the feast.” So they took it.

Yohanan 2:9 But when the master of the feast had tasted the water that had become wine, and did not know where it came from – though the servants who had drawn the water knew – the master of the feast called the bridegroom, Yohanan 2:10 and said to him, “Every man at the beginning sets out the good wine, and when they have drunk, then that which is poorer. You have kept the good wine until now.”

Yohanan 2:11 This, the beginning of the signs, Yēshua (ישוע) did in Qanah of Galil, and manifested His esteem. And His disciples believed in Him.

Yohanan 2:12 After this He went down to Kephar Naḥum, He and His mother, and His brothers, and His disciples. And there they stayed not many days.

Yohanan 2:13 And the Passover of the Yehuḏim (Jews) was near, and Yēshua (ישוע) went up to Yerushalayim.

Yohanan 2:14 And He found in the Holy Place those selling oxen and sheep and doves, and the moneychangers sitting.

Yohanan 2:15 And having made a whip of cords, He drove them all out of the Holy Place, with the sheep and the oxen, and poured out the moneychangers' coins and overturned the tables.

Yohanan 2:16 And He said to those selling doves, “Take these away! Do not make the house of My Father [Abba אבא] a house of merchandise!”

Yohanan 2:17 And His disciples remembered that it was written, “The ardour for Your house has eaten Me up.”

Yohanan 2:18 And the Yehuḏim (Jews) answered and said to Him, “What sign do You show to us, since You are doing these?”

Yohanan 2:19 Yēshua (ישוע) answered and said to them, “Destroy this Dwelling Place, and in three days I shall raise it.”

Yohanan 2:20 Then the Yehuḏim (Jews) said, “It took forty-six years to build this Dwelling Place, and You are going to raise it in three days?”

Yohanan 2:21 But He spoke about the Dwelling Place of His body.

Yohanan 2:22 So, when He was raised from the dead, His disciples remembered that He said this to them. And they believed the Scripture and the word which Yēshua (ישוע) had said.

Yohanan 2:23 And when He was in Yerushalayim at the Passover, at the festival, many believed in His Name when they saw the signs which He was doing.

Yohanan 2:24 But Yēshua (ישוע) was not entrusting Himself to them, because He knew all men, Yohanan 2:25 and had no need that anyone should witness of man, for He knew what was in man.

Yohanan 3:1 And there was a man of the Pharisees, Naḳdimon was his name, a ruler of the Yehuḏim (Jews).

Yohanan 3:2 This one came to Yēshua (ישוע) by night and said to Him, “Rabbi, we know that You are a teacher come from Elohīm (אלהים), for no one is able to do these signs You do if Elohīm (אלהים) is not with him.”

Yohanan 3:3 Yēshua (ישוע) answered and said to him, “Truly, truly, I say to you, unless one is born from above, he is unable to see the reign of Elohīm (אלהים).”

Yohanan 3:4 Naḳdimon said to Him, “How is a man able to be born when he is old? Is he able to enter into his mother's womb a second time and be born?”

Yohanan 3:5 Yēshua (ישוע) answered, “Truly, truly, I say to you, unless one is born of water and the Spirit [Ruach רוח], he is unable to enter into the reign of Elohīm (אלהים).”

Yohanan 3:6 “That which has been born of the flesh is flesh, and that which has been born of the Spirit [Ruach רוח] is Spirit [Ruach רוח].”

Yohanan 3:7 “Do not marvel that I said to you, ‘You have to be born from above.’”

Yohanan 3:8 “The Spirit [Ruach רוח] breathes where it wishes, and you hear the sound of it, but do not know where it comes from and where it goes. So is everyone who has been born of the Spirit [Ruach רוח].”

Yohanan 3:9 Nakdimon answered and said to Him, “How is it possible for this to take place?”

Yohanan 3:10 Yēshua (ישוע) answered and said to him, “Are you the teacher of Yisra’el, and do not know this?

Yohanan 3:11 “Truly, truly, I say to you, We speak what We know and witness what We have seen, and you do not receive Our witness.

Yohanan 3:12 “If you do not believe when I spoke to you about earthly matters, how are you going to believe when I speak to you about the heavenly matters?

Yohanan 3:13 “And no one has gone up into the heaven except He who came down from the heaven – the Son of Hā’ā-ḡām (האדם).

Yohanan 3:14 “And as Mosheh lifted up the serpent in the wilderness, even so the Son of Hā’ā-ḡām (האדם) has to be lifted up,

Yohanan 3:15 so that whoever is believing in Him should not perish but possess everlasting life.

Yohanan 3:16 “For Elohim (אלהים) so loved the world that He gave His only brought- forth Son, so that everyone who believes in Him should not perish but possess everlasting life.

Yohanan 3:17 “For Elohim (אלהים) did not send His Son into the world to judge the world, but that the world through Him might be saved.

Yohanan 3:18 “He who believes in Him is not judged, but he who does not believe is judged already, because he has not believed in the Name of the only brought-forth Son of Elohim (אלהים).

Yohanan 3:19 “And this is the judgment, that the light has come into the world, and men loved the darkness rather than the light, for their works were wicked.

Yohanan 3:20 “For everyone who is practising evil matters hates the light and does not come to the light, lest his works should be exposed.

Yohanan 3:21 “But the one doing the truth comes to the light, so that his works are clearly seen, that they have been wrought in Elohim (אלהים).”

Yohanan 3:22 After this, Yēshua (ישוע) and His disciples came into the land of Yehudah, and He remained there with them, and was immersing.

Yohanan 3:23 And Yohanan was also immersing in Ayin near Salim, because there was plenty of water there. And they were coming and were being immersed,

Yohanan 3:24 for Yohanan had not yet been put into prison.

Yohanan 3:25 Then a dispute arose between some of Yohanan’s disciples and the Yehudim (Jews) about cleansing,

Yohanan 3:26 and they came to Yohanan and said to him, “Rabbi, He who was with you beyond the Yardēn, to whom you have witnessed, see, He is immersing, and all are coming to Him!”

Yohanan 3:27 Yohanan answered and said, “No man is able to receive any matter unless it is given to him from the heaven.

Yohanan 3:28 “You yourselves are witnesses for me that I said, ‘I am not the Messiah (Mesiach משיח) but I am sent ahead of Him.’

Yohanan 3:29 “He that has the bride is the bridegroom, but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the voice of the bridegroom. So this joy of mine is complete.

Yohanan 3:30 “It is right for Him to increase, but me to decrease.

Yohanan 3:31 “He who comes from above is over all, he who is from the earth is of the earth and speaks of the earth. He who comes from the heaven is over all.

Yohanan 3:32 “And what He has seen and heard, that He witnesses. And no one receives His witness.

Yohanan 3:33 “He who receives His witness has set his seal that Elohîm (אֱלֹהִים) is true.

Yohanan 3:34 “For He whom Elohîm (אֱלֹהִים) has sent speaks the Words of Elohîm (אֱלֹהִים), for Elohîm (אֱלֹהִים) does not give the Spirit [Ruach רוח] by measure.

Yohanan 3:35 “The Father [Abba אבָּא] loves the Son, and has given all into His hand.

Yohanan 3:36 “He who believes in the Son possesses everlasting life, but he who does not obey the Son shall not see life, but the wrath of Elohîm (אֱלֹהִים) remains on him.”

Yohanan 4:1 So when the Master knew that the Pharisees had heard that Yēshua (יֵשׁוּעַ) made and immersed more disciples than Yohanan –

Yohanan 4:2 although Yēshua (יֵשׁוּעַ) Himself did not immerse, but His disciples

Yohanan 4:3 He left Yehudāh and went away again to Galil.

Yohanan 4:4 And He had to pass through Shomeron.

Yohanan 4:5 So He came to a city of Shomeron, called Sheḱem, near the piece of land Ya'aqob gave to his son Yosēph.

Yohanan 4:6 And Ya'aqob's fountain was there. So Yēshua (יֵשׁוּעַ), being wearied from the journey, was sitting thus at the fountain. It was about the sixth hour.

Yohanan 4:7 A woman of Shomeron came to draw water. Yēshua (יֵשׁוּעַ) said to her, “Give Me to drink.”

Yohanan 4:8 For His disciples had gone off into the city to buy food.

Yohanan 4:9 The woman of Shomeron therefore said to Him, “How is it that You, being a Yehudite, ask a drink from me, a woman of Shomeron?” For Yehudîm (Jews) do not associate with Shomeronites.

Yohanan 4:10 Yēshua (יֵשׁוּעַ) answered and said to her, “If you knew the gift of Elohîm (אֱלֹהִים), and who it is who says to you, ‘Give Me to drink,’ you

would have asked Him, and He would have given you living water.”

Yohanan 4:11 The woman said to Him, “Master, You have no vessel, and the well is deep. From where, then, do You have living water?

Yohanan 4:12 “Are You greater than our father Ya'aqob, who gave us the well, and drank from it himself, and his sons, and his cattle?”

Yohanan 4:13 Yēshua (יֵשׁוּעַ) answered and said to her, “Everyone drinking of this water shall thirst again,

Yohanan 4:14 but whoever drinks of the water I give him shall certainly never thirst. And the water that I give him shall become in him a fountain of water springing up into everlasting life.”

Yohanan 4:15 The woman said to Him, “Master, give me this water, so that I do not thirst, nor come here to draw.”

Yohanan 4:16 Yēshua (יֵשׁוּעַ) said to her, “Go, call your husband, and come here.”

Yohanan 4:17 The woman answered and said, “I have no husband.” Yēshua (יֵשׁוּעַ) said to her, “You have well said, ‘I have no husband,’

Yohanan 4:18 for you have had five husbands, and the one whom you now have is not your husband. What you have said is true.”

Yohanan 4:19 The woman said to Him, “Master, I see that You are a prophet.

Yohanan 4:20 “Our fathers worshipped on this mountain, but you people say that in Yerushalayim is the place where one needs to worship.”

Yohanan 4:21 Yēshua (יֵשׁוּעַ) said to her, “Woman, believe Me, the hour is coming when you shall neither on this mountain, nor in Yerushalayim, worship the Father [Abba אבָּא].

Yohanan 4:22 “You worship what you do not know. We worship what we know, because the deliverance is of the Yehudîm (Jews).

Yohanan 4:23 “But the hour is coming, and now is, when the true worshippers shall worship the Father [Abba אבָּא] in Spirit [Ruach רוח] and truth,

for the **Father [Abba אבא]** also does seek such to worship Him.

Yohanan 4:24 "**Elohim (אלהים)** is **Spirit [Ruach רוח]**, and those who worship Him need to worship in **Spirit [Ruach רוח]** and truth."

Yohanan 4:25 The woman said to Him, "I know that **Messiah (Mesiach משיח)** is coming, the One who is called Anointed. When that One comes, He shall announce to us all."

Yohanan 4:26 **Yēshua (ישוע)** said to her, "I who am speaking to you am He."

Yohanan 4:27 And upon this His disciples came, and they were marvelling that He was speaking with a woman, however, no one said, "What do You seek?" or, "Why do You speak with her?"

Yohanan 4:28 The woman then left her water-jug, and went away to the city, and said to the men,

Yohanan 4:29 "Come, see a Man who told me all that I have done. Is this not the **Messiah (Mesiach משיח)**?"

Yohanan 4:30 They went out of the city and were coming to Him.

Yohanan 4:31 But in the meantime His disciples were asking Him, saying, "Rabbi, eat."

Yohanan 4:32 And He said to them, "I have food to eat of which you do not know."

Yohanan 4:33 Then the disciples said to each other, "Did anyone bring Him food to eat?"

Yohanan 4:34 **Yēshua (ישוע)** said to them, "My food is to do the desire of Him who sent Me, and to accomplish His work.

Yohanan 4:35 "Do you not say, 'There are still four months, and the harvest comes'? See, I say to you, lift up your eyes and see the fields, for they are white for harvest – already!

Yohanan 4:36 "He who is reaping receives a reward, and gathers fruit for everlasting life, so that both he who is sowing and he who is reaping rejoice together.

Yohanan 4:37 "For in this the word is true, 'One sows and another reaps.'

Yohanan 4:38 "I sent you to reap that for which you have not laboured. Others have laboured, and you have entered into their labours."

Yohanan 4:39 And many of the Shomeronites of that city believed in Him because of the word of the woman who witnessed, "He told me all that I have done."

Yohanan 4:40 Therefore when the Shomeronites came to Him, they were asking Him to stay with them, and He stayed there two days.

Yohanan 4:41 And many more believed because of His word.

Yohanan 4:42 And they said to the woman, "We no longer believe because of what you said, for we ourselves have heard, and we know that this is truly the **Messiah (Mesiach משיח)**, the Saviour of the world."

Yohanan 4:43 And after the two days He left there and went to Galil.

Yohanan 4:44 For **Yēshua (ישוע)** Himself witnessed that a prophet is without appreciation in his own country.

Yohanan 4:45 Therefore when He came to Galil, the Galileans received Him, having seen all that He had done in Yerushalayim at the festival, for they also went to the festival.

Yohanan 4:46 Then **Yēshua (ישוע)** came again to Qanah of Galil where He had made the water wine. And there was a certain nobleman whose son was sick at Kephrah Naḥum.

Yohanan 4:47 When he heard that **Yēshua (ישוע)** had come from Yehudāh into Galil, he went to Him and was asking Him to come down and heal his son, for he was about to die.

Yohanan 4:48 **Yēshua (ישוע)** then said to him, "If you people do not see signs and wonders, you do not believe at all."

Yohanan 4:49 The nobleman said to Him, "Master, come down before my child dies!"

Yohanan 4:50 **Yēshua (ישוע)** said to him, "Go, your son lives." And the man believed the word that **Yēshua (ישוע)** spoke to him, and went.

Yoḥanan 4:51 And while he was going down, his servants met him and reported, saying, "Your son lives!"

Yoḥanan 4:52 He then asked from them the hour in which he became better, and they said to him, "Yesterday at the seventh hour the inflammation left him."

Yoḥanan 4:53 Then the father knew that it was at the same hour in which **Yēshua (ישוע)** said to him, "Your son lives." And he himself believed, and all his household.

Yoḥanan 4:54 Again this was the second sign **Yēshua (ישוע)** did, when He had come from Yehuḏah into Galil.

Yoḥanan 5:1 After this there was a festival of the Yehuḏim (Jews), and **Yēshua (ישוע)** went up to Yerushalayim.

Yoḥanan 5:2 And in Yerushalayim at the Sheep Gate there is a pool, which is called in Hebrew, Bēyth Zatha, having five porches.

Yoḥanan 5:3 In these were lying a great number of those who were sick, blind, crippled, paralysed, waiting for the stirring of the water.

Yoḥanan 5:4 For a messenger was going down at a certain time into the pool and was stirring the water. Whoever stepped in first, then, after the stirring of the water, became well of whatever disease he had.

Yoḥanan 5:5 And a certain man was there who had a sickness thirty-eight years.

Yoḥanan 5:6 When **Yēshua (ישוע)** saw him lying there, and knowing that he already had been a long time, He said to him, "Do you wish to become well?"

Yoḥanan 5:7 The sick man answered Him, "Master, I have no man to put me into the pool when the water is stirred, but while I am coming, another steps down before me."

Yoḥanan 5:8 **Yēshua (ישוע)** said to him, "Rise, take up your bed and walk."

Yoḥanan 5:9 And immediately the man became well, and he took up his bed and was walking. Now it was Sabbath on that day.

Yoḥanan 5:10 The Yehuḏim (Jews) therefore said to him who had been healed, "It is the Sabbath, it is not right for you to take up the bed."

Yoḥanan 5:11 He answered them, "He who made me well said to me, 'Take up your bed and walk.' "

Yoḥanan 5:12 Therefore they asked him, "Who is the Man who said to you, 'Take up your bed and walk'?"

Yoḥanan 5:13 But the one who was healed did not know who it was, for **Yēshua (ישוע)** had moved away, a crowd being in that place.

Yoḥanan 5:14 Afterward **Yēshua (ישוע)** found him in the Holy Place, and said to him, "See, you have been made well. Sin no more, so that no worse matter befalls you."

Yoḥanan 5:15 The man went away, and told the Yehuḏim (Jews) that it was **Yēshua (ישוע)** who made him well.

Yoḥanan 5:16 And because of this the Yehuḏim (Jews) persecuted **Yēshua (ישוע)**, and were seeking to kill Him, because He was doing these healings on the Sabbath.

Yoḥanan 5:17 But **Yēshua (ישוע)** answered them, "My **Father [Abba אבא]** works until now, and I work."

Yoḥanan 5:18 Because of this, then, the Yehuḏim (Jews) were seeking all the more to kill Him, 'because not only was He breaking the Sabbath, but He also called **Elohim (אלהים)** His own **Father [Abba אבא]**, making Himself equal with **Elohim (אלהים)**.'

Yoḥanan 5:19 Therefore **Yēshua (ישוע)** responded and said to them, "Truly, truly, I say to you, the Son is able to do none at all by Himself, but only that which He sees the **Father [Abba אבא]** doing, because whatever He does, the Son also likewise does.

Yoḥanan 5:20 "For the **Father [Abba אבא]** loves the Son, and shows Him all that He Himself does. And

greater works than these He is going to show Him, in order that you marvel.

Yohanan 5:21 “For as the **Father [Abba אבא]** raises the dead and makes alive, even so the Son makes alive whom He wishes.

Yohanan 5:22 “For the **Father [Abba אבא]** judges no one, but has given all the judgment to the Son,

Yohanan 5:23 that all should value the Son even as they value the **Father [Abba אבא]**. He who does not value the Son does not value the **Father [Abba אבא]** who sent Him.

Yohanan 5:24 “Truly, truly, I say to you, he who hears My word and believes in Him who sent Me possesses everlasting life, and does not come into judgment, but has passed from death into life.

Yohanan 5:25 “Truly, truly, I say to you, the hour is coming, and now is, when the dead shall hear the voice of the Son of **Elohim (אלהים)**. And those having heard shall live.

Yohanan 5:26 “For as the **Father [Abba אבא]** possesses life in Himself, so He gave also to the Son to possess life in Himself,

Yohanan 5:27 and He has given Him authority also to do judgment, because He is the Son of Hā'ā-dām (**האדם**).

Yohanan 5:28 “Do not marvel at this, because the hour is coming in which all those in the tombs shall hear His voice,

Yohanan 5:29 and shall come forth – those who have done good, to the resurrection of life, and those who have practised evil matters, to a resurrection of judgment.

Yohanan 5:30 “Of Myself I am unable to do any matter. As I hear, I judge, and My judgment is righteous, because I do not seek My own desire, but the desire of the **Father [Abba אבא]** who sent Me.

Yohanan 5:31 “If I bear witness of Myself, My witness is not true.

Yohanan 5:32 “There is another who bears witness of Me, and I know that the witness which He witnesses of Me is true.

Yohanan 5:33 “You have sent to Yohanan, and he bore witness to the truth.

Yohanan 5:34 “But I do not receive witness from man, but I say this in order that you might be saved.

Yohanan 5:35 “He was the burning and shining lamp, and for a while you wished to rejoice in his light.

Yohanan 5:36 “But I have a greater witness than that of Yohanan, for the works that the **Father [Abba אבא]** gave Me to accomplish, the works that I do, bear witness of Me, that the **Father [Abba אבא]** has sent Me.

Yohanan 5:37 “And the **Father [Abba אבא]** who sent Me, He bore witness of Me. You have neither heard His voice at any time, nor seen His form.

Yohanan 5:38 “And you do not have His Word staying in you, because you do not believe Him whom He sent.

Yohanan 5:39 “You search the Scriptures, because you think you possess everlasting life in them. And these are the ones that bear witness of Me.

Yohanan 5:40 “But you do not desire to come to Me in order to possess life.

Yohanan 5:41 “I do not receive esteem from men,

Yohanan 5:42 but I know you, that you do not have the love of **Elohim (אלהים)** in you.

Yohanan 5:43 “I have come in My **Father [Abba אבא]**'s Name and you do not receive Me, if another comes in his own name, him you would receive.

Yohanan 5:44 “How are you able to believe, when you are receiving esteem from one another, and the esteem that is from the only **Elohim (אלהים)** you do not seek?

Yohanan 5:45 “Do not think that I shall accuse you to the **Father [Abba אבא]**. There is one who accuses you: Mosheh, in whom you have set your expectation.

Yohanan 5:46 “For if you believed Mosheh, you would have believed Me, since he wrote about Me.

Yohanan 5:47 “But if you do not believe his writings, how shall you believe My words?”

Yoḥanan 6:1 After this Yēshua (ישוע) went away to the other side of the Sea of Galil, that is Lake Kinnereth.

Yoḥanan 6:2 And a large crowd was following Him, because they saw His signs which He did on those who were sick.

Yoḥanan 6:3 And Yēshua (ישוע) went up on a mountain, and there He sat down with His disciples.

Yoḥanan 6:4 And the Passover was near, the festival of the Yehudim (Jews).

Yoḥanan 6:5 Then Yēshua (ישוע), lifting up His eyes and seeing a large crowd coming toward Him, said to Philip, "Where shall we buy bread for them to eat?"

Yoḥanan 6:6 And this He said, trying him, for He Himself knew what He would do.

Yoḥanan 6:7 Philip answered Him, "Two hundred pieces of silver worth of bread is not sufficient for them, for every one of them to receive a little."

Yoḥanan 6:8 One of His disciples, Andri, the brother of Shim'on Kēpha, said to Him,

Yoḥanan 6:9 "Here is a boy who has five barley loaves and two fishes, but what are these for so many?"

Yoḥanan 6:10 And Yēshua (ישוע) said, "Make the people sit down." Now there was much grass in the place, and the men, numbering about five thousand, sat down.

Yoḥanan 6:11 And Yēshua (ישוע) took the loaves, and having given thanks He distributed them to the disciples, and the disciples to those sitting down. And the same with the fish, as much as they wished.

Yoḥanan 6:12 And when they were filled, He said to His disciples, "Gather the broken pieces that are left over, so that none gets wasted."

Yoḥanan 6:13 So they gathered them and filled twelve baskets with broken pieces of the five barley loaves which were left over by those who had eaten.

Yoḥanan 6:14 Then the men, having seen the sign that Yēshua (ישוע) did, said, "This is truly the Prophet who is coming to the world."

Yoḥanan 6:15 Then Yēshua (ישוע), knowing that they were about to come and seize Him, that they might make Him sovereign, withdrew again to the mountain, alone by Himself.

Yoḥanan 6:16 And when evening came, His disciples went down to the sea,

Yoḥanan 6:17 and entering into the boat, they were going over the sea toward Kephrah Naḥum.

And it had already become dark, and Yēshua (ישוע) had not yet come to them.

Yoḥanan 6:18 And the sea was rising because a great wind was blowing.

Yoḥanan 6:19 When they had rowed about five or six kilometres, they saw Yēshua (ישוע) walking on the sea and coming near the boat, and they were afraid.

Yoḥanan 6:20 And He said to them, "It is I, do not be afraid."

Yoḥanan 6:21 They wished therefore to take Him into the boat, and at once the boat was at the land where they were going.

Yoḥanan 6:22 On the next day, the crowd that was standing on the other side of the sea saw that there was no other boat there except that one into which His disciples had entered, and that Yēshua (ישוע) had not entered the boat with His disciples, but His disciples went away alone –

Yoḥanan 6:23 but other boats came from Kinnereth, near the place where they ate bread after the Master had given thanks –

Yoḥanan 6:24 therefore when the crowd saw that Yēshua (ישוע) was not there, nor His disciples, they themselves also entered into the boats and came to Kephrah Naḥum, seeking Yēshua (ישוע).

Yoḥanan 6:25 And having found Him on the other side of the sea, they asked Him, "Rabbi, when did You come here?"

Yoḥanan 6:26 Yēshua (ישוע) answered them and said, "Truly, truly, I say to you, you seek Me, not

because you saw signs, but because you ate of the loaves and were satisfied.

Yohanan 6:27 “Do not labour for the food that is perishing, but for the food that is remaining to everlasting life, which the Son of Hā'ā·dām (הָאָדָם) shall give you, for the **Father [Abba אָבָא]**, **Elohim (אֱלֹהִים)**, has set His seal on Him.”

Yohanan 6:28 So they said to Him, “What should we do to work the works of **Elohim (אֱלֹהִים)**?”

Yohanan 6:29 **Yēshua (יֵשׁוּעַ)** answered and said to them, “This is the work of **Elohim (אֱלֹהִים)**, that you believe in Him whom He sent.”

Yohanan 6:30 So they said to Him, “What sign then would You do, so that we see and believe You? What would You do?”

Yohanan 6:31 “Our fathers ate the manna in the wilderness, as it has been written, ‘He gave them bread out of the heaven to eat.’ ”

Yohanan 6:32 Therefore **Yēshua (יֵשׁוּעַ)** said to them, “Truly, truly, I say to you, Mosheh did not give you the bread out of the heaven, but My **Father [Abba אָבָא]** gives you the true bread out of the heaven.

Yohanan 6:33 “For the bread of **Elohim (אֱלֹהִים)** is He who comes down out of the heaven and gives life to the world.”

Yohanan 6:34 So they said to Him, “Master, give us this bread always.”

Yohanan 6:35 And **Yēshua (יֵשׁוּעַ)** said to them, “I am the bread of life. He who comes to Me shall not get hungry at all, and he who believes in Me shall not get thirsty at all.

Yohanan 6:36 “But I said to you that you have seen Me, and still do not believe.

Yohanan 6:37 “All that the **Father [Abba אָבָא]** gives Me shall come to Me, and the one who comes to Me I shall by no means cast out.

Yohanan 6:38 “Because I have come down out of the heaven, not to do My own desire, but the desire of Him who sent Me.

Yohanan 6:39 “This is the desire of the **Father [Abba אָבָא]** who sent Me, that all He has given Me I

should not lose of it, but should raise it in the last day.

Yohanan 6:40 “And this is the desire of Him who sent Me, that everyone who sees the Son and believes in Him should possess everlasting life. And I shall raise him up in the last day.”

Yohanan 6:41 Therefore the Yehuḏim (Jews) were grumbling against Him, because He said, “I am the bread which came down out of the heaven.”

Yohanan 6:42 And they said, “Is not this **Yēshua (יֵשׁוּעַ)**, the son of Yosëph, whose father and mother we know? How is it then that He says, ‘I have come down out of the heaven’?”

Yohanan 6:43 Then **Yēshua (יֵשׁוּעַ)** answered and said to them, “Do not grumble with one another.

Yohanan 6:44 “No one is able to come to Me unless the **Father [Abba אָבָא]** who sent Me draws him. And I shall raise him up in the last day.

Yohanan 6:45 “It has been written in the prophets, ‘And they shall all be taught by **YēHôVâH (יְהוָה)**.’ Everyone, then, who has heard from the **Father [Abba אָבָא]**, and learned, comes to Me.

Yohanan 6:46 “Not that anyone has seen the **Father [Abba אָבָא]**, except He who is from **Elohim (אֱלֹהִים)** – He has seen the **Father [Abba אָבָא]**.

Yohanan 6:47 “Truly, truly, I say to you, he who believes in Me possesses everlasting life.

Yohanan 6:48 “I am the bread of life.

Yohanan 6:49 “Your fathers ate the manna in the wilderness and they died.

Yohanan 6:50 “This is the bread which comes down out of the heaven, so that anyone might eat of it, and not die.

Yohanan 6:51 “I am the living bread which came down out of the heaven. If anyone eats of this bread, he shall live forever. And indeed, the bread that I shall give is My flesh, which I shall give for the life of the world.”

Yohanan 6:52 The Yehuḏim (Jews), therefore, were striving with one another, saying, “How is this One able to give us His flesh to eat?”

Yohanan 6:53 **Yēshua** (ישוע) therefore said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Hā·ā·dām (חֲדָם) and drink His blood, you possess no life in yourselves.

Yohanan 6:54 “He who eats My flesh and drinks My blood possesses everlasting life, and I shall raise him up in the last day.

Yohanan 6:55 “For My flesh is truly food, and My blood is truly drink.

Yohanan 6:56 “He who eats My flesh and drinks My blood stays in Me, and I in him.

Yohanan 6:57 “As the living **Father** [Abba אבא] sent Me, and I live because of the **Father** [Abba אבא], so he who feeds on Me shall live because of Me.

Yohanan 6:58 “This is the bread which came down out of the heaven, not as your fathers ate the manna and died. He who eats this bread shall live forever.”

Yohanan 6:59 He said this in a congregation, teaching in Keph̄ar Naḥum.

Yohanan 6:60 Therefore many of His disciples having heard, said, “This word is hard, who is able to hear it?”

Yohanan 6:61 But **Yēshua** (ישוע) knowing within Himself that His disciples were grumbling about this, said to them, “Does this make you stumble?”

Yohanan 6:62 “What if you see the Son of Hā·ā·dām (חֲדָם) going up where He was before?”

Yohanan 6:63 “It is the **Spirit** [Ruach רוח] that gives life, the flesh does not profit at all. The words that I speak to you are **Spirit** [Ruach רוח] and are life.

Yohanan 6:64 “But there are some of you who do not believe.” For **Yēshua** (ישוע) knew from the beginning who they were who did not believe, and who would deliver Him up.

Yohanan 6:65 And He said, “Because of this I have said to you that no one is able to come to Me unless it has been given to him by My **Father** [Abba אבא].”

Yohanan 6:66 From then on many of His disciples withdrew and were not walking with Him any more.

Yohanan 6:67 **Yēshua** (ישוע) therefore said to the twelve, “Do you also wish to go away?”

Yohanan 6:68 Then Shim'on Kēpha answered Him, “Master, to whom shall we go? You possess words of everlasting life.

Yohanan 6:69 “And we have believed, and we know that You are the **Messiah** (Mesiach משיח), the Son of the living **Elohim** (אלהים).”

Yohanan 6:70 **Yēshua** (ישוע) answered them, “Have I not chosen you, the twelve, and one of you is a devil?”

Yohanan 6:71 He was now speaking of Yehuḏah from Qerioth, the son of Shim'on, for he, one of the twelve, was about to deliver Him up.

Yohanan 7:1 And after this **Yēshua** (ישוע) was walking in Galil, for He did not wish to walk in Yehuḏah, because the Yehuḏim (Jews) were seeking to kill Him.

Yohanan 7:2 And the festival of the Yehuḏim (Jews) was near, the Festival of Booths.

Yohanan 7:3 So His brothers said to Him, ‘Get away from here and go into Yehuḏah, so that Your disciples also see the works that You are doing.

Yohanan 7:4 “For no one acts in secret while he himself seeks to be known openly. If You do these works, show Yourself to the world.”

Yohanan 7:5 For even His brothers did not believe in Him.

Yohanan 7:6 **Yēshua** (ישוע) therefore said to them, “My time has not yet come, but your time is always ready.

Yohanan 7:7 “It is impossible for the world to hate you, but it hates Me because I bear witness of it, that its works are wicked.

Yohanan 7:8 “You go up to this festival. I am not yet going up to this festival, for My time has not yet been filled.”

Yohanan 7:9 And having said this to them, He stayed in Galil.

Yohanan 7:10 But when His brothers had gone up to the festival, then He also went up, not openly, but as it were in secret.

Yohanan 7:11 The Yehudim (Jews), therefore, were seeking Him at the festival, and said, "Where is He?"

Yohanan 7:12 And there was much grumbling about Him among the crowd. Some were saying, "He is good," but others were saying, "No, but He is leading the crowd astray."

Yohanan 7:13 However, no one spoke openly of Him for fear of the Yehudim (Jews).

Yohanan 7:14 And about the middle of the festival **Yēshua (ישוע)** went up into the Set- apart Place, and He was teaching.

Yohanan 7:15 And the Yehudim (Jews) were marvelling, saying, "How does this Man know letters, not having learned?"

Yohanan 7:16 **Yēshua (ישוע)** answered them and said, "My teaching is not Mine, but His who sent Me.

Yohanan 7:17 "If anyone desires to do His desire, he shall know concerning the teaching, whether it is from **Elohim (אלהים)**, or whether I speak from Myself.

Yohanan 7:18 "He who speaks from himself is seeking his own esteem, but He who seeks the esteem of the One who sent Him is true, and no unrighteousness is in Him.

Yohanan 7:19 "Did not Mosheh give you the Law? Yet not one of you does the Law! Why do you seek to kill Me?"

Yohanan 7:20 The crowd answered and said, "You have a demon, who seeks to kill You?"

Yohanan 7:21 **Yēshua (ישוע)** answered and said to them, "I did one work, and you all marvel.

Yohanan 7:22 "Because of this Mosheh has given you the circumcision – though it is not from Mosheh, but from the fathers – and you circumcise a man on the Sabbath.

Yohanan 7:23 "If a man receives circumcision on the Sabbath, so that the Law of Mosheh should not be broken, are you wroth with Me because I made a man entirely well on the Sabbath?

Yohanan 7:24 "Do not judge according to appearance, but judge with righteous judgment."

Yohanan 7:25 Therefore some of them from Yerushalayim said, "Is this not He whom they are seeking to kill?"

Yohanan 7:26 "And see! He speaks boldly, and they say none at all to Him. Could it be that the rulers truly know that this is truly the **Messiah (Mesiach משיח)**?"

Yohanan 7:27 "But we know where this One is from. And when the **Messiah (Mesiach משיח)** comes, no one knows where He is from."

Yohanan 7:28 **Yēshua (ישוע)** therefore cried out in the Holy Place, teaching and saying, "You both know Me, and you know where I am from. And I have not come of Myself, but He who sent Me is true, whom you do not know.

Yohanan 7:29 "But I know Him, because I am from Him, and He sent Me."

Yohanan 7:30 So they were seeking to seize Him, but no one laid a hand on Him, because His hour had not yet come.

Yohanan 7:31 And many of the crowd believed in Him, and said, "When the **Messiah (Mesiach משיח)** comes, shall He do more signs than these which this One did?"

Yohanan 7:32 The Pharisees heard the crowd muttering these matters concerning Him, and the Pharisees and the chief priests sent officers to seize Him.

Yohanan 7:33 Therefore **Yēshua (ישוע)** said to them, "Yet a little while I am with you, then I go to Him who sent Me.

Yohanan 7:34 "You shall seek Me and you shall not find Me, and where I am you are unable to come."

Yohanan 7:35 The Yehudim (Jews), therefore, said to themselves, "Where is He about to go that we shall not find Him? Is He about to go to the Dispersion among the Greeks, and to teach the Greeks?"

Yohanan 7:36 “What is this word which He said, ‘You shall seek Me and you shall not find Me, and where I am you are unable to come?’”

Yohanan 7:37 And on the last day, the great day of the festival, **Yēshua (ישוע)** stood and cried out, saying, “If anyone thirsts, let him come to Me, and let him who believes in Me drink.

Yohanan 7:38 “As the Scripture said, out of His innermost shall flow rivers of living water.”

Yohanan 7:39 And this He said concerning the **Spirit [Ruach רוח]**, which those believing in Him were about to receive, for the **Holy Spirit (Ruach HaKodesh רוח הקדש)** was not yet given, because **Yēshua (ישוע)** was not yet esteemed.

Yohanan 7:40 Many from the crowd, when they heard the word, then said, “This truly is the Prophet.”

Yohanan 7:41 Others said, “This is the **Messiah (Mesiach משיח)**,” but others said, “Does the **Messiah (Mesiach משיח)** then come out of Galil? Yohanan 7:42 “Did not the Scripture say that the **Messiah (Mesiach משיח)** comes from the seed of Dawid and from the village of Bēyth Leḥem, where Dawid was?”

Yohanan 7:43 So a division came about among the people because of Him.

Yohanan 7:44 And some of them wished to take Him, but no one laid hands on Him.

Yohanan 7:45 The officers therefore came to the chief priests and Pharisees. And they said to them, “Why did you not bring Him?”

Yohanan 7:46 The officers answered, “Never has any man spoken like this Man!”

Yohanan 7:47 The Pharisees, therefore, answered them, “Have you also been led astray?

Yohanan 7:48 “Has anyone of the rulers or of the Pharisees believed in Him?

Yohanan 7:49 “But this crowd that does not know the Law is accursed.”

Yohanan 7:50 Nakdimon – he who came to **Yēshua (ישוע)** by night, being one of them – said to them,

Yohanan 7:51 “Does our Law judge the man unless it hears first from him and knows what he is doing?”

Yohanan 7:52 They answered and said to him, “Are you also from Galil? Search and see that no prophet has arisen out of Galil.”

Yohanan 7:53 And each one went to his own house.

Yohanan 8:1 And **Yēshua (ישוע)** went to the Mount of Olives.

Yohanan 8:2 And at dawn He came again into the Holy Place, and all the people were coming to Him. And having sat down, He was teaching them.

Yohanan 8:3 And the scribes and Pharisees brought to Him a woman caught in adultery. And having set her in the midst,

Yohanan 8:4 they said to Him, “Teacher, this woman was caught in the act of adultery.

Yohanan 8:5 “And in the Law Mosheh commanded us that such should be stoned. What then do You say?”

Yohanan 8:6 And this they said, trying Him, so that they might accuse Him. But **Yēshua (ישוע)**, bending down, wrote on the ground with the finger, as though He did not hear.

Yohanan 8:7 But as they kept on questioning Him, He straightened up and said to them, “He who is without sin among you, let him be the first to throw a stone at her.”

Yohanan 8:8 And bending down again, He wrote on the ground.

Yohanan 8:9 And when they heard it, being reproved by their conscience, went out one by one, beginning from the older ones until the last. And **Yēshua (ישוע)** was left alone, and the woman standing in the middle.

Yohanan 8:10 And **Yēshua (ישוע)**, straightening up and seeing no one but the woman, said to her, “Woman, where are those accusers of yours? Did no one condemn you?”

Yohanan 8:11 And she said, “No one, Master.” And Yēshua (ישוע) said to her, “Neither do I condemn you. Go and sin no more.”

Yohanan 8:12 Therefore Yēshua (ישוע) spoke to them again, saying, “I am the light of the world. He who follows Me shall by no means walk in darkness, but possess the light of life.”

Yohanan 8:13 The Pharisees, therefore, said to Him, “You bear witness about Yourself, Your witness is not true.”

Yohanan 8:14 Yēshua (ישוע) answered and said to them, “Even if I witness concerning Myself, My witness is true, for I know where I came from and where I am going. But you do not know from where I come, or where I go.

Yohanan 8:15 “You judge according to the flesh, I judge no one.

Yohanan 8:16 “But even if I do judge, My judgment is true, because I am not alone in it, but I and the Father [Abba אבא] who sent Me.

Yohanan 8:17 “And in your Law also, it has been written that the witness of two men is true.

Yohanan 8:18 “I am One who witnesses concerning Myself, and the Father [Abba אבא] who sent Me witnesses concerning Me.”

Yohanan 8:19 Therefore they said to Him, “Where is Your Father [Abba אבא]?” Yēshua (ישוע) answered, “You know neither Me nor My Father [Abba אבא]. If you knew Me, you would have known My Father [Abba אבא] also.”

Yohanan 8:20 These words Yēshua (ישוע) spoke in the treasury, teaching in the Holy Place. And no one laid hands on Him, because His hour had not yet come.

Yohanan 8:21 Therefore Yēshua (ישוע) said to them again, “I am going away, and you shall seek Me, and you shall die in your sin. Where I go you are unable to come.”

Yohanan 8:22 Then the Yehudim (Jews) said, “Shall He kill Himself, because He says, ‘Where I go you are unable to come’?”

Yohanan 8:23 And He said to them, “You are from below, I am from above. You are of this world, I am not of this world.

Yohanan 8:24 “Therefore I said to you that you shall die in your sins. For if you do not believe that I am He, you shall die in your sins.”

Yohanan 8:25 Then they said to Him, “Who are You?” And Yēshua (ישוע) said to them, “Altogether that which I even say to you!

Yohanan 8:26 “I have much to say and to judge concerning you. But He who sent Me is true, and what I heard from Him, these Words I speak to the world.”

Yohanan 8:27 They did not know that He spoke to them of the Father [Abba אבא].

Yohanan 8:28 So Yēshua (ישוע) said to them, “When you lift up the Son of Hā·ā·dām (האדם), then you shall know that I am He, and that I do none at all of Myself, but as My Father [Abba אבא] taught Me, these words I speak.

Yohanan 8:29 “And He who sent Me is with Me.

The Father [Abba אבא] has not left Me alone, for I always do what pleases Him.”

Yohanan 8:30 As He was speaking these words, many believed in Him.

Yohanan 8:31 So Yēshua (ישוע) said to those Yehudim (Jews) who believed Him, “If you stay in My Word, you are truly My disciples,

Yohanan 8:32 and you shall know the truth, and the truth shall make you free.”

Yohanan 8:33 They answered Him, “We are the seed of ‘Ab·rā·hām (אַבְרָהָם), and have been servants to no one at any time. How do you say, ‘You shall become free’?”

Yohanan 8:34 Yēshua (ישוע) answered them, “Truly, truly, I say to you, everyone doing sin is a servant of sin.

Yohanan 8:35 “And the servant does not stay in the house forever – a son stays forever.

Yohanan 8:36 “If, then, the Son makes you free, you shall be free indeed.

Yohanan 8:37 “I know that you are the seed of ‘Ab·rā·hām (אַבְרָהָם), but you seek to kill Me, because My word has no place in you.

Yohanan 8:38 “I speak what I have seen with My Father [Abba אָבָא], and you do what you have heard from your father.”

Yohanan 8:39 They answered and said to Him, “‘Ab·rā·hām (אַבְרָהָם) is our father.” Yēshua (יֵשׁוּעַ) said to them, “If you were ‘Ab·rā·hām (אַבְרָהָם)’s children, you would do the works of ‘Ab·rā·hām (אַבְרָהָם).

Yohanan 8:40 “But now you seek to kill Me, a Man who has spoken to you the truth which I heard from Elohim (אֱלֹהִים). ‘Ab·rā·hām (אַבְרָהָם) did not do this.

Yohanan 8:41 “You do the works of your father.” Then they said to Him, “We were not born of whoring, we have one Father [Abba אָבָא]: Elohim (אֱלֹהִים).”

Yohanan 8:42 Yēshua (יֵשׁוּעַ) said to them, “If Elohim (אֱלֹהִים) were your Father [Abba אָבָא], you would love Me, for I came forth from Elohim (אֱלֹהִים), and am here. For I have not come of Myself, but He sent Me.

Yohanan 8:43 “Why do you not know what I say? Because you are unable to hear My Word.

Yohanan 8:44 “You are of your father the devil, and the desires of your father you wish to do. He was a murderer from the beginning, and has not stood in the truth, because there is no truth in him. When he speaks the lie, he speaks of his own, for he is a liar and the father of it.

Yohanan 8:45 “And because I speak the truth, you do not believe Me.

Yohanan 8:46 “Who of you proves Me wrong concerning sin? And if I speak the truth, why do you not believe Me?

Yohanan 8:47 “He who is of Elohim (אֱלֹהִים) hears the Words of Elohim (אֱלֹהִים), therefore you do not hear because you are not of Elohim (אֱלֹהִים).”

Yohanan 8:48 The Yehudim (Jews) answered and said to Him, “Do we not say well that You are a Shomeronite and have a demon?”

Yohanan 8:49 Yēshua (יֵשׁוּעַ) answered, “I do not have a demon, but I value My Father [Abba אָבָא], and you do not value Me.

Yohanan 8:50 “And I do not seek My own esteem, there is One who is seeking and is judging.

Yohanan 8:51 “Truly, truly, I say to you, if anyone guards My Word he shall never see death at all.”

Yohanan 8:52 The Yehudim (Jews) said to Him, “Now we know that You have a demon! ‘Ab·rā·hām (אַבְרָהָם) died, and the prophets. And You say, ‘If anyone guards My Word he shall never taste death at all.’

Yohanan 8:53 “Are You greater than our father ‘Ab·rā·hām (אַבְרָהָם), who died? And the prophets died. Whom do You make Yourself?”

Yohanan 8:54 Yēshua (יֵשׁוּעַ) answered, “If I esteem Myself, My esteem is none at all. It is My Father [Abba אָבָא] who esteems Me, of whom you say that He is your Elohim (אֱלֹהִים).

Yohanan 8:55 “And you have not known Him, but I know Him. And if I say, ‘I do not know Him,’ I shall be like you, a liar. But I do know Him and I guard His Word.

Yohanan 8:56 “Your father ‘Ab·rā·hām (אַבְרָהָם) was glad that he should see My day, and he saw it and did rejoice.”

Yohanan 8:57 The Yehudim (Jews), therefore, said to Him, “You are not yet fifty years old, and have You seen ‘Ab·rā·hām (אַבְרָהָם)?”

Yohanan 8:58 Yēshua (יֵשׁוּעַ) said to them, “Truly, truly, I say to you, before ‘Ab·rā·hām (אַבְרָהָם) came to be, I am.”

Yohanan 8:59 Therefore they picked up stones to throw at Him, but Yēshua (יֵשׁוּעַ) was hidden and went out of the Holy Place, going through the midst of them, and so passed by.

Yohanan 9:1 And passing by, He saw a man, blind from birth.

Yohanan 9:2 And His disciples asked Him, saying, “Rabbi, who sinned, this man or his parents, that he should be born blind?”

Yohanan 9:3 **Yēshua (ישוע)** answered, “Neither this man nor his parents sinned, but that the works of **Elohim (אלהים)** might be made manifest in him.

Yohanan 9:4 “It is necessary for Me to work the works of Him who sent Me while it is day – night is coming, when no one is able to work.

Yohanan 9:5 “While I am in the world, I am the light of the world.”

Yohanan 9:6 Having said this, He spat on the ground and made clay with the saliva, and applied the clay to the eyes of the blind man.

Yohanan 9:7 And He said to him, “Go, wash in the pool of Shiloah” (which means Sent). So he went and washed, and came seeing.

Yohanan 9:8 Therefore the neighbours and those who saw him before, that he was blind, said, “Is not this he who was sitting and begging?”

Yohanan 9:9 Others said, “This is he.” Others said, “He is like him.” He said, “I am.”

Yohanan 9:10 So they said to him, “How were your eyes opened?”

Yohanan 9:11 He answered and said, “A Man called **Yēshua (ישוע)** made clay and applied it to my eyes and said to me, ‘Go to the pool of Shiloah and wash.’ And I went and washed, and I received sight.”

Yohanan 9:12 And they said to him, “Where is He?” He said, “I do not know.”

Yohanan 9:13 They brought to the Pharisees the one who was once blind.

Yohanan 9:14 Now it was a Sabbath when **Yēshua (ישוע)** made the clay and opened his eyes.

Yohanan 9:15 Therefore the Pharisees also asked him again how he had received his sight. He said to them, “He put clay on my eyes, and I washed, and I see.”

Yohanan 9:16 Therefore some of the Pharisees said, “This Man is not from **Elohim (אלהים)**, because He does not guard the Sabbath.” Others said, “How

is a man who is a sinner able to do such miracles?” And there was a division among them.

Yohanan 9:17 So they said to the blind one again, “What do you say about Him because He opened your eyes?” And he said, “He is a prophet.”

Yohanan 9:18 However, the Yehudim (Jews) did not believe concerning him, that he had been blind and received his sight, till they called the parents of him who had received his sight.

Yohanan 9:19 And they asked them, saying, “Is this your son, who you say was born blind? How then does he now see?”

Yohanan 9:20 His parents answered them and said, “We know that this is our son, and that he was born blind,

Yohanan 9:21 but how he now sees we do not know, or who opened his eyes we do not know. He is of age, ask him, he shall speak concerning himself.”

Yohanan 9:22 His parents said this because they were afraid of the Yehudim (Jews), for the Yehudim (Jews) had already agreed that if anyone confessed that He was **Messiah (Mesiach משיח)**, he should be put out of the congregation.

Yohanan 9:23 Because of this his parents said, “He is of age, ask him.”

Yohanan 9:24 So for the second time they called the man who was blind, and said to him, “Give esteem to **Elohim (אלהים)**, we know that this Man is a sinner.”

Yohanan 9:25 Then he answered and said, “Whether He is a sinner, I do not know. I only know that I was blind, now I see.”

Yohanan 9:26 And they asked him once more, “What did He do to you? How did He open your eyes?”

Yohanan 9:27 He answered them, “I have told you already, and you did not hear. Why do you wish to hear it again? Do you wish to become His disciples too?”

Yohanan 9:28 Then they abused him and said, “You are His taught one, but we are disciples of Mosheh.

Yohanan 9:29 “We know that Elohîm (אֱלֹהִים) has spoken to Mosheh, but this One, we do not know where He is from.”

Yohanan 9:30 The man answered and said to them, “Why, this is a wonder! You do not know where He is from, yet He opened my eyes!

Yohanan 9:31 “And we know that Elohîm (אֱלֹהִים) does not hear sinners. But if anyone fears Elohîm (אֱלֹהִים) and does His desire, He hears him.

Yohanan 9:32 “From of old it has never been heard that anyone opened the eyes of one who was born blind.

Yohanan 9:33 “If this One were not from Elohîm (אֱלֹהִים), He could have done none at all.”

Yohanan 9:34 They answered and said to him, “You were completely born in sins – and are you teaching us?” And they cast him out.

Yohanan 9:35 Yēshua (יֵשׁוּעַ) heard that they had cast him out, and when He had found him, He said to him, “Do you believe in the Son of Elohîm (אֱלֹהִים)?”

Yohanan 9:36 He answered and said, “Who is He, Master, that I might believe in Him?”

Yohanan 9:37 And Yēshua (יֵשׁוּעַ) said to him, “You have both seen Him and He who speaks with you is He.”

Yohanan 9:38 And he said, “Master, I believe,” and bowed before Him.

Yohanan 9:39 And Yēshua (יֵשׁוּעַ) said, “For judgment I have come into this world, that those not seeing might see, and those seeing might become blind.”

Yohanan 9:40 And those of the Pharisees who were with Him heard these words, and said to Him, “Are we blind, too?”

Yohanan 9:41 Yēshua (יֵשׁוּעַ) said to them, “If you were blind, you would have no sin, but now you say, ‘We see,’ therefore your sin remains.

Yohanan 10:1 “Truly, truly, I say to you, he who does not enter through the door into the sheepfold, but climbs up by another way, that one is a thief and a robber.

Yohanan 10:2 “But he who enters through the door is the shepherd of the sheep.

Yohanan 10:3 “The doorkeeper opens for him, and the sheep hear his voice. And he calls his own sheep by name and leads them out.

Yohanan 10:4 “And when he has brought out his own sheep, he goes before them. And the sheep follow him, because they know his voice.

Yohanan 10:5 “And they shall by no means follow a stranger, but shall flee from him, because they do not know the voice of strangers.”

Yohanan 10:6 Yēshua (יֵשׁוּעַ) used this figure of speech, but they did not know what He had been saying to them.

Yohanan 10:7 Yēshua (יֵשׁוּעַ) therefore said to them again, “Truly, truly, I say to you, I am the door of the sheep.

Yohanan 10:8 “All who came before Me are thieves and robbers, but the sheep did not hear them.

Yohanan 10:9 “I am the door. Whoever enters through Me, he shall be saved, and shall go in and shall go out and find pasture.

Yohanan 10:10 “The thief does not come except to steal, and to slaughter, and to destroy. I have come that they might possess life, and that they might possess it beyond measure.

Yohanan 10:11 “I am the good shepherd. The good shepherd lays down His life for the sheep.

Yohanan 10:12 “But the hireling, and not being a shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees. And the wolf snatches the sheep and scatters them.

Yohanan 10:13 “Now the hireling flees because he is a hireling and is not concerned about the sheep.

Yohanan 10:14 “I am the good shepherd. And I know Mine, and Mine know Me, Yohanan 10:15 even as the Father [Abba אָבָא] knows Me, and I

know the **Father [Abba אבא]**. And I lay down My life for the sheep.

Yohanan 10:16 “And other sheep I have which are not of this fold – I have to bring them as well, and they shall hear My voice, and there shall be one flock, one shepherd.

Yohanan 10:17 “Because of this the **Father [Abba אבא]** loves Me, because I lay down My life, in order to receive it again.

Yohanan 10:18 “No one takes it from Me, but I lay it down of Myself. I have authority to lay it down, and I have authority to receive it again. This command I have received from My **Father [Abba אבא]**.”

Yohanan 10:19 Again there came a division among the Yehudim (Jews) because of these words,

Yohanan 10:20 and many of them said, “He has a demon and is mad, why do you listen to Him?”

Yohanan 10:21 Others said, “These are not the words of one possessed by a demon. Is a demon able to open the eyes of the blind?”

Yohanan 10:22 At that time the Hanukkah came to be in Yerushalayim, and it was winter.

Yohanan 10:23 And **Yēshua (ישוע)** was walking in the Holy Place, in the porch of Shelomoh.

Yohanan 10:24 So the Yehudim (Jews) surrounded Him and said to Him, “How long do You keep us in suspense? If You are the **Messiah (Mesiach משיח)**, say to us plainly.”

Yohanan 10:25 **Yēshua (ישוע)** answered them, “I have told you, and you do not believe. The works that I do in My **Father [Abba אבא]**’s Name, they bear witness concerning Me.

Yohanan 10:26 “But you do not believe, because you are not of My sheep, as I said to you.

Yohanan 10:27 “My sheep hear My voice, and I know them, and they follow Me.

Yohanan 10:28 “And I give them everlasting life, and they shall by no means ever perish, and no one shall snatch them out of My hand.

Yohanan 10:29 “My **Father [Abba אבא]**, who has given them to Me, is greater than all. And no one is

able to snatch them out of My **Father [Abba אבא]**’s hand.

Yohanan 10:30 “I and My **Father [Abba אבא]** are one.”

Yohanan 10:31 Again the Yehudim (Jews) picked up stones to stone Him.

Yohanan 10:32 **Yēshua (ישוע)** answered them, “Many good works I have shown you from My **Father [Abba אבא]**. Because of which of these works do you stone Me?”

Yohanan 10:33 The Yehudim (Jews) answered Him, saying, “We do not stone You for a good work, but for blasphemy, and because You, being a Man, make Yourself **Elohim (אלהים)**.”

Yohanan 10:34 **Yēshua (ישוע)** answered them, “Is it not written in your own Law, ‘I said, ‘You are **Elohim (אלהים)**’ ” ?

Yohanan 10:35 “If He called them **Elohim (אלהים)**, to whom the word of **Elohim (אלהים)** came – and it is impossible for the Scripture to be broken –

Yohanan 10:36 do you say of Him whom the **Father [Abba אבא]** set apart and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of **Elohim (אלהים)**’ ?

Yohanan 10:37 “If I do not do the works of My **Father [Abba אבא]**, do not believe Me;

Yohanan 10:38 but if I do, though you do not believe Me, believe the works, so that you know and believe that the **Father [Abba אבא]** is in Me, and I in Him.”

Yohanan 10:39 Therefore they were seeking again to seize Him, but He went forth out of their hand, Yohanan 10:40 and went once more to the other side of the Yardēn to the place where Yohanan was immersing at first, and there He stayed.

Yohanan 10:41 And many came to Him and said, “Yohanan indeed did no sign, yet all that Yohanan said about this Man was true.”

Yohanan 10:42 And many believed in Him there.

Yohanan 11:1 And a certain one was sick, El'azar from Bēyth Anyah, the village of Miryam and her sister Martha.

Yohanan 11:2 (Now it was Miryam who anointed the Master with perfume and wiped His feet with her hair, whose brother El'azar was sick).
Yohanan 11:3 Therefore the sisters sent to Him, saying, "Master, see, he whom You love is sick."
Yohanan 11:4 But when Yēshua (ישוע) heard, He said, "This sickness is not unto death, but for the esteem of Elohim (אלהים), so that the Son of Elohim (אלהים) might be esteemed by it."
Yohanan 11:5 Now Yēshua (ישוע) loved Martha and her sister and El'azar .
Yohanan 11:6 Therefore, when He heard that he was sick, then indeed He stayed at the place where He was, two more days.
Yohanan 11:7 Then after this He said to the disciples, "Let us go back to Yehudah."
Yohanan 11:8 The disciples said to Him, "Rabbi, the Yehudim (Jews) were but now seeking to stone You, and are You going back there?"
Yohanan 11:9 Yēshua (ישוע) answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world.
Yohanan 11:10 "But if anyone walks in the night, he stumbles, because the light is not in him."
Yohanan 11:11 He said this, and after that He said to them, "Our friend El'azar has fallen asleep, but I am going there, to wake him up."
Yohanan 11:12 Therefore the disciples said to Him, "Master, if he has fallen asleep he shall recover."
Yohanan 11:13 But Yēshua (ישוע) had spoken about his death, whereas they thought that He spoke of taking rest in sleep.
Yohanan 11:14 So then Yēshua (ישוע) said to them plainly, "El'azar has died.
Yohanan 11:15 "And for your sake I am glad I was not there, in order for you to believe. But let us go to him."
Yohanan 11:16 T'oma, who is called the Twin, then said to his fellow disciples, "Let us also go, so that we die with Him."

Yohanan 11:17 Therefore, when Yēshua (ישוע) arrived, He found that he had already been four days in the tomb.
Yohanan 11:18 Now Bēyth Anyah was near Yerushalayim, about three kilometres away.
Yohanan 11:19 And many of the Yehudim (Jews) had come to Martha and Miryam, to comfort them concerning their brother.
Yohanan 11:20 Martha, then, when she heard that Yēshua (ישוע) was coming, met Him, but Miryam was sitting in the house.
Yohanan 11:21 Martha, then, said to Yēshua (ישוע), "Master, if You had been here, my brother would not have died.
Yohanan 11:22 "But even now I know that whatever You might ask of Elohim (אלהים), Elohim (אלהים) shall give You."
Yohanan 11:23 Yēshua (ישוע) said to her, "Your brother shall rise again."
Yohanan 11:24 Martha said to Him, "I know that he shall rise again in the resurrection at the last day."
Yohanan 11:25 Yēshua (ישוע) said to her, "I am the resurrection and the life. He who believes in Me, though he dies, he shall live.
Yohanan 11:26 "And everyone that is living and believing in Me shall never die at all. Do you believe this?"
Yohanan 11:27 She said to Him, "Yea, Master, I believe that You are the Messiah (Mesiach משיח), the Son of Elohim (אלהים), who is coming into the world."
Yohanan 11:28 And having said this she went away and called her sister Miryam secretly, saying, "The Teacher is here and calls you."
Yohanan 11:29 When she heard, she rose up quickly and came to Him.
Yohanan 11:30 And Yēshua (ישוע) had not yet come into the village, but was in the place where Martha met Him.
Yohanan 11:31 Therefore the Yehudim (Jews) who were with her in the house, and were comforting her, when they saw that Miryam rose up quickly

and went out, followed her, saying, "She is going to the tomb to weep there."

Yoḥanan 11:32 Miryam, therefore, when she came where Yēshua (יֵשׁוּעַ) was, and saw Him, she fell down at His feet, saying to Him, "Master, if You had been here, my brother would not have died."

Yoḥanan 11:33 Yēshua (יֵשׁוּעַ), therefore, when He saw her weeping, and the Yehuḏim (Jews) who came with her weeping, He groaned in the Spirit [Ruach רוח] and was troubled,

Yoḥanan 11:34 and said, "Where have you laid him?" They said to Him, "Master, come and see."

Yoḥanan 11:35 Yēshua (יֵשׁוּעַ) wept.

Yoḥanan 11:36 The Yehuḏim (Jews) therefore said, "See how He loved him!"

Yoḥanan 11:37 And some of them said, "Was this One, who opened the eyes of the blind, not also able to prevent this one from dying?"

Yoḥanan 11:38 Yēshua (יֵשׁוּעַ), therefore, again groaning in Himself, came to the tomb. Now it was a cave, and a stone lay against it.

Yoḥanan 11:39 Yēshua (יֵשׁוּעַ) said, "Take away the stone." Martha, the sister of him who had died, said to Him, "Master, already he smells, for it is four days."

Yoḥanan 11:40 Yēshua (יֵשׁוּעַ) said to her, "Did I not say to you that if you believe, you shall see the esteem of Elohim (אֱלֹהִים)?"

Yoḥanan 11:41 So they took away the stone where the dead man was laid. And Yēshua (יֵשׁוּעַ) lifted up His eyes and said, "Father [Abba אָבָא], I thank You that You have heard Me.

Yoḥanan 11:42 "And I know that You always hear Me, but because of the crowd standing by I said this, in order that they believe that You sent Me."

Yoḥanan 11:43 And when He had said this, He cried with a loud voice, "El'azar, come out!"

Yoḥanan 11:44 And he who died came out bound feet and hands with wrappings, and his face was wrapped with a cloth. Yēshua (יֵשׁוּעַ) said to them, "Loosen him, and let him go."

Yoḥanan 11:45 Therefore many of the Yehuḏim (Jews) who had come to Miryam, and had seen what Yēshua (יֵשׁוּעַ) did, believed in Him.

Yoḥanan 11:46 But some of them went away to the Pharisees and told them what Yēshua (יֵשׁוּעַ) did.

Yoḥanan 11:47 So the chief priests and the Pharisees gathered a council and said, "What shall we do? Because this Man does many signs.

Yoḥanan 11:48 "If we let Him alone like this, they all shall believe in Him, and the Romans shall come and take away from us both our place and nation."

Yoḥanan 11:49 And one of them, Qayapha, being high priest that year, said to them, "You know naught,

Yoḥanan 11:50 neither do you consider that it is better for us that one man die for the people than that the entire nation should perish."

Yoḥanan 11:51 But he did not say this from himself, but being high priest that year he prophesied that Yēshua (יֵשׁוּעַ) was about to die for the nation,

Yoḥanan 11:52 and not for the nation only, but to gather together into one the children of Elohim (אֱלֹהִים) who were scattered abroad.

Yoḥanan 11:53 So from that day on they plotted to kill Him.

Yoḥanan 11:54 Yēshua (יֵשׁוּעַ) therefore no longer went openly among the Yehuḏim (Jews), but went from there into the country near the wilderness, to a city called Ephrayim, and remained there with His disciples.

Yoḥanan 11:55 Now the Passover of the Yehuḏim (Jews) was near, and many went from the country up to Yerushalayim before the Passover, to set themselves apart.

Yoḥanan 11:56 And so they were seeking Yēshua (יֵשׁוּעַ), and spoke among one another, standing in the Holy Place, "What do you think? Is He not coming to the festival at all?"

Yoḥanan 11:57 And both the chief priests and the Pharisees had given a command, that if anyone knew where He was, he should disclose it, in order for them to seize Him.

Yoḥanan 12:1 Accordingly Yēshua (ישוע), six days before the Passover, came to Bēyth Anyah, where El'azar was, who had died, whom He raised from the dead.

Yoḥanan 12:2 So they made Him a supper there, and Martha served, while El'azar was one of those who sat at the table with Him.

Yoḥanan 12:3 Then Miryam took a pound of costly perfume of nard, anointed the feet of Yēshua (ישוע), and wiped His feet with her hair. And the house was filled with the fragrance of the perfume.

Yoḥanan 12:4 Then one of His disciples, Yehuḏah from Qerioth, son of Shim'on, who was about to deliver Him up, said,

Yoḥanan 12:5 "Why was this perfume not sold for three hundred pieces of silver and given to the poor?"

Yoḥanan 12:6 And he said this, not because he was concerned about the poor, but because he was a thief, and had the bag, and he used to take what was put in it.

Yoḥanan 12:7 Yēshua (ישוע) then said, "Let her alone, she has kept this for the day of My burial.

Yoḥanan 12:8 "For the poor you have with you always, but Me you do not have always."

Yoḥanan 12:9 Then a great crowd of the Yehuḏim (Jews) learned that He was there. And they came, not on account of Yēshua (ישוע) only, but also to see El'azar, whom He had raised from the dead.

Yoḥanan 12:10 And the chief priests resolved to kill El'azar as well,

Yoḥanan 12:11 because on account of him many of the Yehuḏim (Jews) went away and believed in Yēshua (ישוע).

Yoḥanan 12:12 On the next day a great crowd who had come to the festival, when they heard that

Yēshua (ישוע) was coming to Yerushalayim,

Yoḥanan 12:13 took the branches of palm trees and went out to meet Him, and were crying out, "Hoshia-na! Blessed is He who is coming in the Name of YēHôVâH (יהוה), the King of Yisra'el!"

Yoḥanan 12:14 And Yēshua (ישוע), having found a young donkey, sat on it, as it has been written:

Yoḥanan 12:15 "Do not fear, daughter of Tsiyon, see, your King is coming, sitting on the colt of a donkey."

Yoḥanan 12:16 At first His disciples did not understand this. But when Yēshua (ישוע) was esteemed, then they remembered that this was written about Him and that they had done this to Him.

Yoḥanan 12:17 Therefore the crowd, who were with Him when He called El'azar out of his tomb and raised him from the dead, were bearing witness.

Yoḥanan 12:18 On account of this the crowd also met Him, because they heard that He had done this sign.

Yoḥanan 12:19 The Pharisees then said among themselves, "You see how you are getting nowhere at all. Look, the world has gone after Him!"

Yoḥanan 12:20 And there were certain Greeks among those coming up to worship at the festival.

Yoḥanan 12:21 These then came to Philip, who was from Bēyth Tsaïḏa of Galil, and were asking him, saying, "Master, we wish to see Yēshua (ישוע)."

Yoḥanan 12:22 Philip came and told Andri, and in turn Andri and Philip told Yēshua (ישוע).

Yoḥanan 12:23 And Yēshua (ישוע) answered them, saying, "The hour has come for the Son of Hā'ā·ḏām (האדם) to be esteemed.

Yoḥanan 12:24 "Truly, truly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone. But if it dies, it bears much fruit.

Yoḥanan 12:25 "He who loves his life shall lose it, and he who hates his life in this world shall preserve it for everlasting life.

Yoḥanan 12:26 "If anyone serves Me, let him follow Me. And where I am, there My servant also shall be. If anyone serves Me, the Father [Abba אבא] shall value him.

Yohanan 12:27 “Now I Myself am troubled, and what shall I say? ‘Father [Abba אבא], save Me from this hour’? But for this reason I came to this hour.

Yohanan 12:28 “Father [Abba אבא], esteem Your Name.” Then a voice came from the heaven, “I have both esteemed it and shall esteem it again.”

Yohanan 12:29 So the crowd who stood by and heard it were saying there had been thunder.

Others said, “A messenger has spoken to Him.”

Yohanan 12:30 Yēshua (ישוע) answered and said, “This voice did not come because of Me, but for your sake.

Yohanan 12:31 “Now is the judgment of this world, now the ruler of this world shall be cast out.

Yohanan 12:32 “And I, if I am lifted up from the earth, shall draw all men unto Myself.”

Yohanan 12:33 This He said, signifying by what death He was about to die.

Yohanan 12:34 The crowd answered Him, “We have heard out of the Law that the Messiah (Mesiach משיח) remains forever. And how do You say, ‘The Son of Hā’ā·dām (אדם) has to be lifted up’? Who is this Son of Hā’ā·dām (אדם)?”

Yohanan 12:35 Yēshua (ישוע), therefore, said to them, “Yet a little while the light is with you. Walk while you have the light, lest darkness overtake you. And he who walks in darkness does not know where he is going.

Yohanan 12:36 “While you have the light, believe in the light, so that you become sons of light.” These words Yēshua (ישוע) spoke, and went off and was hidden from them.

Yohanan 12:37 But though He had done so many signs before them, they did not believe in Him,

Yohanan 12:38 that the word of Yeshayahu the prophet might be filled, which he spoke, “YēHôVâH (יהוה), who has believed our report? And to whom has the arm of YēHôVâH (יהוה) been revealed?”

Yohanan 12:39 Because of this they were unable to believe, because again Yeshayahu said:

Yohanan 12:40 “He has blinded their eyes and hardened their heart, so that they should not see with their eyes and understand with their heart, and turn, and I should heal them.”

Yohanan 12:41 Yeshayahu said this when he saw His esteem and spoke of Him.

Yohanan 12:42 Still, even among the rulers many did believe in Him, but because of the Pharisees they did not confess Him, lest they should be put out of the congregation,

Yohanan 12:43 for they loved the praise of men more than the praise of Elohîm (אלהים).

Yohanan 12:44 Then Yēshua (ישוע) cried out and said, “He who believes in Me, believes not in Me but in Him who sent Me.

Yohanan 12:45 “And he who sees Me sees Him who sent Me.

Yohanan 12:46 “I have come as a light into the world, so that no one who believes in Me should stay in darkness.

Yohanan 12:47 “And if anyone hears My Words but does not watch over them, I do not judge him. For I did not come to judge the world but to save the world.

Yohanan 12:48 “He who rejects Me, and does not receive My Words, has one who judges him: the Word that I have spoken shall judge him in the last day.

Yohanan 12:49 “Because I spoke not from Myself, but the Father [Abba אבא] who sent Me has given Me a command, what I should say and what I should speak.

Yohanan 12:50 “And I know that His command is everlasting life. Therefore, whatever I speak, as the Father [Abba אבא] has said to Me, so I speak.”

Yohanan 13:1 And before the Festival of the Passover, Yēshua (ישוע) knowing that His hour had come that He should move out of this world unto the Father [Abba אבא], having loved His own who were in the world, He loved them to the end.

Yohanan 13:2 And supper taking place, the devil having already put it into the heart of Yehudah from Qerioth, son of Shim'on, to deliver Him up, Yohanan 13:3 **Yēshua** (יֵשׁוּעַ), knowing that the **Father [Abba אבא]** had given all into His hands, and that He had come from **Elohim (אֱלֹהִים)** and was going to **Elohim (אֱלֹהִים)**,

Yohanan 13:4 rose from supper and laid aside His garments, and having taken a towel, He girded Himself.

Yohanan 13:5 After that He put water into a basin and began to wash the feet of the disciples, and to wipe them with the towel with which He was girded.

Yohanan 13:6 And so He came to Shim'on Kēpha, and he said to Him, "Master, do You wash my feet?"

Yohanan 13:7 **Yēshua** (יֵשׁוּעַ) answered and said to him, "You do not know what I am doing now, but you shall know after this."

Yohanan 13:8 Kēpha said to Him, "By no means shall You wash my feet, ever!" **Yēshua** (יֵשׁוּעַ) answered him, "If I do not wash you, you have no part with Me."

Yohanan 13:9 Shim'on Kēpha said to Him, "Master, not my feet only, but also my hands and my head!"

Yohanan 13:10 **Yēshua** (יֵשׁוּעַ) said to him, "He who has had a bath does not need to wash, except his feet, but is clean altogether. And you are clean, but not all of you."

Yohanan 13:11 For He knew who would deliver Him up, so He said, "You are not all clean."

Yohanan 13:12 So when He had washed their feet and taken His garments, and sat down again, He said to them, "Do you know what I have done to you?"

Yohanan 13:13 "You call me Teacher and Master, and you say well, for I am.

Yohanan 13:14 "Then if I, Master and Teacher, have washed your feet, you also ought to wash one another's feet.

Yohanan 13:15 "For I gave you an example, that you should do as I have done to you.

Yohanan 13:16 "Truly, truly, I say to you, a servant is not greater than his master, nor is an emissary greater than he who sent him.

Yohanan 13:17 "If you know these teachings, blessed are you if you do them.

Yohanan 13:18 "I do not speak concerning all of you. I know whom I have chosen, but that the Scripture might be filled, 'He who eats bread with Me has lifted up his heel against Me.'

Yohanan 13:19 "Now I say to you, before it takes place, that when it does take place, you shall believe that I am.

Yohanan 13:20 "Truly, truly, I say to you, he who receives whomever I send, receives Me. And he who receives Me, receives Him who sent Me."

Yohanan 13:21 When **Yēshua** (יֵשׁוּעַ) had said this He was troubled in **Spirit [Ruach רוח]**, and witnessed and said, "Truly, truly, I say to you, one of you shall deliver Me up."

Yohanan 13:22 The disciples looked at one another, doubting of whom He spoke.

Yohanan 13:23 And one of His disciples, whom **Yēshua** (יֵשׁוּעַ) loved, was reclining on the bosom of **Yēshua** (יֵשׁוּעַ).

Yohanan 13:24 Shim'on Kēpha then motioned to him to ask who it was of whom He spoke.

Yohanan 13:25 And leaning back on the breast of **Yēshua** (יֵשׁוּעַ) he said to Him, "Master, who is it?"

Yohanan 13:26 **Yēshua** (יֵשׁוּעַ) answered, "It is he to whom I shall give a piece of bread when I have dipped it." And having dipped the bread, He gave it to Yehudah from Qerioth, son of Shim'on.

Yohanan 13:27 And after the piece of bread, Satan entered into him. **Yēshua** (יֵשׁוּעַ), therefore, said to him, "What you do, do quickly."

Yohanan 13:28 But no one at the table knew why He said this to him,

Yohanan 13:29 for some were supposing, because Yehudah had the bag, that **Yēshua** (יֵשׁוּעַ) was

saying to him, “Buy what we need for the festival,” or that he should give somewhat to the poor.

Yohanan 13:30 So, having received the piece of bread, he then went out straightaway, and it was night.

Yohanan 13:31 When, therefore, he went out, Yēshua (ישוע) said, “Now the Son of Hā’ā-dām (אָדָם) has been esteemed, and Elohim (אלהים) has been esteemed in Him.

Yohanan 13:32 “If Elohim (אלהים) has been esteemed in Him, Elohim (אלהים) shall also esteem Him in Himself, and straightaway esteem Him.

Yohanan 13:33 “Little children, yet a little while I am with you. You shall seek Me, and as I said to the Yehudim (Jews), ‘Where I am going, you are unable to come,’ I now also say to you.

Yohanan 13:34 “A renewed command I give to you, that you love one another, as I have loved you, that you also love one another.

Yohanan 13:35 “By this shall all know that you are My disciples, if you have love for one another.”

Yohanan 13:36 Shim'on Kēpha said to Him, “Master, where are You going?” Yēshua (ישוע) answered him, “Where I am going you are unable to follow Me now, but afterwards you shall follow Me.”

Yohanan 13:37 Kēpha said to Him, “Master, why am I unable to follow You now? I shall lay down my life for You.”

Yohanan 13:38 Yēshua (ישוע) answered him, “Shall you lay down your life for Me? Truly, truly, I say to you, the cock shall not crow at all until you have denied Me three times.

Yohanan 14:1 “Let not your heart be troubled. Believe in Elohim (אלהים), believe also in Me.

Yohanan 14:2 “In My Father [Abba אבא]’s house are many staying places. And if not, I would have told you. I go to prepare a place for you.

Yohanan 14:3 “And if I go and prepare a place for you, I shall come again and receive you to Myself, that where I am, you might be too.

Yohanan 14:4 “And where I go you know, and the way you know.”

Yohanan 14:5 T’oma said to Him, “Master, we do not know where You are going, and how are we able to know the way?”

Yohanan 14:6 Yēshua (ישוע) said to him, “I am the Way, and the Truth, and the Life. No one comes to the Father [Abba אבא] except through Me.

Yohanan 14:7 “If you had known Me, you would have known My Father [Abba אבא] too. From now on you know Him, and have seen.”

Yohanan 14:8 Philip said to Him, “Master, show us the Father [Abba אבא], and it is enough for us.”

Yohanan 14:9 Yēshua (ישוע) said to him, “Have I been with you so long, and you have not known Me, Philip? He who has seen Me has seen the Father [Abba אבא], and how do you say, ‘Show us the Father [Abba אבא]’?”

Yohanan 14:10 “Do you not believe that I am in the Father [Abba אבא], and the Father [Abba אבא] is in Me? The words that I speak to you I do not speak from Myself. But the Father [Abba אבא] who stays in Me does His works.

Yohanan 14:11 “Believe Me that I am in the Father [Abba אבא] and the Father [Abba אבא] in Me, otherwise believe Me because of the works themselves.

Yohanan 14:12 “Truly, truly, I say to you, he who believes in Me, the works that I do he shall do also. And greater works than these he shall do, because I go to My Father [Abba אבא].

Yohanan 14:13 “And whatever you ask in My Name, that I shall do, in order that the Father [Abba אבא] might be esteemed in the Son.

Yohanan 14:14 “If you ask whatever in My Name, I shall do it.

Yohanan 14:15 “If you love Me, you shall guard My commands.

Yohanan 14:16 “And I shall ask the Father [Abba אבא], and He shall give you another Helper, to stay with you forever –

Yohanan 14:17 the Spirit [Ruach רוח] of the Truth, whom the world is unable to receive, because it does not see Him or know Him. But you know Him, for He stays with you and shall be in you.

Yohanan 14:18 "I shall not leave you orphans – I am coming to you.

Yohanan 14:19 "Yet a little while, and the world no longer sees Me, but you shall see Me, because I live, and you shall live.

Yohanan 14:20 "In that day you shall know that I am in My Father [Abba אבא], and you in Me, and I in you.

Yohanan 14:21 "He who possesses My commands and guards them, it is he who loves Me. And he who loves Me shall be loved by My Father [Abba אבא], and I shall love him and manifest Myself to him."

Yohanan 14:22 Yehudah – not the one from Qerioth – said to Him, "Master, what has come about that You are about to manifest Yourself to us, and not to the world?"

Yohanan 14:23 Yēshua (ישוע) answered him, "If anyone loves Me, he shall guard My Word. And My Father [Abba אבא] shall love him, and We shall come to him and make Our stay with him.

Yohanan 14:24 "He who does not love Me does not guard My Words. And the Word which you hear is not Mine but of the Father [Abba אבא] Who sent Me.

Yohanan 14:25 "These Words I have spoken to you while still with you.

Yohanan 14:26 "But the Helper, the Holy Spirit (Ruach HaKodesh רוח הקודש), whom the Father [Abba אבא] shall send in My Name, He shall teach you all, and remind you of all that I said to you.

Yohanan 14:27 "Peace I leave with you – My peace I give to you. I do not give to you as the world gives. Do not let your heart be troubled, neither let it be afraid.

Yohanan 14:28 "You heard that I said to you, 'I am going away and I am coming to you.' If you did love Me, you would have rejoiced that I said, 'I am going

to the Father [Abba אבא], for My Father [Abba אבא] is greater than I.

Yohanan 14:29 "And now I have told you before it takes place, that when it does take place, you shall believe.

Yohanan 14:30 "I shall no longer talk much with you, for the ruler of this world is coming, and he possesses none at all in Me,

Yohanan 14:31 but, in order for the world to know that I love the Father [Abba אבא], and that as the Father [Abba אבא] commanded Me, so I am doing. Rise up, let us go from here.

Yohanan 15:1 "I am the true vine, and My Father [Abba אבא] is the gardener.

Yohanan 15:2 "Every branch in Me that bears no fruit He takes away. And every branch that bears fruit He prunes, so that it bears more fruit.

Yohanan 15:3 "You are already clean because of the Word which I have spoken to you.

Yohanan 15:4 "Stay in Me, and I stay in you. As the branch is unable to bear fruit of itself, unless it stays in the vine, so neither you, unless you stay in Me.

Yohanan 15:5 "I am the vine, you are the branches. He who stays in Me, and I in him, he bears much fruit. Because without Me you are able to do naught!

Yohanan 15:6 "If anyone does not stay in Me, he is thrown away as a branch and dries up. And they gather them and throw them into the fire, and they are burned.

Yohanan 15:7 "If you stay in Me, and My Words stay in you, you shall ask whatever you wish, and it shall be done for you.

Yohanan 15:8 "In this My Father [Abba אבא] is esteemed, that you bear much fruit, and you shall be My disciples.

Yohanan 15:9 "As the Father [Abba אבא] has loved Me, I have also loved you. Stay in My love.

Yohanan 15:10 "If you guard My commands, you shall stay in My love, even as I have guarded My Father [Abba אבא]'s commands and stay in His love.

Yoḥanan 15:11 “These words I have spoken to you, so that My joy might be in you, and that your joy might be complete.

Yoḥanan 15:12 “This is My command, that you love one another, as I have loved you.

Yoḥanan 15:13 “No one has greater love than this: that one should lay down his life for his friends.

Yoḥanan 15:14 “You are My friends if you do whatever I command you.

Yoḥanan 15:15 “No longer do I call you servants, for a servant does not know what his master is doing. But I have called you friends, for all teachings which I heard from My Father [Abba אבא], I have made known to you.

Yoḥanan 15:16 “You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, so that whatever you ask the Father [Abba אבא] in My Name He might give you.

Yoḥanan 15:17 “These words I command you, so that you love one another.

Yoḥanan 15:18 “If the world hates you, you know that it hated Me before it hated you.

Yoḥanan 15:19 “If you were of the world, the world would love its own. But because you are not of the world, but I chose you out of the world, for that reason the world hates you.

Yoḥanan 15:20 “Remember the word that I said to you, ‘A servant is not greater than his master.’ If they persecuted Me, they shall persecute you too. If they have guarded My Word, they would guard yours too.

Yoḥanan 15:21 “But all this they shall do to you because of My Name, because they do not know Him who sent Me.

Yoḥanan 15:22 “If I had not come and spoken to them, they would have no sin, but now they have no excuse for their sin.

Yoḥanan 15:23 “He who hates Me hates My Father [Abba אבא] as well.

Yoḥanan 15:24 “If I did not do among them the works which no one else did, they would have no

sin. But now they have both seen and have hated both Me and My Father [Abba אבא],

Yoḥanan 15:25 but...that the word might be filled which was written in their Law, ‘They hated Me without a cause.’

Yoḥanan 15:26 “And when the Helper comes, whom I shall send to you from the Father [Abba אבא], the Spirit [Ruach רוח] of the Truth, who comes from the Father [Abba אבא], He shall bear witness of Me,

Yoḥanan 15:27 but you also bear witness, because you have been with Me from the beginning.

Yoḥanan 16:1 “These words I have spoken to you, so that you do not stumble.

Yoḥanan 16:2 “They shall put you out of the congregations, but an hour is coming when everyone who kills you shall think he is rendering service to Elohim (אלהים).

Yoḥanan 16:3 “And this they shall do to you because they did not know the Father [Abba אבא], nor Me.

Yoḥanan 16:4 “But I have said these words to you, so that when the hour comes you remember that I told them to you. And these words I did not say to you at the beginning, for I was with you.

Yoḥanan 16:5 “But now I go away to Him who sent Me, and not one of you asks Me, ‘Where are You going?’

Yoḥanan 16:6 “But because I have said these words to you, grief has filled your heart.

Yoḥanan 16:7 “But I say the truth to you. It is better for you that I go away, for if I do not go away, the Helper shall not come to you at all, but if I go, I shall send Him to you.

Yoḥanan 16:8 “And having come, He shall reprove the world concerning sin, and concerning righteousness, and concerning judgment –

Yoḥanan 16:9 concerning sin because they do not believe in Me,

Yoḥanan 16:10 concerning righteousness because I go to My Father [Abba אבא] and you see Me no more,

Yohanan 16:11 concerning judgment because the ruler of this world is judged.

Yohanan 16:12 "I still have many words to say to you, but you are not able to bear them now.

Yohanan 16:13 "But when He comes, the Spirit [Ruach רוח] of the Truth, He shall guide you into all the truth. For He shall not speak from Himself, but whatever He hears He shall speak, and He shall announce to you what is to come.

Yohanan 16:14 "He shall esteem Me, for He shall take of what is Mine and announce it to you.

Yohanan 16:15 "All that the Father [Abba אבא] has is Mine. That is why I said that He takes from what is Mine and announces it to you.

Yohanan 16:16 "A little while, and you do not see Me, and again a little while, and you shall see Me."

Yohanan 16:17 Therefore some of His disciples said to one another, "What is this that He says to us, 'A little while, and you do not see Me, and again a little while, and you shall see Me,' and, 'because I am going to the Father [Abba אבא]'?"

Yohanan 16:18 So they said, "What is this that He says, 'A little while'? We do not know what He is saying."

Yohanan 16:19 Yeshua (ישוע), therefore, knew that they were wishing to ask Him, and He said to them, "Are you asking one another about what I said, 'A little while, and you do not see Me, and again a little while, and you shall see Me'?"

Yohanan 16:20 "Truly, truly, I say to you that you shall weep and lament, but the world shall rejoice. And you shall be grieved, but your grief shall become joy.

Yohanan 16:21 "The woman has grief when she is in labour, because her hour has come, but as soon as she has given birth to the child, she no longer remembers the affliction, for joy that a man was born into the world.

Yohanan 16:22 "And you, therefore, have grief now, but I shall see you again and your heart shall rejoice, and no one takes your joy away from you.

Yohanan 16:23 "And in that day you shall ask Me none at all. Truly, truly, I say to you, whatever you ask the Father [Abba אבא] in My Name He shall give you.

Yohanan 16:24 "Until now you have asked naught in My Name. Ask, and you shall receive, in order that your joy might be complete.

Yohanan 16:25 "These words I have spoken to you in figures of speech, but an hour is coming when I shall no longer speak to you in figures of speech, but I shall declare the Father [Abba אבא] plainly to you.

Yohanan 16:26 "In that day you shall ask in My Name, and I do not say to you that I shall pray the Father [Abba אבא] on your behalf,

Yohanan 16:27 for the Father [Abba אבא] Himself does love you, because you have loved Me, and have believed that I came forth from Elohim (אלהים).

Yohanan 16:28 "I came forth from the Father [Abba אבא] and have come into the world. Again, I leave the world and go to the Father [Abba אבא]."

Yohanan 16:29 His disciples said to Him, "See, now You are speaking plainly, and not using figure of speech!

Yohanan 16:30 "Now we know that You know all, and have no need that anyone should question You. By this we believe that You came forth from Elohim (אלהים)."

Yohanan 16:31 Yeshua (ישוע) answered them, "Do you now believe?"

Yohanan 16:32 "See, an hour is coming, and has now come, that you are scattered, each to his own, and leave Me alone. Yet I am not alone, because the Father [Abba אבא] is with Me.

Yohanan 16:33 "These words I have spoken to you, that in Me you might have peace. In the world you have pressure, but take courage, I have overcome the world."

Yohanan 17:1 Yeshua (ישוע) said these words, and lifted up His eyes to the heaven, and said, "Father

[Abba אבא], the hour has come. Esteem Your Son, so that Your Son also might esteem You, Yoḥanan 17:2 as You have given Him authority over all flesh, that He should give everlasting life to all whom You have given Him.

Yoḥanan 17:3 “And this is everlasting life, that they should know You, the only true Elohîm (אלהים), and Yēshua HaMashiach (ישוע המשיח) whom You have sent.

Yoḥanan 17:4 “I have esteemed You on the earth, having accomplished the work You have given Me that I should do.

Yoḥanan 17:5 “And now, esteem Me with Yourself, Father [Abba אבא], with the esteem which I had with You before the world was.

Yoḥanan 17:6 “I have revealed Your Name to the men whom You gave Me out of the world. They were Yours, and You gave them to Me, and they have guarded Your Word.

Yoḥanan 17:7 “Now they have come to know that all You gave to Me, is from You.

Yoḥanan 17:8 “Because the Words which You gave to Me, I have given to them. And they have received them, and have truly known that I came forth from You, and they believed that You sent Me.

Yoḥanan 17:9 “I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours.

Yoḥanan 17:10 “And all Mine are Yours, and Yours are Mine, and I have been esteemed in them.

Yoḥanan 17:11 “And I am no more in the world, but these are in the world, and I come to You. Holy Father [Abba אבא], guard them in Your Name which You have given Me, so that they might be one, as We are.

Yoḥanan 17:12 “When I was with them in the world, I was guarding them in Your Name which You have given Me, and I watched over them, and not one of them perished except the son of destruction, that the Scripture might be filled.

Yoḥanan 17:13 “And now I come to You. And I speak these words in the world, so that they have My joy completed in them.

Yoḥanan 17:14 “I have given them Your Word, and the world hated them because they are not of the world, as I am not of the world.

Yoḥanan 17:15 “I do not pray that You should take them out of the world, but that You keep them from the wicked one.

Yoḥanan 17:16 “They are not of the world, as I am not of the world.

Yoḥanan 17:17 “Set them apart in Your truth – Your Word is truth.

Yoḥanan 17:18 “As You sent Me into the world, I also sent them into the world.

Yoḥanan 17:19 “And for them I set Myself apart, so that they too might be set apart in truth.

Yoḥanan 17:20 “And I do not pray for these alone, but also for those believing in Me through their word,

Yoḥanan 17:21 so that they all might be one, as You, Father [Abba אבא], are in Me, and I in You, so that they too might be one in Us, so that the world might believe that You have sent Me.

Yoḥanan 17:22 “And the esteem which You gave Me I have given them, so that they might be one as We are one,

Yoḥanan 17:23 “I in them, and You in Me, so that they might be perfected into one, so that the world knows that You have sent Me, and have loved them as You have loved Me.

Yoḥanan 17:24 “Father [Abba אבא], I desire that those whom You have given Me, might be with Me where I am, so that they see My esteem which You have given Me, because You loved Me before the foundation of the world.

Yoḥanan 17:25 “O righteous Father [Abba אבא], indeed the world did not know You, but I knew You, and these knew that You sent Me.

Yoḥanan 17:26 “And I have made Your Name known to them, and shall make it known, so that

the love with which You loved Me might be in them, and I in them.”

Yoḥanan 18:1 Having said these words, **Yēshua** (יֵשׁוּעַ) went out with His disciples beyond the Qidron torrent, where there was a garden, into which He and His disciples entered.

Yoḥanan 18:2 And Yehuḏah, who delivered Him up, also knew the place, because **Yēshua** (יֵשׁוּעַ) often met there with His disciples.

Yoḥanan 18:3 Yehuḏah, then, having received the company of soldiers, and officers from the chief priests and Pharisees, came there with lanterns, and torches, and weapons.

Yoḥanan 18:4 **Yēshua** (יֵשׁוּעַ), then, knowing all that would come upon Him, went forward and said to them, “Whom do you seek?”

Yoḥanan 18:5 They answered Him, “**Yēshua** (יֵשׁוּעַ) of Natsareth.” **Yēshua** (יֵשׁוּעַ) said to them, “I am.” And Yehuḏah, who delivered Him up, was also standing with them.

Yoḥanan 18:6 When, therefore, He said to them, “I am,” they drew back and fell to the ground.

Yoḥanan 18:7 Once more He asked them, “Whom do you seek?” And they said, “**Yēshua** (יֵשׁוּעַ) of Natsareth.”

Yoḥanan 18:8 **Yēshua** (יֵשׁוּעַ) answered, “I said to you that I am. If, then, you seek Me, allow these to go,”

Yoḥanan 18:9 in order that the word might be filled which He spoke, “Of those whom You have given Me, I have lost none.”

Yoḥanan 18:10 Then Shim'on Kēpha, having a sword, drew it and struck the high priest's servant, and cut off his right ear. And the servant's name was Melek.

Yoḥanan 18:11 Then **Yēshua** (יֵשׁוּעַ) said to Kēpha, “Put your sword into the sheath. Shall I not drink the cup which My **Father [Abba אבא]** has given Me?”

Yoḥanan 18:12 Then the company of soldiers and the commander and the officers of the Yehuḏim (Jews) seized **Yēshua** (יֵשׁוּעַ) and bound Him,

Yoḥanan 18:13 and they led Him away to Ḥanan first, for he was the father-in-law of Qayapha who was high priest that year.

Yoḥanan 18:14 Now Qayapha was the one who gave counsel to the Yehuḏim (Jews) that it was better that one man should die for the people.

Yoḥanan 18:15 And Shim'on Kēpha followed **Yēshua** (יֵשׁוּעַ), with another taught one, and that taught one was known to the high priest, and went with **Yēshua** (יֵשׁוּעַ) into the courtyard of the high priest.

Yoḥanan 18:16 But Kēpha was standing outside at the door. So the other taught one, who was known to the high priest, went out and spoke to her who kept the door, and brought Kēpha in.

Yoḥanan 18:17 Then the servant girl who kept the door said to Kēpha, “Are you also one of this Man's disciples?” He said, “I am not.”

Yoḥanan 18:18 And the servants and officers who had made a fire of coals stood there, because it was cold, and they warmed themselves. And Kēpha was standing with them and warming himself.

Yoḥanan 18:19 Then the high priest asked **Yēshua** (יֵשׁוּעַ) about His disciples and His teaching.

Yoḥanan 18:20 **Yēshua** (יֵשׁוּעַ) answered him, “I spoke openly to the world. I always taught in the congregation and in the Holy Place, where the Yehuḏim (Jews) always meet, and I spoke no word in secret.

Yoḥanan 18:21 “Why do you ask Me? Ask those who have heard Me what I said to them. See, they know what I said.”

Yoḥanan 18:22 And when He had said this, one of the officers who stood by slapped **Yēshua** (יֵשׁוּעַ) in the face, saying, “Do You answer the high priest this way?”

Yoḥanan 18:23 **Yēshua** (יֵשׁוּעַ) answered him, “If I have spoken evilly, bear witness of the evil, but if well, why do you strike Me?”

Yoḥanan 18:24 Then Ḥanan sent Him bound to the high priest, Qayapha.

Yohanan 18:25 And Shim'on Kēpha was standing and warming himself. Then they said to him, "Are you also one of His disciples?" He denied it and said, "I am not!"

Yohanan 18:26 One of the servants of the high priest, a relative of the one whose ear Kēpha cut off, said, "Did I not see you in the garden with Him?"

Yohanan 18:27 Then Kēpha again denied it, and immediately a cock crowed.

Yohanan 18:28 Then they led Yēshua (ישוע) from Qayapha to the palace, and it was early. And they themselves did not go into the palace, lest they should be defiled, but that they might eat the Passover.

Yohanan 18:29 Pilate, therefore, came out to them and said, "What accusation do you bring against this Man?"

Yohanan 18:30 They answered and said to him, "If He were not an evil-doer, we would not have delivered Him up to you."

Yohanan 18:31 Then Pilate said to them, "You take Him and judge Him according to your law." The Yehudim (Jews) said to him, "It is not right for us to put anyone to death,"

Yohanan 18:32 in order that the word of Yēshua (ישוע) might be filled which He spoke, signifying by what death He was about to die.

Yohanan 18:33 Then Pilate went back into the palace, and called Yēshua (ישוע), and said to Him, "Are You the King of the Yehudim (Jews)?"

Yohanan 18:34 Yēshua (ישוע) answered him, "Do you say this from yourself, or did others talk to you about Me?"

Yohanan 18:35 Pilate answered, "Am I a Yehudite? Your own nation and the chief priests have delivered You to me. What did You do?"

Yohanan 18:36 Yēshua (ישוע) answered, "My reign is not of this world. If My reign were of this world, My servants would fight, so that I should not be delivered to the Yehudim (Jews). But now My reign is not from here."

Yohanan 18:37 Then Pilate said to Him, "You are a sovereign, then?" Yēshua (ישוע) answered, "You say it, because I am a sovereign. For this I was born, and for this I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice."

Yohanan 18:38 Pilate said to Him, "What is truth?" And when he had said this, he went out again to the Yehudim (Jews), and said to them, "I find no guilt in Him."

Yohanan 18:39 "But you have a habit that I shall release someone to you at the Passover. Do you wish, then, that I release to you the King of the Yehudim (Jews)?"

Yohanan 18:40 Then they all shouted again, saying, "Not this One, but Barabba!" And Barabba was a robber.

Yohanan 19:1 Then, therefore, Pilate took Yēshua (ישוע) and flogged Him.

Yohanan 19:2 And the soldiers plaited a crown of thorns and placed it on His head, and they put a purple robe on Him,

Yohanan 19:3 and came to Him and said, "Greetings, King of the Yehudim (Jews)!" And they slapped Him in the face.

Yohanan 19:4 And Pilate went outside again, and said to them, "See, I am bringing Him out to you, to let you know that I find no guilt in Him."

Yohanan 19:5 Then Yēshua (ישוע) came outside, wearing the crown of thorns and the purple robe. And Pilate said to them, "See the Man!"

Yohanan 19:6 So when the chief priests and officers saw Him, they shouted, saying, "Impale! Impale!" Pilate said to them, "You take Him and impale Him, for I find no guilt in Him."

Yohanan 19:7 The Yehudim (Jews) answered him, "We have a law, and according to our law He ought to die, for He has made Himself the Son of Elohim (אלהים)."

Yohanan 19:8 So when Pilate heard this word, he was more afraid,

Yoḥanan 19:9 and went back into the palace, and asked Yēshua (ישוע), "Where are You from?" But Yēshua (ישוע) gave him no answer.

Yoḥanan 19:10 Then Pilate said to Him, "Do You not speak to me? Do You not know that I possess authority to impale You, and I possess authority to release You?"

Yoḥanan 19:11 Yēshua (ישוע) answered, "You would possess no authority against Me if it were not given you from above. Because of this, he who delivered Me to you has greater sin."

Yoḥanan 19:12 From then on Pilate was seeking to release Him, but the Yehuḍim (Jews) shouted, saying, "If you release this One, you are not Caesar's friend. Everyone who makes himself a sovereign, does speak against Caesar."

Yoḥanan 19:13 Therefore, when Pilate heard these words, he brought Yēshua (ישוע) out and sat down in the judgment seat in a place that is called Pavement, but in Hebrew, Gabbatha.

Yoḥanan 19:14 And it was the Preparation Day of the Passover week, and about the sixth hour. And he said to the Yehuḍim (Jews), "See your King!"

Yoḥanan 19:15 But they shouted, "Away, away, impale Him!" Pilate said to them, "Shall I impale your King?" The chief priests answered, "We have no sovereign except Caesar!"

Yoḥanan 19:16 At that time, then, he delivered Him to them to be impaled. And they took Yēshua (ישוע) and led Him away.

Yoḥanan 19:17 And bearing His stake, He went out to the so-called Place of a Skull, which is called in Hebrew, Golgotha,

Yoḥanan 19:18 where they impaled Him, and two others with Him, one on this side and one on that side, and Yēshua (ישוע) in the middle.

Yoḥanan 19:19 And Pilate wrote a title too, and put it on the stake, and it was written: Yēshua (ישוע) OF NATSARETH, THE KING OF THE YEHUḌIM (JEWS).

Yoḥanan 19:20 Many of the Yehuḍim (Jews) therefore read this title, for the place where

Yēshua (ישוע) was impaled was near the city, and it was written in Hebrew, in Greek, in Roman.

Yoḥanan 19:21 So the chief priests of the Yehuḍim (Jews) said to Pilate, "Do not write, 'The King of the Yehuḍim (Jews),' but, 'He said, "I am the King of the Yehuḍim (Jews)."' "

Yoḥanan 19:22 Pilate answered, "What I have written, I have written."

Yoḥanan 19:23 Then the soldiers, when they had impaled Yēshua (ישוע), took His outer garments and made four parts, to each soldier a part, and the inner garment. But the inner garment was without seam, woven from the top in one piece.

Yoḥanan 19:24 So they said to each other, "Let us not tear it, but cast lots for it – whose it shall be," in order that the Scripture might be filled which says, "They divided My garments among them, and for My clothing they cast lots." The soldiers therefore indeed did this.

Yoḥanan 19:25 And by the stake of Yēshua (ישוע) stood His mother, and His mother's sister, Miryam the wife of Qlophah, and Miryam from Maḡdala.

Yoḥanan 19:26 Then Yēshua (ישוע), seeing His mother and the taught one whom He loved standing by, He said to His mother, "Woman, see your son!"

Yoḥanan 19:27 Then to the taught one He said, "See, your mother!" And from that hour that taught one took her to his own home.

Yoḥanan 19:28 After this, Yēshua (ישוע), knowing that all had been accomplished, in order that the Scripture might be accomplished, said, "I thirst!"

Yoḥanan 19:29 A bowl of sour wine stood there, and they filled a sponge with sour wine, put it on hyssop, and held it to His mouth.

Yoḥanan 19:30 So when Yēshua (ישוע) took the sour wine He said, "It has been accomplished!" And bowing His head, He gave up His Spirit [Ruach רוח].

Yoḥanan 19:31 Therefore, since it was the Preparation Day, that the bodies should not remain on the stake on the Sabbath – for that Sabbath was a high one – the Yehuḍim (Jews) asked Pilate to

have their legs broken, and that they be taken away.

Yoḥanan 19:32 Therefore the soldiers came and broke the legs of the first, and of the other who was impaled with Him,

Yoḥanan 19:33 but when they came to Yēshua (יֵשׁוּעַ) and saw that He was already dead, they did not break His legs.

Yoḥanan 19:34 But one of the soldiers pierced His side with a spear, and instantly blood and water came out.

Yoḥanan 19:35 And he who has seen has witnessed, and his witness is true. And he knows that he is speaking the truth, in order that you might believe.

Yoḥanan 19:36 For this took place in order for the Scripture to be filled: "Not one of His bones shall be broken."

Yoḥanan 19:37 And again another Scripture says, "They shall look on Him whom they pierced."

Yoḥanan 19:38 And after this, Yosëph of Ramathayim, being a taught one of Yēshua (יֵשׁוּעַ), but secretly, for fear of the Yehuḏim (Jews), asked Pilate that he might take the body of Yēshua (יֵשׁוּעַ), and Pilate gave permission. Therefore he came and took the body of Yēshua (יֵשׁוּעַ).

Yoḥanan 19:39 And Nakḏimon, who at first came to Yēshua (יֵשׁוּעַ) by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds.

Yoḥanan 19:40 Then they took the body of Yēshua (יֵשׁוּעַ), and bound it in linen wrappings with the spices, as was the habit of the Yehuḏim (Jews) for burial.

Yoḥanan 19:41 And at the place where He was impaled there was a garden, and in the garden a fresh tomb in which no one had yet been laid.

Yoḥanan 19:42 There, then, because of the Preparation Day of the Yehuḏim (Jews), they laid Yēshua (יֵשׁוּעַ), because the tomb was near.

Yoḥanan 20:1 And on the first day of the week Miryam from Maḡdala came early to the tomb,

while it was still dark, and saw that the stone had been removed from the tomb.

Yoḥanan 20:2 So she ran and came to Shim'on Kēpha, and to the other taught one whom Yēshua (יֵשׁוּעַ) loved, and said to them, "They have taken the Master out of the tomb, and we do not know where they laid Him."

Yoḥanan 20:3 Then Kēpha and the other taught one went out, and they were going to the tomb,

Yoḥanan 20:4 and the two were running together, but the other taught one outran Kēpha and came to the tomb first.

Yoḥanan 20:5 And stooping down he saw the linen wrappings lying, but he did not go in.

Yoḥanan 20:6 Then Shim'on Kēpha came, following him, and went into the tomb. And he saw the linen wrappings lying,

Yoḥanan 20:7 and the cloth which had been on His head, not lying with the linen wrappings, but folded up in a place by itself.

Yoḥanan 20:8 So, then, the other taught one, who came to the tomb first, also went in. And he saw and believed.

Yoḥanan 20:9 For they did not yet know the Scripture, that He has to rise again from the dead.

Yoḥanan 20:10 Therefore the disciples went away again, by themselves.

Yoḥanan 20:11 But Miryam was standing outside by the tomb weeping. Then as she wept, she stooped down to the tomb,

Yoḥanan 20:12 and saw two messengers in white sitting, one at the head and the other at the feet, where the body of Yēshua (יֵשׁוּעַ) had been laid.

Yoḥanan 20:13 And they said to her, "Woman, why do you weep?" She said to them, "Because they took away my Master, and I do not know where they laid Him."

Yoḥanan 20:14 And having said this, she turned around and saw Yēshua (יֵשׁוּעַ) standing, but she did not know that it was Yēshua (יֵשׁוּעַ).

Yoḥanan 20:15 Yēshua (יֵשׁוּעַ) said to her, "Woman, why do you weep? Whom do you seek?" Thinking

He was the gardener, she said to Him, “Master, if You have carried Him away, say to me where You put Him, and I shall take Him away.”

Yohanan 20:16 **Yēshua (ישוע)** said to her, “Miryam!” She turned and said to Him, “Rabboni!” (which means Teacher).

Yohanan 20:17 **Yēshua (ישוע)** said to her, “Do not hold on to Me, for I have not yet ascended to My **Father [Abba אבא]**. But go to My brothers and say to them, ‘I am ascending to My **Father [Abba אבא]** and your **Father [Abba אבא]**, and to My **Elohim (אלהים)** and your **Elohim (אלהים)**.’ ”

Yohanan 20:18 Miryam from Maḡdala came announcing to the disciples that she had seen the Master, and that He had told her this.

Yohanan 20:19 When therefore it was evening on that day, the first day of the week, and when the doors were shut where the disciples met, for fear of the Yehuḡim (Jews), **Yēshua (ישוע)** came and stood in the midst, and said to them, “Peace to you.”

Yohanan 20:20 And having said this, He showed them His hands and His side. The disciples therefore rejoiced when they saw the Master.

Yohanan 20:21 Then **Yēshua (ישוע)** said to them again, “Peace to you! As the **Father [Abba אבא]** has sent Me, I also send you.”

Yohanan 20:22 And having said this, He breathed on them, and said to them, “Receive the **Holy Spirit (Ruach HaKodesh רוח הקודש)**.”

Yohanan 20:23 “If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they have been retained.”

Yohanan 20:24 But T’oma, called the Twin, one of the twelve, was not with them when **Yēshua (ישוע)** came,

Yohanan 20:25 so the other disciples said to him, “We have seen the Master.” But he said to them, “Unless I see in His hands the mark of the nails, and put my finger into the imprint of the nails, and put my hand into His side, I shall by no means believe.”

Yohanan 20:26 And after eight days His disciples were again inside, and T’oma with them. **Yēshua (ישוע)**

came, the doors having been shut, and He stood in the midst, and said, “Peace to you!”

Yohanan 20:27 Then He said to T’oma, “Bring your finger here, and see My hands. And bring your hand and put it into My side – and do not be unbelieving, but believing.”

Yohanan 20:28 And T’oma answered and said to Him, “My Master and my **Elohim (אלהים)**!”

Yohanan 20:29 **Yēshua (ישוע)** said to him, “T’oma, because you have seen Me, you have believed. Blessed are those who have not seen and have believed.”

Yohanan 20:30 There were indeed many other signs that **Yēshua (ישוע)** did in the presence of His disciples, which are not written in this book,

Yohanan 20:31 but these have been written so that you believe that **Yēshua (ישוע)** is the **Messiah (Mesiach משיח)**, the Son of **Elohim (אלהים)**, and that, believing, you might possess life in His Name.

Yohanan 21:1 After this **Yēshua (ישוע)** manifested Himself again to the disciples at the Sea of Kinnereth, and He manifested this way:

Yohanan 21:2 Shim’on Kēpha, and T’oma called the Twin, and Nethanē’l of Qanah in Galil, the sons of Zaḡdai, and two others of His disciples were together.

Yohanan 21:3 Shim’on Kēpha said to them, “I am going to fish.” They said to him, “We are also coming with you.” They went out and immediately entered into the boat. And that night they caught none at all.

Yohanan 21:4 But when it became early morning, **Yēshua (ישוע)** stood on the beach. However, the disciples did not know that it was **Yēshua (ישוע)**.

Yohanan 21:5 Then **Yēshua (ישוע)** said to them, “Children, have you any food?” They answered Him, “No.”

Yohanan 21:6 And He said to them, “Throw the net on the right side of the boat, and you shall find.” So

they threw, and they were no longer able to draw it in because of the large number of fish.

Yoḥanan 21:7 That taught one whom Yēshua (יֵשׁוּעַ) loved then said to Kēpha, “It is the Master!” Then Shim'on Kēpha, hearing that it was the Master, put on his outer garment – for he was stripped – and plunged into the sea.

Yoḥanan 21:8 And the other disciples came in the little boat – for they were not far from land, but about two hundred cubits – dragging the net with fish.

Yoḥanan 21:9 So when they had come to land, they saw a fire of coals there, and fish laid on it, and bread.

Yoḥanan 21:10 Yēshua (יֵשׁוּעַ) said to them, “Bring some of the fish which you have now caught.”

Yoḥanan 21:11 Shim'on Kēpha went up and dragged the net to land, filled with one hundred and fifty-three big fishes. And though there were so many, the net was not broken.

Yoḥanan 21:12 Yēshua (יֵשׁוּעַ) said to them, “Come, have breakfast.” And not one of the disciples had the courage to ask Him, “Who are You?,” knowing that it was the Master.

Yoḥanan 21:13 Yēshua (יֵשׁוּעַ) came and took the bread and gave it to them, and the same with the fish.

Yoḥanan 21:14 This was now the third time Yēshua (יֵשׁוּעַ) was manifested to His disciples after He was raised from the dead.

Yoḥanan 21:15 When, therefore, they had eaten breakfast, Yēshua (יֵשׁוּעַ) said to Shim'on Kēpha, “Shim'on, son of Yonah, do you love Me more than these?” He said to Him, “Yea, Master, You know that I love You.” He said to him, “Feed My lambs.”

Yoḥanan 21:16 He said to him again, the second time, “Shim'on, son of Yonah, do you love Me?” He said to Him, “Yea, Master, You know that I love You.” He said to him, “Shepherd My sheep.”

Yoḥanan 21:17 He said to him the third time, “Shim'on, son of Yonah, do you love Me?” Kēpha was sad because He said to him the third time, “Do

you love Me?” And he said to Him, “Master, You know all, You know that I love You.” Yēshua (יֵשׁוּעַ) said to him, “Feed My sheep.

Yoḥanan 21:18 “Truly, truly, I say to you, when you were younger you girded yourself and walked where you wished, but when you are old you shall stretch out your hands, and another shall gird you and bring you where you do not wish.”

Yoḥanan 21:19 Now this He said, signifying by what death he would esteem Elohim (אֱלֹהִים). And having said this, He said to him, “Follow Me.”

Yoḥanan 21:20 And Kēpha, turning around, saw the taught one whom Yēshua (יֵשׁוּעַ) loved following, who also had leaned on His breast at the supper, and said, “Master, who is the one who is delivering You up?”

Yoḥanan 21:21 Seeing him, Kēpha said to Yēshua (יֵשׁוּעַ), “But Master, what about this one?”

Yoḥanan 21:22 Yēshua (יֵשׁוּעַ) said to him, “If I wish him to remain till I come, what is that to you? You follow Me.”

Yoḥanan 21:23 Therefore this word went out among the brothers that this taught one would not die. However, Yēshua (יֵשׁוּעַ) did not say to him that he would not die, but, “If I desire him to remain until I come, what is it to you?”

Yoḥanan 21:24 This is the taught one who bears witness about these matters, and wrote these matters. And we know that his witness is true.

Yoḥanan 21:25 Now there is much else that Yēshua (יֵשׁוּעַ) did. If every one of them were written down, I think that the world itself would not contain the written books. Amēn.

Acts Outline

1. Introduction (1:1 - 26)

a. Dedication to Theophilus (1:1 - 5)

b. The Ascension (1:6 - 11)

- c. Matthias Replaces Judas (1:12 - 26)
- 2. Witnesses in Jerusalem (2:1 - 8:3)
- a. Pentecost (2:1 - 47)
- i. The Holy Spirit at Pentecost (2:1 - 13)
- ii. Kēpha Addresses the Crowd (2:14 - 36)
- iii. Three Thousand Believe (2:37 - 41)
- iv. The Fellowship of Believers (2:42 - 47)
- b. The Early Church in Jerusalem (3:1 - 8:3)
- i. First Controversy at the Temple (3:1 - 4:31)
- 1. A Lame Man Walks (3:1 - 10)
- 2. Kēpha Speaks in Solomon's Colonnade (3:11 - 26)
- 3. Kēpha and Yoḥanan before the Sanhedrin (4:1 - 12)
- 4. The Name Forbidden (4:13 - 22)
- 5. The Believer's Prayer (4:23 - 31)
- ii. The Church Community (4:32 - 5:11)
- 1. Sharing among Believers (4:32 - 37)
- 2. Ananias and Sapphira (5:1 - 11)
- iii. Second Controversy at the Temple (5:12 -)
- 1. The Apostles Heal Many (5:12 - 16)
- 2. The Apostles Arrested and Freed (5:17 - 23)
- 3. The Apostles before the Sanhedrin (5:24 - 32)
- 4. Gamaliel's Advice (5:33 - 42)
- iv. Early Persecutions (6:1 - 8:3)
- 1. The Choosing of the Seven (6:1 - 7)
- 2. The Arrest of Stephen (6:8 - 15)
- 3. Stephen's Defense (7:1 - 53)
- a. Patriarchal Narratives (7:1 - 19)
- i. The Call of Abraham (7:1 - 8)
- ii. Joseph Sold into Egypt (7:9 - 14)
- iii. Israel Oppressed in Egypt (7:15 - 19)
- b. Moses Narrative (7:20 - 38)
- i. The Birth and Adoption of Moses (7:20 - 22)
- ii. The Rejection and Flight of Moses (7:23 - 29)
- iii. The Call of Moses (7:30 - 38)
- c. The Rebellion of Israel (7:39 - 43)
- d. The Tabernacle of the Testimony (7:44 - 50)

- e. The Accused becomes the Accuser (7:51 - 53)
- 4. The Stoning of Stephen (7:54 - 60)
- 5. Saul Persecutes the Church (8:1 - 3)
- 3. Witnesses in Judea and Samaria (8:4 - 12:25)
- a. Philip's Ministry (8:4 - 40)
- i. Philip Goes to Samaria (8:4 - 8)
- ii. Simon the Sorcerer (8:9 - 25)
- iii. Philip and the Ethiopian (8:26 - 40)
- b. Conversion of Saul of Tarsus (9:1 - 30)
- i. The Road to Damascus (9:1 - 9)
- ii. Ananias Baptizes Saul (9:10 - 19)
- iii. Saul Preaches at Damascus (9:20 - 22)
- iv. The Escape from Damascus (9:23 - 25)
- v. Saul in Jerusalem (9:26 - 30)
- c. Kēpha's Ministry (9:31 - 11:18)
- i. The Healing of Aeneas (9:31 - 35)
- ii. The Raising of Tabitha (9:36 - 43)
- iii. Cornelius, the God-Fearing Gentile (10:1 - 11:18)
- 1. Cornelius Sends for Kēpha (10:1 - 8)
- 2. Kēpha's Vision (10:9 - 16)
- 3. Kēpha Called to Caesarea (10:17 - 23)
- 4. Kēpha Visits Cornelius (10:24 - 33)
- 5. Good News for Gentiles (10:34 - 43)
- 6. The Gentiles Receive the Holy Spirit (10:44 - 48)
- 7. Kēpha's Report at Jerusalem (11:1 - 18)
- d. The Church at Antioch (11:19 - 30)
- e. Herod Persecutes the Church (12:1 - 25)
- i. Ya'aqob Killed, Kēpha Imprisoned (12:1 - 4)
- ii. The Rescue of Kēpha (12:5 - 19)
- iii. The Death of Herod (12:20 - 25)
- 4. Witnesses to the Ends of the Earth (13:1 - 28:31)
- a. Paul's First Missionary Journey to Asia Minor (13:1 - 14:28)
- i. The Journey Begins (13:1 - 3)
- ii. On Cyprus (13:4 - 12)
- iii. In Pisidian Antioch (13:13 - 52)

- iv. At Iconium (14:1 - 7)
- v. In Lystra and Derbe (14:8 - 20)
- vi. The Return to Pisidian Antioch (14:21 - 25)
- vii. The Report to the Church at Antioch (14:26 - 28)
- b. The Jerusalem Council (15:1 - 35)
 - i. The Dispute over Circumcision (15:1 - 6)
 - ii. Kēpha , Barnabas, and Paul Make Their Arguments (15:7 - 12)
 - iii. Ya'aqob , the Brother of Yeshua, Makes the Ruling (15:13 - 29)
 - 1. The Fallen Tent of David (15:13 - 18)
 - 2. The Four Things (15:19 - 21)
 - 3. The Letter to the Gentile Believers (15:22 - 29)
 - iv. The Believers at Antioch Rejoice (15:30 - 35)
- c. Paul's Second Missionary Journey to Asia Minor and Greece (15:36 - 18:22)
 - i. Division between Paul and Barnabas (15:36 - 41)
 - ii. Timotiyos Joins Paul and Silas (16:1 - 5)
 - iii. Paul's Vision of the Macedonian (16:6 - 10)
 - iv. Lydia's Conversion in Philippi (16:11 - 15)
 - v. Persecution on the Road (16:16 - 40)
 - 1. The Girl with a Spirit of Divination (16:16 - 21)
 - 2. Paul and Silas Imprisoned (16:22 - 24)
 - 3. The Conversion of the Jailer (16:25 - 34)
 - 4. An Official Apology (16:35 - 40)
 - vi. The Uproar in Thessalonica (17:1 - 9)
 - vii. The Character of the Bereans (17:10 - 15)
 - viii. In Athens (17:16 - 34)
 - 1. The Epicurean and Stoic Philosophers (17:16 - 21)
 - 2. Paul's Address in the Areopagus (17:22 - 34)
 - ix. In Corinth (18:1 - 11)
 - x. Paul before Gallio (18:12 - 17)
 - xi. Paul Returns to Antioch (18:18 - 22)
- d. Paul's Third Missionary Journey to Asia Minor and Greece (18:23 - 20:38)
 - i. Apollos (18:23 - 28)
 - ii. In Ephesus (19:1 - 41)
 - 1. The Holy Spirit Received (19:1 - 7)
 - 2. Paul Ministers (19:8 - 12)
 - 3. The Sons of Sceva (19:13 - 20)
 - 4. The Riot (19:21 - 41)
 - iii. Paul in Macedonia and Greece (20:1 - 6)
 - iv. Eutychus Revived at Troas (20:7 - 12)
 - v. From Troas to Miletus (20:13 - 16)
 - vi. Paul's Farewell to the Ephesians (20:17 - 38)
 - e. Paul Travels to Jerusalem (21:1 - 22:30)
 - i. The Journey to Jerusalem (21:1 - 7)
 - ii. Paul Visits Philip the Evangelist (21:8 - 16)
 - iii. Paul's Arrival at Jerusalem (21:17 - 26)
 - iv. Paul Seized at the Temple (21:27 - 36)
 - v. Paul Addresses the Crowd (21:37 - 22:30)
 - 1. Permission to Speak (21:37 - 40)
 - 2. Paul's Defense to the Crowd (22:1 - 21)
 - 3. Paul the Roman Citizen (22:22 - 30)
 - f. Paul on Trial (23:1 - 26:32)
 - i. Paul before the Sanhedrin (23:1 - 22)
 - 1. On Trial for the Hope in the Resurrection of the Dead (23:1 - 11)
 - 2. The Plot to Kill Paul (23:12 - 22)
 - ii. Paul before Felix (23:23 - 24:27)
 - 1. Paul Sent to Felix (23:23 - 35)
 - 2. Tertullus Prosecutes Paul (24:1 - 9)
 - 3. Paul's Defense to Felix (24:10 - 21)
 - 4. The Verdict Postposed (24:22 - 27)
 - iii. Paul before Festus (25:1 - 22)
 - 1. Paul's Trial (25:1 - 9)
 - 2. Paul Appeals to Caesar (25:10 - 12)
 - 3. Festus Consults Agrippa (25:13 - 22)
 - iv. Paul before Agrippa (25:23 - 26:32)
 - 1. Agrippa and Bernice Arrive (25:23 - 27)
 - 2. Paul's Testimony to Agrippa (26:1 - 23)
 - 3. Festus Interrupts Paul's Defense (26:24 - 32)
 - g. Paul Travels to Rome (27:1 - 28:31)
 - i. The Journey (27:1 - 28:15)

1. Sailing to Rome (27:1 - 12)
2. The Storm at Sea (27:13 - 26)
3. The Shipwreck (27:27 - 44)
4. Ashore on Malta (28:1 - 10)
5. Paul Arrives in Italy (28:11 - 15)
- ii. Paul Preaches at Rome (28:16 - 31)

Ma'asei/Acts

Acts 1:1 The first account I made, O Theophilos, of all that **Yēshua (ישוע)** began both to do and to teach,

Acts 1:2 until the day when He was taken up, after giving instructions through the Holy **Spirit** (Ruach HaKodesh רוח הקודש) to the emissaries whom He had chosen,

Acts 1:3 to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them for forty days, speaking concerning the reign of **Elohim (אלהים)**.

Acts 1:4 And meeting with them, He commanded them not to leave Yerushalayim, but to wait for the Promise of the **Father [Abba אבא]**, "which you have heard from Me –

Acts 1:5 because Yoḥanan truly immersed in water, but you shall be immersed in the **Holy Spirit (Ruach HaKodesh רוח הקודש)** not many days from now."

Acts 1:6 So when they had come together, they asked Him, saying, "Master, would You at this time restore the reign to Yisra'el?"

Acts 1:7 And He said to them, "It is not for you to know times or seasons which the **Father [Abba אבא]** has put in His own authority.

Acts 1:8 "But you shall receive power when the **Holy Spirit (Ruach HaKodesh רוח הקודש)** has come upon you, and you shall be My witnesses in Yerushalayim, and in all Yehudah and Shomeron, and to the end of the earth."

Acts 1:9 And having said this, while they were looking on, He was taken up, and a cloud hid Him from their sight.

Acts 1:10 And as they were gazing into the heaven as He went up, see, two men stood by them dressed in white,

Acts 1:11 who also said, "Men of Galil, why do you stand looking up into the heaven? This same **Yēshua (ישוע)**, who was taken up from you into the heaven, shall come in the same way as you saw Him go into the heaven."

Acts 1:12 Then they went back to Yerushalayim from the Mount of Olives, which is near Yerushalayim, a Sabbath day's journey.

Acts 1:13 And when they came in, they went up into the upper room where they were staying: both Kēpha and Ya'aqob and Yoḥanan and Andri, Philip and T'oma, Bartholomi and Mattithyahu, Ya'aqob the son of Alphai and Shim'on the Zealot, and Yehudah the son of Ya'aqob.

Acts 1:14 All these were continuing with one mind in prayer and supplication, with the women and Miryam the mother of **Yēshua (ישוע)**, and with His brothers.

Acts 1:15 And in those days Kēpha, standing up in the midst of the disciples – and there was a gathering of about a hundred and twenty – said,

Acts 1:16 "Men and brothers, this Scripture had to be filled which the Set- apart **Spirit [Ruach רוח]** spoke before by the mouth of Dawid concerning Yehudah, who became a guide to those who seized **Yēshua (ישוע)**,

Acts 1:17 because he was numbered with us and did receive his share in this service."

Acts 1:18 (This one, therefore, purchased a field with the wages of unrighteousness, and falling forward, he burst open in the middle and all his intestines gushed out.

Acts 1:19 And it became known to all those dwelling in Yerushalayim, so that in their own language that field was called, Haqal Dema, that is, Field of Blood).

Acts 1:20 "For it has been written in the Book of Psalms, 'Let his dwelling lie waste, and let no one live in it,' and, 'Let another take his office.'

Acts 1:21 "It is therefore necessary that of the men who have been with us all the time that the Master **Yēshua (ישוע)** went in and out among us, Acts 1:22 beginning from the immersion of Yoḥanan to that day when He was taken up from us, that one of these should become a witness with us of His resurrection."

Acts 1:23 And they put forward two: Yosëph called Barsabba, who was also called Justus, and Mattithyahu.

Acts 1:24 And praying they said, "You, **YēHôVâH (יהוה)**, who know the hearts of all, show which one of these two You have chosen

Acts 1:25 to receive the share in this service and office of the emissary from which Yehuḏah by transgression fell, to go to his own place."

Acts 1:26 And they cast their lots, and the lot fell on Mattithyahu. And he was numbered with the eleven emissaries.

Acts 2:1 And when the Day of the Festival of Weeks had come, they were all with one mind in one place.

Acts 2:2 And suddenly there came a sound from the heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.

Acts 2:3 And there appeared to them divided tongues, as of fire, and settled on each one of them.

Acts 2:4 And they were all filled with the **Holy Spirit (Ruach HaKodesh רוח הקדש)** and began to speak with other tongues, as the **Spirit [Ruach רוח]** gave them to speak.

Acts 2:5 Now in Yerushalayim there were dwelling Yehuḏim (Jews), dedicated men from every nation under the heaven.

Acts 2:6 And when this sound came to be, the crowd came together, and were confused, because everyone heard them speak in his own language.

Acts 2:7 And they were all amazed and marvelled, saying to each other, "Look, are not all these who speak Galileans?"

Acts 2:8 "And how do we hear, each one in our own language in which we were born?"

Acts 2:9 "Parthians and Medes and Ėlamites, and those dwelling in Aram Naharayim, both Yehuḏah and Kappadokia, Pontos and Asia,

Acts 2:10 both Phrygia and Pamphulia, Mitsrayim and the parts of Libya around Cyrene, visitors from Rome, both Yehuḏim (Jews) and converts,

Acts 2:11 "Cretans and Arabs, we hear them speaking in our own tongues the great deeds of **Elohim (אלהים)**."

Acts 2:12 And they were all amazed, and were puzzled, saying to each other, "What does this mean?"

Acts 2:13 And others mocking said, "They have been filled with sweet wine."

Acts 2:14 But Kēpha, standing up with the eleven, lifted up his voice and said to them, "Men of Yehuḏah and all those dwelling in Yerushalayim, let this be known to you, and listen closely to my words.

Acts 2:15 "For these men are not drunk, as you imagine, since it is only the third hour of the day.

Acts 2:16 "But this is what was spoken by the prophet Yo'el:

Acts 2:17 'And it shall be in the last days, says **Elohim (אלהים)**, that I shall pour out of My **Spirit [Ruach רוח]** on all flesh. And your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams,

Acts 2:18 and also on My male servants and on My female servants I shall pour out My **Spirit [Ruach רוח]** in those days, and they shall prophesy.

Acts 2:19 'And I shall show wonders in the heaven above and signs in the earth beneath: blood and fire and vapour of smoke.

Acts 2:20 'The sun shall be turned into darkness, and the moon into blood, before the coming of the great and splendid day of **YēHôVâH (יהוה)**.

Acts 2:21 'And it shall be that everyone who calls on the Name of **YēHôVâH (יהוה)** shall be saved.'

Acts 2:22 “Men of Yisra’el, hear these words: **Yēshua (ישוע)** of Natsareth, a Man from **Elohim (אלהים)**, having been pointed out to you by mighty works, and wonders, and signs which **Elohim (אלהים)** did through Him in your midst, as you yourselves also know,

Acts 2:23 this One, given up by the set purpose and foreknowledge of **Elohim (אלהים)**, you have impaled and put to death through the hands of lawless men –

Acts 2:24 “Him **Elohim (אלהים)** raised up, having loosed the pangs of death, because it was impossible that He could be held in its grip.

Acts 2:25 “For Dawid says concerning Him, ‘I saw **YēHôVâH (יהוה)** before me continually, because He is at my right hand, in order that I should not be shaken.

Acts 2:26 ‘For this reason my heart rejoiced, and my tongue was glad, and now my flesh shall also rest in expectation,

Acts 2:27 because You shall not leave my being in the grave, nor shall You give Your Kind One to see corruption.

Acts 2:28 ‘You have made known to me the ways of life, You shall fill me with joy in Your presence.’

Acts 2:29 “Men and brothers, let me speak boldly to you of the ancestor Dawid, that he died and was buried, and his tomb is with us to this day.

Acts 2:30 “Being a prophet, then, and knowing that **Elohim (אלהים)** had sworn with an oath to him: of the fruit of his loins, according to the flesh, to raise up the **Messiah (Mesiach משיח)** to sit on his throne,

Acts 2:31 foreseeing this he spoke concerning the resurrection of the **Messiah (Mesiach משיח)**, that His being was neither left in the grave, nor did His flesh see corruption.

Acts 2:32 “**Elohim (אלהים)** has raised up this **Yēshua (ישוע)**, of which we are all witnesses.

Acts 2:33 “Therefore, having been exalted to the right hand of **Elohim (אלהים)**, and having received from the **Father [Abba אבא]** the promise of the , He poured out this which you now see and hear.

Acts 2:34 “For Dawid did not ascend into the heavens, but he himself said, ‘**YēHôVâH (יהוה)** said to my Master, “Sit at My right hand, Acts 2:35 until I make Your enemies a footstool for Your feet.” ’

Acts 2:36 “Therefore let all the house of Yisra’el know for certain that **Elohim (אלהים)** has made this **Yēshua (ישוע)**, whom you impaled, both Master and **Messiah (Mesiach משיח)**.”

Acts 2:37 And having heard this, they were pierced to the heart, and said to Kēpha and the rest of the emissaries, “Men, brothers, what shall we do?”

Acts 2:38 And Kēpha said to them, “Repent, and let each one of you be immersed in the Name of **Yēshua HaMashiach (ישוע המשיח)** for the forgiveness of sins. And you shall receive the gift of the .

Acts 2:39 “For the promise is to you and to your children, and to all who are far off, as many as **YēHôVâH (יהוה)** our **Elohim (אלהים)** shall call.”

Acts 2:40 And with many other words he earnestly witnessed and urged them, saying, “Be saved from this crooked generation.”

Acts 2:41 Then those, indeed, who gladly received his word, were immersed. And on that day about three thousand beings were added to them.

Acts 2:42 And they were continuing steadfastly in the teaching of the emissaries, and in the fellowship, and in the breaking of bread, and in the prayers.

Acts 2:43 And fear came upon every being, and many wonders and signs were being done through the emissaries.

Acts 2:44 And all those who believed were together, and had all in common,

Acts 2:45 and sold their possessions and property, and divided them among all, as anyone might have need.

Acts 2:46 And day by day, continuing with one mind in the Holy Place, and breaking bread from house to house, they ate their food with gladness and simplicity of heart,

Acts 2:47 praising Elohim (אֱלֹהִים) and having favour with all the people. And the Master added to the assembly those who were being saved, day by day.

Acts 3:1 And Kěpha and Yoḥanan were going up to the Holy Place at the hour of prayer, the ninth hour.

Acts 3:2 And a certain man, lame from his birth, was carried, whom they laid daily at the gate of the Holy Place which is called Yaphah, to ask alms from those entering into the Holy Place,

Acts 3:3 who, seeing Kěpha and Yoḥanan about to go into the Holy Place, asked for alms.

Acts 3:4 And Kěpha, with Yoḥanan, looking steadfastly at him, said, "Look at us."

Acts 3:5 And he gave heed to them, expecting to receive whatever from them.

Acts 3:6 But Kěpha said, "I do not have silver and gold, but what I do possess, this I give you: In the Name of Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ) of Natsareth, rise up and walk."

Acts 3:7 And taking him by the right hand he lifted him up, and immediately his feet and ankle bones were made firm.

Acts 3:8 And leaping up, he stood and walked, and went in with them into the Holy Place, walking and leaping and praising Elohim (אֱלֹהִים).

Acts 3:9 And all the people saw him walking and praising Elohim (אֱלֹהִים).

Acts 3:10 And they recognised him, that it was he who sat begging alms at the Lovely Gate of the Holy Place. And they were filled with wonder and amazement at what befell him.

Acts 3:11 And as the lame man who was healed was clinging to Kěpha and Yoḥanan, all the people ran together to them in the porch which is called Shelomoh's, greatly amazed.

Acts 3:12 And seeing it, Kěpha responded to the people, "Men of Yisra'el, why do you marvel at this? Or why look so intently at us, as though by our own power or reverence we have made him walk?

Acts 3:13 "The Elohim (אֱלֹהִים) of 'Aḇ-rā-hām (אַבְרָהָם), and of Yiṣ-ḥāq, and of Ya'aqob, the Elohim (אֱלֹהִים) of our fathers, esteemed His Servant Yēshua (יֵשׁוּעַ), whom you delivered up and denied in the presence of Pilate, when he had decided to release Him.

Acts 3:14 "But you denied the Holy and Righteous One, and asked that a man, a murderer, be granted you.

Acts 3:15 "But you killed the Leader of life, whom Elohim (אֱלֹהִים) raised from the dead, of which we are witnesses.

Acts 3:16 "And by the belief in His Name, this one whom you see and know, His Name made strong, and the belief which comes through Him has given him this perfect healing before all of you.

Acts 3:17 "And now, brothers, I know that you did it in ignorance, as your rulers did too.

Acts 3:18 "But this is how Elohim (אֱלֹהִים) has filled what He had announced beforehand through the mouth of all the prophets, that His Messiah (מָשִׁיחַ) was to suffer.

Acts 3:19 "Repent therefore and turn back, for the blotting out of your sins, in order that times of refreshing might come from the presence of the Master,

Acts 3:20 and that He sends Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ), pre-appointed for you,

Acts 3:21 whom heaven needs to receive until the times of restoration of all matters, of which Elohim (אֱלֹהִים) spoke through the mouth of all His Holy prophets since of old.

Acts 3:22 "For Mosheh truly said to the fathers, 'YēHōVâH (יְהוָה) your Elohim (אֱלֹהִים) shall raise up for you a Prophet like me from your brothers. Him you shall hear according to all matters, whatever He says to you.

Acts 3:23 'And it shall be that every being who does not hear that Prophet shall be utterly destroyed from among the people.'

Acts 3:24 “And likewise, all the prophets who have spoken, from Shemu’el and those following, have also announced these days.

Acts 3:25 “You are sons of the prophets, and of the covenant which **Elohim (אלהים)** made with our fathers, saying to ‘Ab·rā·hām (אַבְרָהָם), ‘And in your seed all the nations of the earth shall be blessed.’

Acts 3:26 “To you first, **Elohim (אלהים)**, having raised up His Servant **Yēshua (ישוע)**, sent Him to bless you, in turning away each one of you from your wicked ways.”

Acts 4:1 And as they were speaking to the people, the priests and the captain of the Holy Place, and the Sadducees, came upon them,

Acts 4:2 being annoyed because they taught the people and announced the resurrection from the dead in **Yēshua (ישוע)**.

Acts 4:3 And they arrested them, and put them in jail until the next day, for it was already evening.

Acts 4:4 But many of those who had heard the word believed, and the number of the men became about five thousand.

Acts 4:5 And it came to be, on the next day, that their rulers and elders and scribes assembled in Yerushalayim,

Acts 4:6 as well as Ḥanan the high priest, and Qayapha, and Yoḥanan, and Alexander, and as many as were of high priestly descent.

Acts 4:7 And having placed them in the middle, they asked, “By what power or in what Name did you do this?”

Acts 4:8 Then Kēpha, filled with the **Holy Spirit (Ruach HaKodesh רוח הקודש)**, said to them, “Rulers of the people and elders of Yisra’el:

Acts 4:9 “If today we are called to account for a good deed towards a sick man, by whom he has been healed,

Acts 4:10 let it be known to all of you, and to all the people of Yisra’el, that in the Name of **Yēshua HaMashiach (ישוע המשיח)** of Natsareth, whom you impaled, whom **Elohim (אלהים)** raised from the dead, by Him this one stands before you, healthy.

Acts 4:11 “This is ‘the stone which was rejected by you builders, which has become the chief cornerstone.’

Acts 4:12 “And there is no deliverance in anyone else, for there is no other Name under the heaven given among men by which we need to be saved.”

Acts 4:13 And seeing the boldness of Kēpha and Yoḥanan, and perceiving that they were unlearned and ordinary men, they marvelled. And they recognised that they had been with **Yēshua (ישוע)**.

Acts 4:14 And seeing the man who had been healed standing with them, they could not contradict it.

Acts 4:15 But when they had commanded them to go aside out of the council, they consulted with one another,

Acts 4:16 saying, “What shall we do to these men? For, indeed, that an outstanding miracle has been done through them is apparent to all those dwelling in Yerushalayim, and we are unable to deny it.

Acts 4:17 “But in order that it spreads no further among the people, let us strongly threaten them, to speak no more to anyone in this Name.”

Acts 4:18 And they called them and commanded them not to speak at all nor to teach in the Name of **Yēshua (ישוע)**.

Acts 4:19 But Kēpha and Yoḥanan answering them, said, “Whether it is right in the sight of **Elohim (אלהים)** to listen to you more than to **Elohim (אלהים)**, you judge.

Acts 4:20 “For it is impossible for us not to speak of what we saw and heard.”

Acts 4:21 And having threatened them further, they released them, finding no way of punishing them, because of the people, because they were all praising **Elohim (אלהים)** for what had been done.

Acts 4:22 For the man was over forty years old on whom this miracle of healing had been done.

Acts 4:23 And having been released, they went to their own people and reported all that the chief priests and elders said to them.

Acts 4:24 And having heard that, they lifted up their voice to **Elohim (אֱלֹהִים)** with one mind and said, “**YēHôVâH (יְהוָה)**, You are **Elohim (אֱלֹהִים)**, who made the heaven and the earth and the sea, and all that is in them,

Acts 4:25 who by the mouth of Your servant Dawid have said, ‘Why did the gentiles rage, and the people plot in vain?

Acts 4:26 ‘The sovereigns of the earth stood up, and the rulers were gathered together against **YēHôVâH (יְהוָה)** and against His **Messiah (Mesiach מָשִׁיחַ)**.’

Acts 4:27 “For truly, in this city there were gathered together against Your Holy Servant **Yēshua (יֵשׁוּעַ)**, whom You anointed, both Herodes and Pontius Pilate, with the gentiles and the people of Yisra’el

Acts 4:28 to do whatever Your hand and Your purpose decided before to be done.

Acts 4:29 “And now, **YēHôVâH (יְהוָה)**, look on their threats, and give to Your servants all boldness to speak Your word,

Acts 4:30 by stretching out Your hand for healing, and signs, and wonders to take place through the Name of Your Holy Servant **Yēshua (יֵשׁוּעַ)**.”

Acts 4:31 And when they had prayed, the place where they came together was shaken. And they were all filled with the **Holy Spirit (Ruach HaKodesh רוח הקֹדֶשׁ)**, and they spoke the word of **Elohim (אֱלֹהִים)** with boldness.

Acts 4:32 And the group of those who believed were of one heart and one being. And no one claimed that any of his possessions was his own, but they had all in common.

Acts 4:33 And with great power the emissaries gave witness to the resurrection of the Master **Yēshua (יֵשׁוּעַ)**, and great favour was upon them all.

Acts 4:34 For there was not anyone needy among them, for all who were possessors of lands or houses sold them, and brought the prices of what was sold,

Acts 4:35 and laid them at the feet of the emissaries, and they distributed to each as anyone had need.

Acts 4:36 And Yosëph, who was also called Barnabàh by the emissaries (which means Son of Encouragement), a Lëwite, a native of Cyprus, Acts 4:37 having land, sold it, and brought the proceeds and laid it at the feet of the emissaries.

Acts 5:1 But a certain man named Hānanyah, with Shappirah his wife, sold a possession.

Acts 5:2 And he kept back from the price, his wife also being aware of it, and brought a certain part and laid it at the feet of the emissaries.

Acts 5:3 But Këpha said, “Hānanyah, why has Satan filled your heart to lie to the **Holy Spirit (Ruach HaKodesh רוח הקֹדֶשׁ)** and keep back from the price of the land for yourself?

Acts 5:4 “While it remained, did it not remain your own? And after it was sold, was it not in your authority? Why have you conceived this deed in your heart? You have not lied to men but to **Elohim (אֱלֹהִים)**.”

Acts 5:5 Then Hānanyah, hearing these words, fell down and breathed his last. And great fear came upon all those who heard of this.

Acts 5:6 But the young men arose and wrapped him up, carried him out and buried him.

Acts 5:7 And it came to be, about three hours later, that his wife came in, not knowing what had taken place.

Acts 5:8 And Këpha responded to her, “Say to me whether you sold the land for so much?” And she said, “Yes, for so much.”

Acts 5:9 So Këpha said to her, “Why have you agreed to try the **Spirit [Ruach רוח]** of **YēHôVâH (יְהוָה)**? Look, the feet of those who have buried your husband are at the door, and they shall carry you out.”

Acts 5:10 And immediately she fell down at his feet and breathed her last. And the young men came in and found her dead, and carrying her out, they buried her beside her husband.

Acts 5:11 And great fear came upon all the assembly and upon all who heard of this.

Acts 5:12 And through the hands of the emissaries many signs and wonders were done among the people. And they were all with one mind in Shelomoh's Porch.

Acts 5:13 But of the rest no one had the courage to join them, however, the people made much of them.

Acts 5:14 And more believers were added to the Master, large numbers of both men and women, Acts 5:15 so that they brought the sick out into the streets and laid them on beds and couches, that at least the shadow of Këpha, passing by, might fall on some of them.

Acts 5:16 A large number also gathered from the surrounding cities to Yerushalayim, bringing sick ones and those who were troubled by unclean spirits, and they were all healed.

Acts 5:17 But the high priest rose up, and all those with him, which is the sect of the Sadducees, and they were filled with jealousy,

Acts 5:18 and seized the emissaries and put them in the public jail.

Acts 5:19 But a messenger of YēHôVâH (יְהוָה) opened the prison doors at night and brought them out, and said,

Acts 5:20 "Go and stand in the Holy Place and speak to the people all the words of this life."

Acts 5:21 Now when they heard, they went into the Holy Place early in the morning, and were teaching. But the high priest and those with him came and called the council together, with all the elders of the children of Yisra'el, and sent to the prison for them to be brought.

Acts 5:22 But having come, the officers did not find them in the prison, and they went back and reported it,

Acts 5:23 saying, "We found the prison shut in all safety, and the watches standing outside before the doors. But having opened them, we found no one inside!"

Acts 5:24 And as the high priest and the captain of the Holy Place and the chief priests heard these words, they were puzzled and wondered what this might be.

Acts 5:25 But one came and reported to them, saying, "Look, the men whom you put in prison are standing in the Holy Place and teaching the people!"

Acts 5:26 Then the captain went with the officers and brought them, not with force, for they feared the people, lest they should be stoned.

Acts 5:27 And having brought them, they set them before the council and the high priest asked them,

Acts 5:28 saying, "Did we not strictly command you not to teach in this Name? And look, you have filled Yerushalayim with your teaching, and intend to bring the blood of this Man upon us!"

Acts 5:29 And Këpha and the other emissaries answering, said, "We have to obey Elohim (אֱלֹהִים) rather than men.

Acts 5:30 "The Elohim (אֱלֹהִים) of our fathers raised up Yēshua (יֵשׁוּעַ) whom you laid hands on, hanging Him on a timber.

Acts 5:31 "Him, a Prince and a Saviour, Elohim (אֱלֹהִים) has exalted to His right hand, to give repentance to Yisra'el and forgiveness of sins.

Acts 5:32 "And we are His witnesses to these matters, and so also is the Holy Spirit (Ruach HaKodesh רֹּחַ הַקֹּדֶשׁ) whom Elohim (אֱלֹהִים) has given to those who obey Him."

Acts 5:33 And those hearing were cut to the heart, and took counsel to kill them.

Acts 5:34 But a certain one in the council stood up, a Pharisee named Gamli'el, a teacher of the Law, respected by all the people, and ordered them to put the emissaries outside for a little while,

Acts 5:35 and said to them, "Men of Yisra'el, take heed to yourselves what you intend to do to these men.

Acts 5:36 "For before these days Toḏah rose up, claiming to be somebody. A number of men, about four hundred, did join him. He was slain, and all

who obeyed him were dispersed, and came to naught.

Acts 5:37 "After him, Yehudāh of Galil rose up in the days of the census, and drew away many people after him. He also perished, and all who obeyed him were scattered.

Acts 5:38 "And now I say to you, stay away from these men and leave them alone, because if this plan or this work is of men, it shall be overthrown,

Acts 5:39 but if it is of Elohīm (אֱלֹהִים), you are unable to overthrow it, lest you even be found to fight against Elohīm (אֱלֹהִים)."

Acts 5:40 And they heeded his advice, and having called for the emissaries, beating them, they commanded that they should not speak in the Name of Yēshua (יֵשׁוּעַ), and let them go.

Acts 5:41 Then indeed they went rejoicing from the presence of the council, because they were counted worthy to suffer shame for His Name.

Acts 5:42 And daily in the Holy Place, and in every house, they did not cease teaching and bringing the Good News: Yēshua (יֵשׁוּעַ) the Messiah (Mesiach מָשִׁיחַ)!

Acts 6:1 And in those days, when the disciples were increasing, there arose a grumbling against the Hebrews by the Hellenists, because their widows were overlooked in the daily serving.

Acts 6:2 So the twelve summoned the group of the disciples and said, "It is not pleasing for us to leave the Word of Elohīm (אֱלֹהִים) and serve tables.

Acts 6:3 "Therefore, brothers, seek out from among you seven men who are known to be filled with the Holy Spirit (Ruach HaKodesh רֹחַ הַקֹּדֶשׁ) and wisdom, whom we shall appoint for this duty, Acts 6:4 but we shall give ourselves continually to prayer and to serving the Word."

Acts 6:5 And the word pleased the entire group. And they chose Stephanos, a man filled with belief and the Holy Spirit (Ruach HaKodesh רֹחַ הַקֹּדֶשׁ), and Philip, and Prochoros, and Nikanor, and Timon, and Parmenas, and Nikolaos, a convert from Antioch,

Acts 6:6 whom they set before the emissaries. And when they had prayed, they laid hands on them.

Acts 6:7 And the Word of Elohīm (אֱלֹהִים) spread, and the number of the disciples increased greatly in Yerushalayim, and a great many of the priests were obedient to the belief.

Acts 6:8 And Stephanos, filled with belief and power, did great wonders and signs among the people.

Acts 6:9 But some of those of the so-called Congregation of the Freedmen (Cyrenians, Alexandrians, and those from Kilikia and Asia), rose up, disputing with Stephanos,

Acts 6:10 but they were unable to resist the wisdom and the Spirit [Ruach רֹחַ] by which he spoke.

Acts 6:11 Then they instigated men to say, "We have heard him speak blasphemous words against Mosheh and Elohīm (אֱלֹהִים)."

Acts 6:12 And they stirred up the people, and the elders, and the scribes, so they came upon him, seized him, and brought him to the council.

Acts 6:13 And they set up false witnesses who said, "This man does not cease to speak blasphemous words against this Holy place and the Law,

Acts 6:14 for we have heard him saying that this Yēshua (יֵשׁוּעַ) of Natsareth shall overthrow this place and change the institutes which Mosheh delivered unto us."

Acts 6:15 And all who sat in the council, looking steadily at him, saw his face was like the face of a heavenly messenger.

Acts 7:1 And the high priest said, "Is this so?"

Acts 7:2 And he replied, "Men, brothers and fathers, listen: The Elohīm (אֱלֹהִים) of esteem appeared to our father 'Ab-rā-hām (אַבְרָהָם) when he was in Aram Naharayim, before he dwelt in Hāran,

Acts 7:3 and said to him, 'Come out of your land and from your relatives, and come here, into a land that I shall show you.'

Acts 7:4 “Then he came out of the land of the Chaldeans and dwelt in Ḥaran. And from there, after the death of his father, He removed him to this land in which you now dwell.

Acts 7:5 “And He gave him no inheritance in it, not a foot of it. But He promised to give it to him for a possession, and to his seed after him, when as yet he had no child.

Acts 7:6 “And Elohim (אֱלֹהִים) spoke in this way: that his seed would be sojourning in a foreign land, and that they would be enslaved and mistreated four hundred years.

Acts 7:7 ‘And the nation to whom they shall be enslaved, I shall judge,’ said Elohim (אֱלֹהִים), ‘and after that they shall come out and serve Me in this place.’

Acts 7:8 “And He gave him the covenant of circumcision. And so he brought forth Yiṣḥāq and circumcised him on the eighth day. And Yiṣḥāq brought forth Ya'aqob, and Ya'aqob brought forth the twelve ancestors.

Acts 7:9 “And the ancestors, becoming jealous, sold Yosëph into Mitsrayim. But Elohim (אֱלֹהִים) was with him,

Acts 7:10 and delivered him out of all his afflictions, and gave him favour and wisdom before Pharaoh, King of Mitsrayim. And he appointed him governor over Mitsrayim and all his house.

Acts 7:11 “Then a scarcity of food and great distress came over all the land of Mitsrayim and Kena'an, and our fathers found no food.

Acts 7:12 “But Ya'aqob heard that there was grain in Mitsrayim, and he sent out our fathers the first time,

Acts 7:13 and at the second time Yosëph was made known to his brothers, and Yosëph's race became known to the Pharaoh.

Acts 7:14 “And Yosëph sent and called his father Ya'aqob and all his relatives to him, seventy-five people.

Acts 7:15 “And Ya'aqob went down to Mitsrayim, and died, he and our fathers,

Acts 7:16 and they were brought over to Sheḱem and laid in the tomb that 'Ab·rā·hām (אַבְרָהָם) bought for a price of silver from the sons of Ḥamor, the father of Sheḱem.

Acts 7:17 “But as the time of the promise drew near which Elohim (אֱלֹהִים) had sworn to 'Ab·rā·hām (אַבְרָהָם), the people increased and multiplied in Mitsrayim

Acts 7:18 until another sovereign arose who did not know Yosëph.

Acts 7:19 “Having dealt treacherously with our race, this one mistreated our fathers, making them expose their babies, so that they should not live.

Acts 7:20 “At that time Mosheh was born, and he was well-pleasing to Elohim (אֱלֹהִים). And he was reared three months in the house of his father.

Acts 7:21 “But when he was exposed, the daughter of Pharaoh took him up and reared him as her own son.

Acts 7:22 “And Mosheh was instructed in all the wisdom of the Mitsrites, and was mighty in words and works.

Acts 7:23 “And when he was forty years old, it came into his heart to visit his brothers, the children of Yisra'el.

Acts 7:24 “And seeing one of them being wronged, he defended and revenged him who was oppressed, smiting the Mitsrite.

Acts 7:25 “And he thought that his brothers would have understood that Elohim (אֱלֹהִים) would give deliverance to them by his hand, but they did not understand.

Acts 7:26 “And the next day he appeared to two of them as they were fighting, and urged them to peace, saying, ‘Men, you are brothers, why do you wrong one another?’

Acts 7:27 “But he who was wronging his neighbour pushed him away, saying, ‘Who made you a ruler and a judge over us?’

Acts 7:28 ‘Do you wish to kill me as you killed the Mitsrite yesterday?’

Acts 7:29 “And at this saying, Mosheh fled and became a sojourner in the land of Midyan, where he fathered two sons.

Acts 7:30 “And after forty years were completed, a Messenger of YĕHôVâH (יהוה) appeared to him in a flame of fire in a bush, in the wilderness of Mount Sinai.

Acts 7:31 “And Mosheh, seeing it, marvelled at the sight, and coming near to look, the voice of YĕHôVâH (יהוה) came to him,

Acts 7:32 saying, ‘I am the Elohîm (אלהים) of your fathers, the Elohîm (אלהים) of ‘Ab·râ·hâm (אַבְרָהָם) and the Elohîm (אלהים) of Yiş·hâq and the Elohîm (אלהים) of Ya‘aqob.’ And Mosheh trembled and did not have the courage to look.

Acts 7:33 ‘But YĕHôVâH (יהוה) said to him, “Take your sandals off your feet, for the place where you stand is Holy ground.

Acts 7:34 “I have certainly seen the evil treatment of my people who are in Mitsrayim, and I have heard their groaning and have come down to deliver them. And now come, let Me send you to Mitsrayim.” ’

Acts 7:35 “This Mosheh whom they had refused, saying, ‘Who made you a ruler and a judge?’ – this one Elohîm (אלהים) sent to be a ruler and a deliverer by the hand of the Messenger who appeared to him in the bush.

Acts 7:36 “This one led them out, after he had done wonders and signs in the land of Mitsrayim, and in the Red Sea, and in the wilderness forty years.

Acts 7:37 “This is the Mosheh who said to the children of Yisra’el, ‘YĕHôVâH (יהוה) your Elohîm (אלהים) shall raise up for you a Prophet like me from your brothers. Him you shall hear.’

Acts 7:38 “This is he who was in the assembly in the wilderness with the Messenger who spoke to him on Mount Sinai, and with our fathers, who received the living Words to give to us,

Acts 7:39 unto whom our fathers would not become obedient, but thrust away, and in their hearts they turned back to Mits-rayim,

Acts 7:40 saying to Aharon, ‘Make us mighty ones to go before us, for this Mosheh who led us out of the land of Mitsrayim, we do not know what has become of him.’

Acts 7:41 “And they made a calf in those days, and brought an offering to the idol, and were rejoicing in the works of their own hands.

Acts 7:42 “So Elohîm (אלהים) turned and gave them up to worship the host of the heaven, as it has been written in the book of the Prophets, ‘Did you bring slaughtered beasts and offerings unto Me during forty years in the wilderness, O house of Yisra’el?

Acts 7:43 ‘And you took up the tent of Molek, and the star of your mighty one Kiyyun, images which you made to bow before them. Therefore I shall remove you beyond Babel.’

Acts 7:44 “The Tent of Witness was with our fathers in the wilderness, as He appointed, instructing Mosheh to make it according to the pattern that he had seen,

Acts 7:45 which our fathers, having received it in turn, also brought with Yehoshua into the land possessed by the gentiles, whom Elohîm (אלהים) drove out before the face of our fathers until the days of Dawid,

Acts 7:46 who found favour before Elohîm (אלהים) and asked to find a dwelling for the Elohîm (אלהים) of Ya‘aqob,

Acts 7:47 but Shelomoh built Him a house.

Acts 7:48 “However, the Most High does not dwell in dwellings made with hands, as the prophet says:

Acts 7:49 ‘The heaven is My throne, and earth is My footstool. What house shall you build for Me? says YĕHôVâH (יהוה), or what is the place of My rest?

Acts 7:50 ‘Has My hand not made all these?’

Acts 7:51 “You stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit

(Ruach HaKodesh רוח הקדש), as your fathers did, you also do.

Acts 7:52 “Which of the prophets did your fathers not persecute? And they killed those who before announced the coming of the Righteous One, of whom you now have become the betrayers and murderers,

Acts 7:53 who received the Law as it was ordained by messengers, but did not watch over it.”

Acts 7:54 And hearing this they were cut to the hearts and gnashed the teeth at him.

Acts 7:55 But he, being filled with the Holy Spirit (Ruach HaKodesh רוח הקדש), looked steadily into the heaven and saw the esteem of Elohîm (אלהים), and Yēshua (ישוע) standing at the right hand of Elohîm (אלהים),

Acts 7:56 and he said, “Look! I see the heavens opened and the Son of Hā'ā·dām (האדם) standing at the right hand of Elohîm (אלהים)!”

Acts 7:57 And crying out with a loud voice, they stopped their ears, and rushed upon him with one mind,

Acts 7:58 and threw him out of the city and stoned him. And the witnesses laid down their garments at the feet of a young man named Sha'ul.

Acts 7:59 And they were stoning Stephanos as he was calling and saying, “Master Yēshua (ישוע), receive my Spirit [Ruach רוח].”

Acts 7:60 And kneeling down he cried out with a loud voice, “Master, do not hold this sin against them.” And having said this, he fell asleep.

Acts 8:1 And Sha'ul was giving approval to his death. And on that day there was a great persecution against the assembly which was at Yerushalayim, and they were all scattered throughout the countries of Yehudāh and Shomeron, except the emissaries.

Acts 8:2 And dedicated men buried Stephanos, and made great lamentation over him.

Acts 8:3 But Sha'ul was ravaging the assembly, entering every house, and dragging off men and women, putting them in prison.

Acts 8:4 Then those who had been scattered went everywhere bringing the Good News: the Word!

Acts 8:5 And going down to the city of Shomeron Philip proclaimed Messiah (Mesiach משיח) to them.

Acts 8:6 And the crowds with one mind heeded what Philip said, hearing and seeing the miracles which he did.

Acts 8:7 For unclean spirits came out of many who were possessed, crying with a loud voice, and many who were paralysed and lame were healed.

Acts 8:8 And there came to be great joy in that city.

Acts 8:9 Now there was a certain man called Shim'on, who formerly was practising magic in the city and astonishing the people of Shomeron, claiming to be someone great,

Acts 8:10 to whom they all were giving heed, from the least to the greatest, saying, “This one is the power of Elohîm (אלהים), which is great.”

Acts 8:11 And they were giving heed to him because for a long time he had amazed them with his magic.

Acts 8:12 And when they believed Philip as he brought the Good News about the reign of Elohîm (אלהים) and the Name of Yēshua HaMashiach (ישוע המשיח), both men and women were immersed.

Acts 8:13 And Shim'on himself also believed. And when he was immersed he continued with Philip, and was amazed, seeing the miracles and signs which took place.

Acts 8:14 And when the emissaries who were at Yerushalayim heard that Shomeron had received the Word of Elohîm (אלהים), they sent Kēpha and Yoḥanan to them,

Acts 8:15 who, when they had come down, prayed for them to receive the Holy Spirit (Ruach HaKodesh רוח הקדש),

Acts 8:16 for He had not yet fallen on any of them, but they had only been immersed in the Name of the Master Yēshua (ישוע).

Acts 8:17 Then they laid hands on them, and they received the Holy Spirit (Ruach HaKodesh רוח הקדש).

Acts 8:18 And Shim'on, seeing that through the laying on of the hands of the emissaries the **Holy Spirit (Ruach HaKodesh רוח הקודש)** was given, he offered them money,

Acts 8:19 saying, "Give me this authority too, so that anyone I lay hands on shall receive the **Holy Spirit (Ruach HaKodesh רוח הקודש)**."

Acts 8:20 But Kēpha said to him, "Let your silver perish with you, because you thought to buy the gift of **Elohim (אלהים)** through money!

Acts 8:21 "You have neither part nor lot in this matter, for your heart is not right before **Elohim (אלהים)**."

Acts 8:22 "Repent therefore of this evil of yours, and plead with **Elohim (אלהים)** to forgive you the intention of your heart.

Acts 8:23 "For I see that you are poisoned by bitterness and bound by unrighteousness."

Acts 8:24 But Shim'on answering, said, "Plead with the Master for me, so that none of what you had said shall come upon me."

Acts 8:25 Then after they had earnestly witnessed and spoken the Word of **YēHôVâH (יהוה)**, they returned to Yerushalayim, bringing the Good News in many villages of the Shomeronites.

Acts 8:26 But a messenger of **YēHôVâH (יהוה)** spoke to Philip, saying, "Arise and go toward the south along the way which goes down from Yerushalayim to Azzah." This is desert.

Acts 8:27 And he arose and went, and saw, a man of Kush, a eunuch of great authority under Kandake the sovereignty of the Kushites, who was in charge of all her treasury, and had come to Yerushalayim to worship,

Acts 8:28 and was returning. And sitting in his chariot, he was reading the prophet Yeshayahu.

Acts 8:29 And the **Spirit [Ruach רוח]** said to Philip, "Go near and join him in that chariot."

Acts 8:30 And running up, Philip heard him reading the prophet Yeshayahu, and said, "Do you know what you are reading?"

Acts 8:31 And he said, "How am I able, unless someone guides me?" And he called Philip near, to come up and sit with him.

Acts 8:32 And the passage of the Scripture which he was reading was this, "He was led as a sheep to slaughter, and like a lamb silent before its shearer, so He opened not His mouth.

Acts 8:33 "In His humiliation He was deprived of right-ruling. And who shall declare His generation? Because His life was taken from the earth."

Acts 8:34 And the eunuch, answering Philip, said, "I ask you, about whom does the prophet say this, about himself or about some other?"

Acts 8:35 And Philip opening his mouth, and beginning at this Scripture, brought to him the Good News: **Yēshua (ישוע)** !

Acts 8:36 And as they were going on the way, they came to some water. And the eunuch said, "Look, water! What hinders me from being immersed?"

Acts 8:37 And Philip said, "If you believe with all your heart, it is permitted." And he answering, said, "I believe that **Yēshua HaMashiach (ישוע המשיח)** is the Son of **Elohim (אלהים)**."

Acts 8:38 And he commanded the chariot to stand still. And both Philip and the eunuch went down into the water, and he immersed him.

Acts 8:39 And when they came up out of the water, the **Spirit [Ruach רוח]** of **YēHôVâH (יהוה)** caught Philip away, and the eunuch saw him no more, for he went his way, rejoicing.

Acts 8:40 Philip, however, was found at Ashdod. And passing through, he brought the Good News in all the cities until he came to Caesarea.

Acts 9:1 But Sha'ul, still breathing threats and murder against the disciples of the Master, having come to the high priest,

Acts 9:2 asked from him letters to the congregations of Damascus, so that if he found any who were of the Way, whether men or women, to bring them bound to Yerushalayim.

Acts 9:3 And it came to be, that as he journeyed, he came near Damascus, and suddenly a light flashed around him from the heaven.

Acts 9:4 And he fell to the ground, and heard a voice saying to him, "Sha'ul, Sha'ul, why do you persecute Me?"

Acts 9:5 And he said, "Who are You, Master?" And the Master said, "I am **Yēshua (יֵשׁוּעַ)**, whom you persecute. It is hard for you to kick against the prods."

Acts 9:6 Both trembling, and being astonished, he said, "Master, what do

You wish me to do?" And the Master said to him, "Arise and go into the city, and you shall be told what you have to do."

Acts 9:7 And the men journeying with him stood speechless, hearing indeed the voice but seeing no one.

Acts 9:8 And Sha'ul arose from the ground, but when his eyes were opened he saw no one. And leading him by the hand they brought him into Damascus.

Acts 9:9 And he was three days without sight, and did not eat nor drink.

Acts 9:10 And there was at Damascus a certain taught one, by name Ḥananyah. And the Master said unto him in a vision, "Ḥananyah!" And he said, "Here I am, Master."

Acts 9:11 And the Master said to him, "Arise and go to the street called Straight, and seek in the house of Yehuḏah for one called Sha'ul of Tarsos, for look, he is praying,

Acts 9:12 and has seen in a vision a man named Ḥananyah coming in and laying his hand on him, so as to see again."

Acts 9:13 And Ḥananyah answered, "Master, I have heard from many about this man, how many evils he did to Your Holy ones in Yerushalayim,

Acts 9:14 and here he has authority from the chief priests to bind all those calling on Your Name."

Acts 9:15 But the Master said to him, "Go, for he is a chosen vessel of Mine to bear My Name before nations, sovereigns, and the children of Yisra'el.

Acts 9:16 "For I shall show him how much he has to suffer for My Name."

Acts 9:17 And Ḥananyah went away and went into the house. And laying his hands on him he said, "Brother Sha'ul, the Master **Yēshua (יֵשׁוּעַ)**, who appeared to you on the way as you came, has sent me, so that you might see again and be filled with the **Holy Spirit (Ruach HaKodesh רוח הקדש)**."

Acts 9:18 And immediately there fell from his eyes, as it were scales, and he received his sight. And rising up, he was immersed.

Acts 9:19 And having received food, he was strengthened. And Sha'ul was with the disciples at Damascus some days.

Acts 9:20 And immediately he proclaimed the **Messiah (Mesiach מְשִׁיחַ)** in the congregations, that He is the Son of **Elohim (אֱלֹהִים)**.

Acts 9:21 And all who heard were amazed, and said, "Is this not he who destroyed those calling on this Name in Yerushalayim, and has come here for this, to take them bound to the chief priests?"

Acts 9:22 But Sha'ul kept increasing in strength, and was confounding the Yehuḏim (Jews) who dwelt in Damascus, proving that this is the **Messiah (מְשִׁיחַ)**.

Acts 9:23 And after many days had elapsed, the Yehuḏim (Jews) plotted to kill him.

Acts 9:24 But their plot became known to Sha'ul. And they were watching the gates day and night, to kill him.

Acts 9:25 But taking him by night, the disciples let him down through the wall, lowering him in a basket.

Acts 9:26 And having arrived at Yerushalayim, Sha'ul tried to join the disciples, but they were all afraid of him, not believing that he was a taught one.

Acts 9:27 But Barnabāh took him and brought him to the emissaries, and told them how he had seen

the Master on the way, and that He had spoken to him, and how he was speaking boldly at Damascus in the Name of **Yēshua (יֵשׁוּעַ)**.

Acts 9:28 And he was with them at Yerushalayim, coming in and going out,

Acts 9:29 and speaking boldly in the Name of the Master **Yēshua (יֵשׁוּעַ)** and disputed with the Hellenists, but they undertook to kill him.

Acts 9:30 And when the brothers learned of this, they brought him down to Caesarea and sent him out to Tarsos.

Acts 9:31 Then indeed the assemblies throughout all Yehudah, and Galil, and Shomeron had peace and were built up, and walking in the fear of **YēHôVâH (יְהוָה)** and in the encouragement of the **Holy Spirit (Ruach HaKodesh רוח הקדש)**, they were being increased.

Acts 9:32 And it came to be, as Kēpha was passing through all places, that he also came down to the Holy ones who were dwelling at Lod.

Acts 9:33 And there he found a certain man named Aeneas, who had been bedridden for eight years, being paralytic.

Acts 9:34 And Kēpha said to him, "Aeneas, **Yēshua (יֵשׁוּעַ)** the **Messiah (Mesiach מְשִׁיחַ)** heals you! Rise up and make your bed." And immediately he rose up.

Acts 9:35 And all those dwelling at Lod and Sharon saw him and did turn to the Master.

Acts 9:36 And in Yapho there was a certain taught one named Tabitha, which means Dorkas. This woman was filled with good works and kind deeds which she did.

Acts 9:37 And it came to be in those days that she became sick and died. And having washed her, they laid her in an upper room.

Acts 9:38 And Lod being near to Yapho, and the disciples having heard that Kēpha was there, they sent two men to him, urging him not to delay in coming to them.

Acts 9:39 And having risen up, Kēpha went with them. And when he arrived, they brought him to

the upper room. And all the widows stood beside him weeping, showing the inner garments and outer garments which Dorkas had made while she was with them.

Acts 9:40 But Kēpha sent them all out, and knelt down and prayed. And turning to the body he said, "Tabitha, arise." And she opened her eyes, and seeing Kēpha, she sat up.

Acts 9:41 And giving her his hand, he lifted her up. And calling the Holy ones and widows, he presented her alive.

Acts 9:42 And it became known throughout all Yapho, and many believed on the Master.

Acts 9:43 And it came to be that he stayed for many days in Yapho with Shim'on, a leather-tanner.

Acts 10:1 Now there was a certain man in Caesarea called Cornelius, a captain of what was called the Italian Regiment,

Acts 10:2 dedicated, and fearing **Elohim (אֱלֹהִים)** with all his household, doing many kind deeds to the people, and praying to **Elohim (אֱלֹהִים)** always.

Acts 10:3 He clearly saw in a vision, about the ninth hour of the day, a messenger of **Elohim (אֱלֹהִים)** coming to him, and saying to him, "Cornelius!"

Acts 10:4 And looking intently at him, and becoming afraid, he said, "What is it, master?" And he said to him, "Your prayers and your kind deeds have come up for a remembrance before **Elohim (אֱלֹהִים)**."

Acts 10:5 "And now send men to Yapho, and send for Shim'on who is also called Kēpha.

Acts 10:6 "He is staying with Shim'on, a leather-tanner, whose house is by the sea."

Acts 10:7 And when the messenger who spoke to him went away, Cornelius called two of his household servants, and a dedicated soldier from among those who waited on him continually.

Acts 10:8 And having explained to them all, he sent them to Yapho.

Acts 10:9 And on the next day, as they were on their way and approaching the city, Kěpha went up on the house-top to pray, about the sixth hour.
Acts 10:10 And he became hungry and wished to eat. But while they were preparing, he fell into a trance,
Acts 10:11 and he saw the heaven opened and a certain vessel like a great sheet bound at the four corners, descending to him and let down to the earth,
Acts 10:12 in which were all kinds of four-footed beasts of the earth, and wild beasts, and creeping creatures, and the birds of the heaven.
Acts 10:13 And a voice came to him, "Rise up, Kěpha, slay and eat."
Acts 10:14 But Kěpha said, "Not at all, Master! Because I have never eaten whatever is common or unclean."
Acts 10:15 And a voice came to him again the second time, "What **Elohim (אלהים)** has cleansed you do not consider common."
Acts 10:16 And this took place three times, and the vessel was taken back to the heaven.
Acts 10:17 And while Kěpha was doubting within himself about what the vision might mean, look, the men who had been sent from Cornelius, having asked for the house of Shim'on, stood at the gate,
Acts 10:18 and calling out, they enquired whether Shim'on, also known as Kěpha, was staying there.
Acts 10:19 And as Kěpha was thinking about the vision, the **Spirit [Ruach רוח]** said to him, "See, three men seek you.
Acts 10:20 "But rise up, go down and go with them, not doubting at all, for I have sent them."
Acts 10:21 So Kěpha went down to the men who had been sent to him from Cornelius, and said, "Look, I am the one you seek. Why have you come?"
Acts 10:22 And they said, "Cornelius the captain, a righteous man and one who fears **Elohim (אלהים)** and well spoken of by the entire nation of the Yehudim (Jews), was instructed by a Holy

messenger to send for you to his house, and to hear words from you."
Acts 10:23 So inviting them in, he housed them. And on the next day Kěpha went away with them, and some brothers from Yapho went with him.
Acts 10:24 And the following day they entered into Caesarea. And Cornelius was waiting for them, having called together his relatives and close friends.
Acts 10:25 And it came to be, that when Kěpha entered, Cornelius met him and fell down at his feet and bowed before him.
Acts 10:26 But Kěpha raised him up, saying, "Stand up, I myself am also a man."
Acts 10:27 And talking with him, he went in and found many who had come together.
Acts 10:28 And he said to them, "You know that a Yehudite man is not allowed to associate with, or go to one of another race. But **Elohim (אלהים)** has shown me that I should not call any man common or unclean.
Acts 10:29 "That is why I came without hesitation when I was sent for. So I ask, why have you sent for me?"
Acts 10:30 And Cornelius said, "Four days ago I was fasting until this hour. And at the ninth hour I prayed in my house, and see, a man stood before me in shining garments,
Acts 10:31 and said, 'Cornelius, your prayer has been heard, and your kind deeds were remembered before **Elohim (אלהים)**.
Acts 10:32 'Now send to Yapho and call Shim'on here, who is also called Kěpha. He is staying in the house of Shim'on, a leather-tanner, by the sea. When he comes, he shall speak to you.'
Acts 10:33 "So I sent to you immediately, and you have done well to come. And now, we are all present before **Elohim (אלהים)**, to hear all that you have been commanded by **Elohim (אלהים)**."
Acts 10:34 And opening his mouth, Kěpha said, "Truly I see that **Elohim (אלהים)** shows no partiality,

Acts 10:35 but in every nation, he who fears Him and works righteousness is accepted by Him.

Acts 10:36 "He sent the word to the children of Yisra'el, bringing the Good News: peace through Yēshua HaMashiach (ישוע המשיח)! He is Master of all.

Acts 10:37 "You know what word came to be throughout all Yehudah, beginning from Galil after the immersion which Yoḥanan proclaimed:

Acts 10:38 how Elohim (אלהים) did anoint Yēshua (ישוע) of Natsareth with the Holy Spirit [Ruach (רוח)] and with power, who went about doing good and healing all who were oppressed by the devil, for Elohim (אלהים) was with Him.

Acts 10:39 "And we are witnesses of all He did, both in the country of the Yehudim (Jews) and in Yerushalayim, whom they even killed by hanging on a timber.

Acts 10:40 "Elohim (אלהים) raised up this One on the third day, and let Him be seen,

Acts 10:41 not to all the people, but to witnesses, those having been chosen before by Elohim (אלהים) – to us who ate and drank with Him after He arose from the dead.

Acts 10:42 "And He commanded us to proclaim to the people, and to witness that it is He who was appointed by Elohim (אלהים) to be Judge of the living and the dead.

Acts 10:43 "To this One all the prophets bear witness, that through His Name, everyone believing in Him does receive forgiveness of sins."

Acts 10:44 While Kēpha was still speaking these words, the Holy Spirit (Ruach HaKodesh (רוח הקדש)) fell upon all those hearing the word.

Acts 10:45 And those of the circumcision who believed were astonished, as many as came with Kēpha, because the gift of the Holy Spirit (Ruach HaKodesh (רוח הקדש)) had been poured out on the gentiles also,

Acts 10:46 for they were hearing them speaking with tongues and extolling Elohim (אלהים). Then Kēpha answered,

Acts 10:47 "Is anyone able to forbid water, that these should not be immersed who have received the Holy Spirit (Ruach HaKodesh (רוח הקדש)) – even as also we?"

Acts 10:48 And he commanded them to be immersed in the Name of Yēshua HaMashiach (ישוע המשיח). Then they asked him to remain a few days.

Acts 11:1 And the emissaries and brothers who were in Yehudah heard that the gentiles also received the word of Elohim (אלהים).

Acts 11:2 And when Kēpha went up to Yerushalayim, those of the circumcision were contending with him,

Acts 11:3 saying, "You went in to uncircumcised men and ate with them!"

Acts 11:4 But Kēpha began and set it forth in order, saying:

Acts 11:5 "I was in the city of Yapho praying. And in a trance I saw a vision, a certain vessel descending like a great sheet, let down from the heaven by four corners, and it came to me.

Acts 11:6 "Having looked into it, I perceived and I saw four-footed beasts of the earth, and wild beasts, and creeping creatures, and the birds of heaven.

Acts 11:7 "And I heard a voice saying to me, 'Rise up, Kēpha, slay and eat.'

Acts 11:8 "But I said, 'Not at all, Master! Because whatever is common or unclean has never entered into my mouth.'

Acts 11:9 "And the voice answered me again from the heaven, 'What Elohim (אלהים) has cleansed you do not consider common.'

Acts 11:10 "And this took place three times, and all were drawn up again into the heaven.

Acts 11:11 "And see, immediately three men stood before the house where I was, having been sent to me from Caesarea.

Acts 11:12 "And the Spirit [Ruach (רוח)] said to me to go with them, not doubting at all. And these six brothers also went with me, and we went into the man's house.

Acts 11:13 “And he told us how he had seen a messenger standing in his house, who said to him, ‘Send men to Yapho, and call for Shim'on who is also called Kēpha,

Acts 11:14 who shall speak to you words, by which you shall be saved, you and all your house.’

Acts 11:15 “And as I began to speak, the Holy Spirit (Ruach HaKodesh רוח הקודש) fell upon them, as upon us at the beginning.

Acts 11:16 “And I remembered the word of the Master, how He said, ‘Yoḥanan indeed immersed in water, but you shall be immersed in the Holy Spirit [Ruach רוח].’

Acts 11:17 “So if Elohim (אלהים) gave them the same gift as He gave us when we believed on the Master Yēshua HaMashiach (ישוע המשיח), how was I able to withstand Elohim (אלהים)?”

Acts 11:18 And having heard this, they were silent, and praised Elohim (אלהים), saying, “Then Elohim (אלהים) has indeed also given to the gentiles repentance to life.”

Acts 11:19 Then, indeed, they who were scattered because of the pressure that arose over Stephanos passed through to Phoenicia, and Cyprus, and Antioch, speaking the word to no one except the Yehudim (Jews) only.

Acts 11:20 But some of them were men from Cyprus and Cyrene, who, when they had come to Antioch, spoke to the Hellenists, bringing the Good News: the Master Yēshua (ישוע)!

Acts 11:21 And the hand of the Master was with them, and a great number having believed turned to the Master.

Acts 11:22 And word of it came to the ears of the assembly in Yerushalayim, and they sent out Barnabāh to go as far as Antioch,

Acts 11:23 who, having come, and seeing the favour of Elohim (אלהים), was glad, and encouraged them all with purpose of heart to cleave to the Master.

Acts 11:24 Because he was a good man, and filled with the Holy Spirit (Ruach HaKodesh רוח הקודש)

and with belief. And large numbers were added to the Master.

Acts 11:25 Then Barnabāh went to Tarsos to seek Sha'ul,

Acts 11:26 and having found him, he brought him to Antioch. And it came to be that for an entire year they came together in the assembly and taught large numbers. And the disciples were called ‘Messianites’ first in Antioch.

Acts 11:27 And in those days prophets came from Yerushalayim to Antioch.

Acts 11:28 And one of them, named Ḥaḡab, stood up and indicated by the Spirit [Ruach רוח] that there was going to be a great scarcity of food over all the world – which also took place under Claudius Caesar.

Acts 11:29 So the disciples, each according to his ability, decided to send relief to the brothers dwelling in Yehudāh.

Acts 11:30 This they also did, and sent it to the elders by the hands of Barnabāh and Sha'ul.

Acts 12:1 And about that time Herodes the sovereign put forth his hands to do evil to some from the assembly.

Acts 12:2 And he killed Ya'aqob the brother of Yoḥanan with the sword.

Acts 12:3 And seeing that it was pleasing to the Yehudim (Jews), he proceeded further to arrest Kēpha as well – and they were the Days of Unleavened Bread.

Acts 12:4 So when he had seized him, he put him in prison, and delivered him to four squads of soldiers to watch over him, intending to bring him before the people after Passover.

Acts 12:5 So Kēpha was indeed kept in prison, but prayer was earnestly made to Elohim (אלהים) on his behalf by the assembly.

Acts 12:6 And when Herodes was about to bring him out, that night Kēpha was sleeping, bound with two chains between two soldiers. And the guards before the door were keeping the prison.

Acts 12:7 And see, a messenger of YĕHôVâH (יהוה) stood by, and a light shone in the building. And smiting the side of Kěpha he raised him up, saying, "Get up quickly!" And his chains fell off his hands. Acts 12:8 And the messenger said to him, "Gird yourself and bind on your sandals," and he did so. And he said to him, "Put on your garment and follow me."

Acts 12:9 And coming out he followed him, and knew not that what was done by the messenger was true, but thought he was seeing a vision. Acts 12:10 And when they had passed the first and the second guard posts, they came to the iron gate that leads to the city, which opened to them by itself. And they went out and went down one street, and the messenger instantly withdrew from him.

Acts 12:11 And when Kěpha had come to himself, he said, "Now I truly know that YĕHôVâH (יהוה) has sent His messenger, and delivered me from the hand of Herodes and from all the Yehuḏite people were anticipating."

Acts 12:12 And having realised this, he went to the house of Miryam, the mother of Yoḥanan who was also called Marqos, where many had gathered to pray.

Acts 12:13 And when Kěpha knocked at the door of the gate, a girl named Rhode came to answer.

Acts 12:14 And when she recognised Kěpha's voice, she did not open the gate because of her joy, but ran in and reported that Kěpha stood before the gate.

Acts 12:15 And they said to her, "You are mad!" But she kept insisting that it was so, and they said, "It is his messenger."

Acts 12:16 And Kěpha continued knocking, and having opened they saw him and were amazed.

Acts 12:17 And motioning to them with his hand to be silent, he told them how the Master brought him out of the prison. And he said, "Report this to Ya'aqob and to the brothers." And he left and went to another place.

Acts 12:18 Now when day came, there was no small stir among the soldiers about what had become of Kěpha.

Acts 12:19 And when Herodes had searched for him and did not find him, he examined the guards and ordered them to be led away. And he went down from Yehuḏah to Caesarea, and stayed there.

Acts 12:20 Now Herodes had been highly displeased with the people of Tsor and Tsidon, but with one mind they came to him, and having made Blastos the sovereign's eunuch their friend, they were asking for peace, because their country was supplied with food by the sovereign's country.

Acts 12:21 And on an appointed day Herodes, having put on his royal clothes, sat on his throne and gave an address to them.

Acts 12:22 And the people kept shouting, "The voice of a mighty one and not of a man!"

Acts 12:23 And instantly a messenger of YĕHôVâH (יהוה) smote him, because he did not give the esteem to Elohim (אלהים). And becoming worm-eaten, he died.

Acts 12:24 And the word of Elohim (אלהים) went on growing and spreading.

Acts 12:25 And Barnabāh and Sha'ul returned from Yerushalayim, having completed the service, and having taken with them Yoḥanan who was also called Marqos.

Acts 13:1 And in the assembly that was at Antioch there were certain prophets and teachers: both Barnabāh and Shim'on who was called Niger, and Lucius of Cyrene, and Manaḥēm who had been brought up with Herodes the district ruler, and Sha'ul.

Acts 13:2 And as they were doing service to the Master and fasted, the Set-apart Spirit [Ruach רוח] said, "Separate unto Me Barnabāh and Sha'ul for the work to which I have called them."

Acts 13:3 Then having fasted and prayed, and having laid hands on them, they sent them away.

Acts 13:4 So they, having been sent out by the **Holy Spirit (Ruach HaKodesh רוח הקודש)**, went down to Seleukeia, and from there they sailed to Cyprus.

Acts 13:5 And having come into Salamis, they proclaimed the word of **Elohim (אלהים)** in the congregations of the Yehudim (Jews). And they also had Yoḥanan as an attendant.

Acts 13:6 And having passed through all the island to Paphos, they found a certain magician, a false prophet, a Yehudite whose name was Bar-Yehoshua,

Acts 13:7 who was with the proconsul, Sergius Paulus, a man of understanding. This man, having called for Barnabah and Sha'ul, earnestly sought to hear the word of **Elohim (אלהים)**.

Acts 13:8 But Elumas the magician – for so his name is translated – withstood them, seeking to turn the proconsul away from the belief.

Acts 13:9 Then Sha'ul, filled with the **Holy Spirit (Ruach HaKodesh רוח הקודש)**, looked intently at him,

Acts 13:10 and said, "O son of the devil, filled with all deceit and all recklessness, you enemy of all righteousness, shall you not cease perverting the straight ways of **YēHôvâH (יהוה)** ?

Acts 13:11 "And now, see, the hand of **YēHôvâH (יהוה)** is upon you, and you shall be blind, not seeing the sun for a time." And instantly a dark mist fell on him, and he went around seeking someone to lead him by the hand.

Acts 13:12 And having seen what took place, the proconsul believed, being astonished at the teaching of the Master.

Acts 13:13 And having put out from Paphos, Sha'ul and those with him came to Perge in Pamphulia. And Yoḥanan, having left them, returned to Yerushalayim.

Acts 13:14 But passing through from Perge, they came to Antioch in Pisidia, and went into the congregation on the Sabbath day and sat down.

Acts 13:15 And after the reading of the Law and the Prophets, the rulers of the congregation sent to

them, saying, "Men, brothers, if you have any word of encouragement for the people, speak."

Acts 13:16 And Sha'ul, standing up and motioning with his hand said, "Men, Yisra'elites, and those fearing **Elohim (אלהים)**, listen:

Acts 13:17 "The **Elohim (אלהים)** of this people Yisra'el did choose our fathers, and exalted the people in their sojourning in the land of Mitsrayim, and with a high arm He brought them out of it.

Acts 13:18 "Now for a time of about forty years He sustained them in the wilderness.

Acts 13:19 "And having destroyed seven nations in the land of Kena'an, He gave their land to them as an inheritance.

Acts 13:20 "And after that He gave judges for about four hundred and fifty years, until Shemu'el the prophet.

Acts 13:21 "But then they asked for a sovereign, and **Elohim (אלהים)** gave them Sha'ul the son of Qish, a man of the tribe of Binyamin, for forty years.

Acts 13:22 "And having removed him, He raised up for them Dawid as sovereign, to whom also He gave witness and said, 'I have found Dawid the son of Yishai, a man after My own heart, who shall do all My desires.'

Acts 13:23 "From this one's seed, according to the promise, **Elohim (אלהים)** raised up for Yisra'el a Saviour, **Yēshua (ישוע)**,

Acts 13:24 after Yoḥanan had first proclaimed the immersion of repentance to all the people of Yisra'el, before His coming.

Acts 13:25 "And as Yoḥanan was completing his mission, he said, 'Who do you suppose I am? I am not He. But see, there comes One after me, the sandals of whose feet I am not worthy to loose.'

Acts 13:26 "Men, brothers, sons of the race of 'Ab·rā·hām (אַבְרָהָם), and those among you fearing **Elohim (אלהים)**, to you the word of this deliverance has been sent,

Acts 13:27 for those dwelling in Yerushalayim, and their rulers, because they did not know Him, nor

even the voices of the Prophets which are read every Sabbath, have filled them in having judged Him.

Acts 13:28 "And having found not one cause for death, they asked Pilate that He should be put to death.

Acts 13:29 "And when they had accomplished all that was written concerning Him, taking Him down from the timber, they laid Him in a tomb.

Acts 13:30 "But Elohîm (אֱלֹהִים) raised Him from the dead,

Acts 13:31 and He was seen for many days by those who came up with Him from Galil to Yerushalayim, who are His witnesses to the people.

Acts 13:32 "And we bring you the Good News, the promise made to the fathers,

Acts 13:33 that Elohîm (אֱלֹהִים) has filled this for us, their children, having raised up Yēshua (יֵשׁוּעַ), as it has also been written in the second Psalm, 'You are My Son, today I have brought You forth.'

Acts 13:34 "And that He raised Him out of the dead, no more to return to corruption, He has said thus, 'I shall give you the trustworthy kindnesses of Dawid.'

Acts 13:35 "For this reason He also says in another Psalm, 'You shall not give Your Kind One to see corruption.'

Acts 13:36 "For Dawid, indeed, having served his own generation by the counsel of Elohîm (אֱלֹהִים), fell asleep, was buried with his fathers, and saw corruption,

Acts 13:37 but He whom Elohîm (אֱלֹהִים) raised up saw no corruption.

Acts 13:38 "Let it therefore be known to you, brothers, that through this One forgiveness of sins is proclaimed to you,

Acts 13:39 and by Him everyone who believes is declared right from all sins from which you were not able to be declared right by the Law of Mosheh.

Acts 13:40 "Watch then that what was said in the prophets does not come upon you:

Acts 13:41 "See, you despisers, marvel and perish, for I work a work in your days, a work which you would in no way believe if someone were to declare it to you.' "

Acts 13:42 And when the Yehuḏim (Jews) went out of the congregation, the gentiles begged to have these words spoken to them the next Sabbath.

Acts 13:43 And when the meeting of the congregation had broken up, many of the Yehuḏim (Jews) and of the worshipping converts followed Sha'ul and Barnabāh, who, speaking to them, were urging them to continue in the favour of Elohîm (אֱלֹהִים).

Acts 13:44 And on the next Sabbath almost all the city came together to hear the Word of Elohîm (אֱלֹהִים).

Acts 13:45 But when the Yehuḏim (Jews) saw the crowds, they were filled with jealousy. And contradicting and speaking evil, they opposed what Sha'ul was saying.

Acts 13:46 But speaking boldly, Sha'ul and Barnabāh said, "It was necessary that the word of Elohîm (אֱלֹהִים) should be spoken to you first, but since you thrust it away, and judge yourselves unworthy of everlasting life, see, we turn to the gentiles.

Acts 13:47 "For so the Master has commanded us, 'I have set you to be a light to the gentiles, that you should be for deliverance to the ends of the earth.' "

Acts 13:48 And when the gentiles heard this, they were glad and praised the Word of YēHôVâH (יְהוָה). And as many as had been appointed to everlasting life believed.

Acts 13:49 And the Word of YēHôVâH (יְהוָה) was being spread throughout the entire country.

Acts 13:50 But the Yehuḏim (Jews) stirred up the worshipping and noble women and the chief men of the city, and raised up persecution against Sha'ul and Barnabāh, and threw them out of their borders.

Acts 13:51 And shaking off the dust from their feet against them, they came to Ikonion.

Acts 13:52 And the disciples were filled with joy and the **Holy Spirit (Ruach HaKodesh רוח הקודש)**.

Acts 14:1 And it came to be in Ikonion that they went together into the congregation of the Yehudim (Jews), and spoke in such a way that a great number of both Yehudim (Jews) and Greeks believed.

Acts 14:2 But the Yehudim (Jews) who would not obey stirred up the gentiles and evilly influenced their beings against the brothers.

Acts 14:3 So they remained a long time, speaking boldly in the Master, who was bearing witness to the word of His favour, giving signs and wonders to be done by their hands.

Acts 14:4 And the crowd of the city was divided, and some sided with the Yehudim (Jews), and some with the emissaries.

Acts 14:5 But when a move took place by both the gentiles and Yehudim (Jews), with their rulers, to mistreat and stone them,

Acts 14:6 they became aware of it and fled to Lustra and Derbe, cities of Lukaonia, and the country round about.

Acts 14:7 And they were bringing the Good News there.

Acts 14:8 And in Lustra there was sitting a certain man, disabled in his feet, a cripple from his mother's womb, who had never walked.

Acts 14:9 This one heard Sha'ul speaking, who, looking intently at him and seeing that he had belief to be healed,

Acts 14:10 said with a loud voice, "Stand upright on your feet!" And he sprang up and began to walk.

Acts 14:11 And when the crowds saw what Sha'ul had done, they lifted up their voices, saying in Lukaonian, "The mighty ones have become like men and come down to us!"

Acts 14:12 And they called Barnabah Zeus, and Sha'ul Hermes, since he was the chief speaker.

Acts 14:13 And the priest of Zeus, being in front of their city, brought oxen and wreaths to the gates, and wished to offer with the crowds.

Acts 14:14 And when the emissaries Barnabah and Sha'ul heard this, they tore their garments and ran in among the crowd, crying out

Acts 14:15 and saying, "Men, why are you doing this? We also are men with the same nature as you, bringing to you the Good News: to turn from these worthless matters to the living **Elohim (אלהים)**, who made the heaven, and the earth, and the sea, and all that is in them,

Acts 14:16 who in past generations allowed all the nations to walk in their own ways,

Acts 14:17 though, indeed, He did not leave Himself without witness, doing good – giving us rain from heaven and fruit-bearing seasons, filling our hearts with food and gladness."

Acts 14:18 Even with these words they still had difficulty in stopping the crowds from offering to them.

Acts 14:19 But Yehudim (Jews) arrived from Antioch and Ikonion, and having won over the crowds, they stoned Sha'ul, dragged him out of the city, thinking he was dead.

Acts 14:20 But while the disciples gathered around him, he rose up and went into the city. And on the next day he went away with Barnabah to Derbe.

Acts 14:21 And having brought the Good News to that city, and having made many disciples, they returned to Lustra, and Ikonion, and Antioch,

Acts 14:22 strengthening the beings of the disciples, encouraging them to continue in the belief, and that through many pressures we have to enter the reign of **Elohim (אלהים)**.

Acts 14:23 And having appointed elders in every assembly, having prayed with fasting, they committed them to the Master in whom they had believed.

Acts 14:24 And having passed through Pisidia, they came to Pamphulia.

Acts 14:25 And having spoken the word in Perge, they went down to Attaleia,

Acts 14:26 and from there they sailed to Antioch, where they had been committed to the favour of Elohim (אֱלֹהִים) for the work which they had completed.

Acts 14:27 And having arrived, and having gathered together the assembly, they related all that Elohim (אֱלֹהִים) had done with them, and that He had opened the door of belief to the gentiles.

Acts 14:28 And they remained there a long time with the disciples.

Acts 15:1 And certain men came down from Yehudah and were teaching the brothers, "Unless you are circumcised, according to the practice of Mosheh, you are unable to be saved."

Acts 15:2 So when Sha'ul and Barnabah had no small dissension and dispute with them, they arranged for Sha'ul and Barnabah and certain others of them to go up to Yerushalayim, to the emissaries and elders, about this question.

Acts 15:3 So, being sent on their way by the assembly, they passed through Phoenicia and Shomeron, relating the conversion of the gentiles. And they were causing great joy to all the brothers.

Acts 15:4 And having arrived in Yerushalayim, they were received by the assembly and the emissaries and the elders. And they reported all that Elohim (אֱלֹהִים) had done with them.

Acts 15:5 And some of the believers who belonged to the sect of the Pharisees, rose up, saying, "It is necessary to circumcise them, and to command them to keep the Law of Mosheh."

Acts 15:6 And the emissaries and elders came together to look into this matter.

Acts 15:7 And when there had been much dispute, Këpha rose up and said to them, "Men, brothers, you know that a good while ago Elohim (אֱלֹהִים) chose among us, that by my mouth the gentiles should hear the word of the Good News and believe.

Acts 15:8 "And Elohim (אֱלֹהִים), who knows the heart, bore witness to them, by giving them the Holy Spirit (Ruach HaKodesh רֹּחַ הַקֹּדֶשׁ), as also to us,

Acts 15:9 and made no distinction between us and them, cleansing their hearts by belief.

Acts 15:10 "Now then, why do you try Elohim (אֱלֹהִים) by putting a yoke on the neck of the disciples which neither our fathers nor we were able to bear?

Acts 15:11 "But through the favour of the Master Yëshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ) we trust to be saved, in the same way as they."

Acts 15:12 And all the crowd was silent and were listening to Barnabah and Sha'ul declaring how many miracles and wonders Elohim (אֱלֹהִים) did among the gentiles, through them.

Acts 15:13 And after they were silent, Ya'aqob answered, saying, "Men, brothers, listen to me:

Acts 15:14 "Shim'on has declared how Elohim (אֱלֹהִים) first visited the gentiles to take out of them a people for His Name.

Acts 15:15 "And the words of the prophets agree with this, as it has been written:

Acts 15:16 'After this I shall return and rebuild the Booth of Dawid which has fallen down. And I shall rebuild its ruins, and I shall set it up,

Acts 15:17 so that the remnant of mankind shall seek YëHôVâH (יְהוָה), even all the gentiles on whom My Name has been called, says YëHôVâH (יְהוָה) who is doing all this,' Acts 15:18 who has made this known from of old.

Acts 15:19 "Therefore I judge that we should not trouble those from among the gentiles who are turning to Elohim (אֱלֹהִים),

Acts 15:20 but that we write to them to abstain from the defilements of idols, and from whoring, and from what is strangled, and from blood.

Acts 15:21 "For from ancient generations Mosheh has, in every city, those proclaiming him – being read in the congregations every Sabbath."

Acts 15:22 Then it seemed good to the emissaries and elders, with all the assembly, to send chosen men from among them to Antioch with Sha'ul and Barnabah: Yehuḏah being called Barsabba, and Sila, leading men among the brothers,

Acts 15:23 having written by their hand this: The emissaries and the elders and the brothers, To the brothers who are of the gentiles in Antioch, and Syria, and Kilikia: Greetings.

Acts 15:24 Since we have heard that some who went out from us have troubled you with words, unsettling your lives, to whom we gave no command –

Acts 15:25 it seemed good to us, having become of one mind, to send chosen men to you with our beloved Barnabah and Sha'ul,

Acts 15:26 men who have given up their lives for the Name of our Master **Yēshua HaMashiach (ישוע המשיח)**.

Acts 15:27 We have therefore sent Yehuḏah and Sila, who are also confirming this by word of mouth.

Acts 15:28 For it seemed good to the **Holy Spirit (Ruach HaKodesh רוח הקודש)**, and to us, to lay upon you no greater burden than these necessities:

Acts 15:29 that you abstain from what is offered to idols, and blood, and what is strangled, and whoring. If you keep yourselves from these, you shall do well. Be strong!

Acts 15:30 They, therefore, being sent off, went to Antioch. And having gathered the crowd together, they delivered the letter.

Acts 15:31 And having read it, they rejoiced over its encouragement.

Acts 15:32 And Yehuḏah and Sila, being themselves also prophets, encouraged the brothers with many words and strengthened them.

Acts 15:33 And having spent some time, they were sent back in peace from the brothers to the emissaries.

Acts 15:34 But it seemed good to Sila to remain.

Acts 15:35 And Sha'ul and Barnabah continued in Antioch, teaching and bringing, with many others also, the Good News: the Word of **YēHôVâH (יהוה)** !

Acts 15:36 And after some days Sha'ul said to Barnabah, "Let us now go back and visit our brothers in every city where we proclaimed the Word of **YēHôVâH (יהוה)**, and see how they are."

Acts 15:37 And Barnabah purposed to take with them Yoḥanan called Marqos.

Acts 15:38 But Sha'ul thought it not fit to take with them the one who withdrew from them in Pamphulia, and had not gone with them to the work.

Acts 15:39 A sharp feeling therefore came to be, so that they parted from one another. And so Barnabah took Marqos and sailed to Cyprus.

Acts 15:40 And Sha'ul chose Sila and went off, being committed by the brothers to the favour of **Elohim (אלהים)**.

Acts 15:41 And he went through Syria and Kilikia, strengthening the assemblies.

Acts 16:1 And he came to Derbe and Lustra. And see, a certain taught one was there, named Timotiyos, the son of a certain Yehuḏite woman who believed – but his father was Greek –

Acts 16:2 who was well spoken of by the brothers who were at Lustra and Ikonion.

Acts 16:3 Sha'ul wished to have this one go with him. And he took him and circumcised him because of the Yehuḏim (Jews) who were in those places, for they all knew that his father was Greek.

Acts 16:4 And as they went through the cities, they delivered to them the regulations to keep, which were decided by the emissaries and elders at Yerushalayim.

Acts 16:5 Then, indeed, the assemblies were strengthened in the belief, and increased in number every day.

Acts 16:6 And having passed through Phrygia and the Galatian country, they were forbidden by the **Holy Spirit (Ruach HaKodesh רוח הקודש)** to speak the word in Asia.

Acts 16:7 When they came to Musia, they tried to go into Bithunia, but the Spirit [Ruach רוח] did not allow them.

Acts 16:8 And having passed by Musia, they came down to Troas.

Acts 16:9 And in the night a vision appeared to Sha'ul: A man of Makedonia was standing, begging him and saying, "Come over to Makedonia and help us."

Acts 16:10 And when he saw the vision, immediately we sought to go to Makedonia, concluding that the Master had called us to bring the Good News to them.

Acts 16:11 Therefore, sailing from Troas, we ran a straight course to Samothrake, and the next day came to Neapolis,

Acts 16:12 and from there to Philippi, which is the principal city of that part of Makedonia, a colony. And we were staying in that city for some days.

Acts 16:13 And on the Sabbath day we went outside the city by a river, where there used to be prayer. And having sat down we were speaking to the women who met there.

Acts 16:14 And a certain woman named Ludia, a seller of purple from the city of Thyatira, worshipping Elohim (אלהים), was hearing, whose heart the Master did open to pay attention to what Sha'ul said.

Acts 16:15 And when she was immersed, and her household, she begged us, saying, "If you have judged me to be believing in the Master, come to my house and stay." And she urged us.

Acts 16:16 And it came to be, as we went to prayer, that a certain slave girl possessed with a Spirit [Ruach רוח] of Puthon, did meet us, who brought her masters much profit by foretelling.

Acts 16:17 Having followed Sha'ul and us, she cried out, saying, "These men are the servants of the Most High Elohim (אלהים), who proclaim to us the way of deliverance."

Acts 16:18 And she was doing this for many days. But Sha'ul, greatly annoyed, turned and said to the

Spirit [Ruach רוח], "I command you in the Name of Yēshua HaMashiach (ישוע המשיח) to come out of her." And it came out that same hour.

Acts 16:19 But when her masters saw that their anticipation of money-making was gone, they seized Sha'ul and Sila and dragged them into the market-place to the rulers.

Acts 16:20 And having brought them to the captains, they said, "These men, being Yehudim (Jews), greatly disturb our city,

Acts 16:21 and they proclaim practices which are not right for us to receive nor to do, being Romans."

Acts 16:22 And the crowd rose up together against them. And the captains tore off their garments and commanded them to be beaten with rods.

Acts 16:23 And having laid many blows upon them, they threw them into prison, commanding the jailer to keep them safely,

Acts 16:24 who, having received such a command, put them into the inner prison and fastened their feet in the stocks.

Acts 16:25 And at midnight Sha'ul and Sila were praying and singing songs to Elohim (אלהים), and the prisoners were listening to them.

Acts 16:26 And suddenly a great earthquake took place, so that the foundations of the prison were shaken, and immediately all the doors were opened and all the chains came loose.

Acts 16:27 And the jailer, awaking from sleep and seeing the prison doors open, thinking the prisoners had fled, drew his sword and was about to kill himself.

Acts 16:28 But Sha'ul called with a loud voice, saying, "Do no harm to yourself, for we are all here."

Acts 16:29 And asking for a light, he ran in, and fell down trembling before Sha'ul and Sila.

Acts 16:30 And having led them outside he said, "Masters, what do I have to do to be saved?"

Acts 16:31 And they said, “Believe on the Master **Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ)**, and you shall be saved, you and your household.”

Acts 16:32 And they spoke the Word of **YēHôVâH (יְהוָה)** to him and to all who were in his house.

Acts 16:33 And taking them in that hour of the night, he washed their wounds, and immediately he was immersed, he and all that were his.

Acts 16:34 And having brought them into his house, he set food before them. And he rejoiced with all his household, having believed in **Elohim (אֱלֹהִים)**.

Acts 16:35 And when day came, the authorities sent the officers, saying, “Let these men go.”

Acts 16:36 And the jailer reported these words to Sha'ul, saying, “The captains have sent to let you go. Now then, come out and go in peace.”

Acts 16:37 But Sha'ul said to them, “They have beaten us publicly, uncondemned, being Romans. They have thrown us into prison, and now, do they throw us out secretly? No indeed! Let them come themselves and bring us out.”

Acts 16:38 And the officers reported these words to the authorities, and they were afraid when they heard that they were Romans.

Acts 16:39 And having come, they pleaded with them and brought them out, and asked them to leave the city.

Acts 16:40 So coming out of the prison they went to Ludia, and seeing the brothers, they encouraged them, and went forth.

Acts 17:1 And having passed through Amphipolis and Apollonia, they came to Thessalonike, where there was a congregation of the Yehuḏim (Jews).

Acts 17:2 And according to his practice, Sha'ul went in unto them, and for three Sabbaths was reasoning with them from the Scriptures,

Acts 17:3 explaining and pointing out that the **Messiah (Mesiach מָשִׁיחַ)** had to suffer and rise again from the dead, and saying, “This is the **Messiah (Mesiach מָשִׁיחַ)**, **Yēshua (יֵשׁוּעַ)**, whom I proclaim to you.”

Acts 17:4 And some of them did believe, and a large number of the worshipping Greeks, and not a few of the leading women, joined Sha'ul and Sila.

Acts 17:5 But the Yehuḏim (Jews) who did not believe, having become envious, took some of the wicked men from the market-place, and gathering a mob, set all the city in an uproar and came upon the house of Jason, and were seeking to bring them out to the people.

Acts 17:6 But not finding them, they dragged Jason and some of the brothers to the city rulers, crying out, “They who have turned the world upside down have come here too,

Acts 17:7 whom Jason has received. And all of them are acting contrary to the dogmas of Caesar, saying there is another sovereign, **Yēshua (יֵשׁוּעַ)**.”

Acts 17:8 And they troubled the crowd and the city rulers when they heard this.

Acts 17:9 And when they had received a pledge from Jason and the rest, they let them go.

Acts 17:10 And the brothers immediately sent Sha'ul and Sila away by night to Beroia, who, having come, went into the congregation of the Yehuḏim (Jews).

Acts 17:11 Now these were more noble than those in Thessalonike, who received the word with great eagerness, and searched the Scriptures daily, if these words were so.

Acts 17:12 Then many of them truly believed, and also not a few of the Greeks, decent women as well as men.

Acts 17:13 And when the Yehuḏim (Jews) from Thessalonike came to know that the word of **Elohim (אֱלֹהִים)** was proclaimed by Sha'ul at Beroia, they came there also and stirred up the crowds.

Acts 17:14 And then immediately the brothers sent Sha'ul away, to go to the sea, but both Sila and Timotiyoṣ stayed there.

Acts 17:15 And those who arranged for Sha'ul brought him to Athens. And receiving a command for Sila and Timotiyoṣ to join him as soon as possible, they departed.

Acts 17:16 But while Sha'ul was waiting for them at Athens, his Spirit [Ruach רוח] was stirred up within him when he saw that the city was utterly idolatrous.

Acts 17:17 Therefore, indeed, he was reasoning in the congregation with the Yehuḏim (Jews) and with the gentile worshippers, and in the market-place daily with those who met there.

Acts 17:18 And some of the Epicurean and Stoic philosophers encountered him. And some were saying, "What does this babblers wish to say?" Others said, "He seems to be a proclaimer of strange mighty ones" – because to them he brought the Good News: Yēshua (ישוע) and the resurrection!

Acts 17:19 So they laid hold of him and brought him to the Areopagus, saying, "Are we able to know what this fresh teaching is of which you speak?"

Acts 17:20 "For you are bringing some strange matters to our ears. We wish, then, to know what these mean."

Acts 17:21 For all the Athenians and the strangers living there spent their leisure time in doing naught but to speak or to hear what is fresh.

Acts 17:22 And having stood in the midst of the Areopagus Sha'ul said, "Men of Athens, I see that you are very religious in every matter.

Acts 17:23 "For passing through and observing the objects of your worship, I even found an altar with this inscription: TO THE UNKNOWN MIGHTY ONE. Not knowing then whom you worship, I make Him known to you:

Acts 17:24 "YēHôvâH (יהוה), who made the world and all that is in it, this One being Master of heaven and earth, does not dwell in dwellings made with hands.

Acts 17:25 "Nor is He served with men's hands – as if needing any – Himself giving to all life, and breath, and all else.

Acts 17:26 "And He has made from one blood every nation of men to dwell on all the face of the

earth, having ordained beforehand the times and the boundaries of their dwelling,
Acts 17:27 to seek the Master, if at least they would reach out for Him and find Him, though He is not far from each one of us.

Acts 17:28 "For in Him we live and move and are, as also some of your own poets have said, 'For we are also His offspring.'

Acts 17:29 "Now then, since we are the offspring of Elohim (אלהים), we should not think that the Elohim (אלהים) is like gold or silver or stone, an image made by the skill and thought of man.

Acts 17:30 "Truly, then, having overlooked these times of ignorance, Elohim (אלהים) now commands all men everywhere to repent,

Acts 17:31 because He has set a day on which He is going to judge the world in righteousness by a Man whom He has appointed, having given proof of this to all by raising Him from the dead."

Acts 17:32 And hearing of the resurrection of the dead, some indeed mocked, while others said, "We shall hear you again concerning this."

Acts 17:33 And so Sha'ul went out from among them.

Acts 17:34 But some men joined him and believed, among them Dionusios the Areopagite, and a woman named Damaris, and others with them.

Acts 18:1 And after this Sha'ul left Athens and went to Corinth.

Acts 18:2 And he found a certain Yehuḏite named Aquilas, born in Pontos, who had recently come from Italy with his wife Priscilla – because Claudius had commanded all the Yehuḏim (Jews) to leave Rome – and he came to them.

Acts 18:3 And because he was of the same trade, he stayed with them and was working, for they were tentmakers by trade.

Acts 18:4 And he was reasoning in the congregation every Sabbath, and won over both Yehuḏim (Jews) and Greeks.

Acts 18:5 And when Sila and Timotiyos came down from Makedonia, Sha'ul was pressed by the Spirit

[Ruach רוח], and earnestly witnessed to the Yehuḏim (Jews) that Yēshua (ישוע) is the Messiah (Mesiach משיח).

Acts 18:6 However, when they resisted and blasphemed, he shook his garments and said to them, “Your blood is upon your head, I am clean. From now on I shall go to the gentiles.”

Acts 18:7 And having left there he came to the house of a certain man named Justus, who worshipped Elohim (אלהים), whose house was next to the congregation.

Acts 18:8 And Crispus, the ruler of the congregation, did believe in the Master with all his household. And many of the Corinthians, hearing, believed and were immersed.

Acts 18:9 And the Master spoke to Sha’ul in the night by a vision, “Do not be afraid, but speak, and do not be silent,

Acts 18:10 because I am with you, and no one shall attack you to do you evil, because I have much people in this city.”

Acts 18:11 And he remained a year and six months, teaching the Word of YĕHÔVâH (יהוה) among them.

Acts 18:12 And when Gallion was proconsul of Achaia, the Yehuḏim (Jews) with one mind rose up against Sha’ul and brought him to the judgment seat,

Acts 18:13 saying, “This one does seduce men to worship Elohim (אלהים) contrary to the Law.”

Acts 18:14 And as Sha’ul was about to open his mouth, Gallion said to the Yehuḏim (Jews), “If it were a matter of wrongdoing or wicked recklessness, O Yehuḏim (Jews), there would be reason why I should bear with you.

Acts 18:15 “But if it is a question of words and names and a law which is among you, see to it yourselves, for I do not wish to be a judge of these matters.”

Acts 18:16 And he drove them away from the judgment seat.

Acts 18:17 And all the Greeks took Sosthenes, the ruler of the congregation, and beat him before the

judgment seat. But Gallion showed no concern whatever.

Acts 18:18 And Sha’ul, having stayed several days more, having taken leave of the brothers, was sailing for Syria, and Priscilla and Aqulas were with him, having shaved his hair at Kenḥrea, for he had taken a vow.

Acts 18:19 And he came to Ephesos, and left them there, but he himself went into the congregation and reasoned with the Yehuḏim (Jews).

Acts 18:20 And when they asked him to stay a longer time with them, he declined,

Acts 18:21 but took leave of them, saying, “I have to keep this coming festival in Yerushalayim by all means, but I shall come back to you, Elohim (אלהים) desiring so.” And he sailed from Ephesos.

Acts 18:22 And having come to Caesarea, going up and greeting the assembly, he went down to Antioch.

Acts 18:23 And having spent some time there, he went forth, passing through the country of Galatia and on through Phrygia, strengthening all the disciples.

Acts 18:24 And a certain Yehuḏite named Apollos, born at Alexandria, a learned man and mighty in the Scriptures, came to Ephesos.

Acts 18:25 This one had been instructed in the way of the Master. And being fervent in Spirit [Ruach רוח], he was speaking and teaching the matters about the Master exactly, though he knew only the immersion of Yoḥanan.

Acts 18:26 And he began to speak boldly in the congregation. And when Aqulas and Priscilla heard him, they took him aside and explained to him the way of Elohim (אלהים) more exactly.

Acts 18:27 And when he intended to pass through to Achaia, the brothers, having encouraged him, wrote to the disciples to receive him, who, having arrived, greatly helped those who believed through favour,

Acts 18:28 for with power he refuted the Yehuḍim (Jews) publicly, showing from the Scriptures that Yēshua (ישוע) is the Messiah (Mesiach משיח).

Acts 19:1 And it came to be, while Apollos was at Corinth, that Sha'ul, having passed through the upper parts, came to Ephesos. And having found some disciples,

Acts 19:2 he said to them, "Did you receive the Holy Spirit (Ruach HaKodesh רוח הקדש) when you believed?" And they said to him, "No, we have not even heard that there is a Holy Spirit (Ruach HaKodesh רוח הקדש)."

Acts 19:3 And he said to them, "Into what then were you immersed?" And they said, "Into Yoḥanan's immersion."

Acts 19:4 And Sha'ul said, "Yoḥanan indeed immersed with an immersion of repentance, saying to the people that they should believe in the One who is coming after him, that is, in Messiah (Mesiach משיח) Yēshua (ישוע)."

Acts 19:5 And when they heard this, they were immersed in the Name of the Master Yēshua (ישוע).

Acts 19:6 And when Sha'ul had laid hands on them, the Holy Spirit (Ruach HaKodesh רוח הקדש) came upon them, and they were speaking in tongues and prophesying.

Acts 19:7 And all the men were about twelve.

Acts 19:8 And having gone into the congregation he spoke boldly for three months, reasoning and persuading concerning the reign of Elohim (אלהים).

Acts 19:9 But when some were hardened and did not believe, speaking evil of the Way before the crowd, he withdrew from them and separated the disciples, reasoning daily in the school of Turannos.

Acts 19:10 And this took place for two years, so that all who dwelt in Asia heard the word of the Master Yēshua (ישוע), both Yehuḍim (Jews) and Greeks.

Acts 19:11 And Elohim (אלהים) worked unusual miracles through the hands of Sha'ul,

Acts 19:12 so that even handkerchiefs or aprons were brought from his body to the sick, and the diseases left them and the wicked Spirit [Ruach רוח]s went out of them.

Acts 19:13 But certain roving Yehuḍite exorcists took it upon themselves to call the Name of the Master Yēshua (ישוע) over those who had wicked Spirit [Ruach רוח]s, saying, "We exorcise you by Yēshua (ישוע) whom Sha'ul proclaims."

Acts 19:14 And there were seven sons of a certain Skeua, a Yehuḍite chief priest, who were doing this.

Acts 19:15 And the wicked Spirit [Ruach רוח] answering, said, "Yēshua (ישוע) I know, and Sha'ul I know, but who are you?"

Acts 19:16 And the man in whom the wicked Spirit [Ruach רוח] was leaped on them, overpowered them, and prevailed against them, so that they fled out of that house naked and wounded.

Acts 19:17 And this became known to all, both Yehuḍim (Jews) and Greeks dwelling in Ephesos.

And fear fell on them all, and the Name of the Master Yēshua (ישוע) was made great.

Acts 19:18 And many who had believed came confessing and declaring their deeds.

Acts 19:19 And many of those who had practised magic brought their books together, burning them before all. And they reckoned up the value of them, and found it to be fifty thousand pieces of silver.

Acts 19:20 So the word of the Master was growing mightily and prevailing.

Acts 19:21 Now when these matters had been completed, Sha'ul purposed in the Spirit [Ruach רוח], when he had passed through Makedonia and Achaia, to go to Yerushalayim, saying, "After I have been there, I have to see Rome too."

Acts 19:22 And having sent into Makedonia two of those assisting him, Timotiyos and Ėrastos, he himself remained in Asia for a time.

Acts 19:23 And about that time there came to be a great commotion about the Way.

Acts 19:24 For a certain man named Demetrios, a silversmith, who made silver shrines of Artemis, provided no little business to the craftsmen,
Acts 19:25 who, having called them together, with the workers of similar trade, said, "Men, you know that our wealth is from this business.

Acts 19:26 "And you see and hear that not only at Ephesos, but throughout almost all Asia, this Sha'ul has persuaded and turned away a large number, saying that they are not mighty ones which are made with hands.

Acts 19:27 "And not only is this trade of ours in danger of coming to rejection, but also that the temple of the great female mighty one Artemis whom all Asia and the world worship, shall be regarded as worthless and her greatness diminished."

Acts 19:28 And having heard this, they were filled with rage and cried out, saying, "Great is Artemis of the Ephesians!"

Acts 19:29 And the entire city was filled with confusion, and they rushed with one mind into the theatre, having seized Gaios and Aristarchos, Makedonians, Sha'ul's fellow travellers.

Acts 19:30 And Sha'ul, intending to go in among the mob, the disciples did not allow him.

Acts 19:31 And some of the officials of Asia, being his friends, sent to him begging him not to risk himself into the theatre.

Acts 19:32 Then others indeed shouted this and others that, for the assembly was confused, and most of them did not know why they had come together.

Acts 19:33 And some of the crowd instructed Alexander – the Yehudim (Jews) putting him forward. And Alexander motioned with his hand, and wished to make his defence to the people.

Acts 19:34 But having recognised that he was a Yehudite, all with one voice cried out for about two hours, "Great is Artemis of the Ephesians!"

Acts 19:35 And the city clerk, having calmed the crowd, said, "Men of Ephesos, what man is there

who does not know that the city of the Ephesians is the guardian of the temple of the great female mighty one Artemis, and of that which fell down from Zeus?

Acts 19:36 "Therefore, if these matters are undeniable, you need to be calm, and do not act rashly.

Acts 19:37 "For you have brought these men here who are neither temple- robbers nor speaking evil of your female mighty one.

Acts 19:38 "If truly then Demetrios and his fellow craftsmen have a case against anyone, the courts are open and there are proconsuls. Let them accuse one another.

Acts 19:39 "And if you have any further complaint, it shall be settled in the regular assembly.

Acts 19:40 "For we are in danger of being accused of riot concerning today, there being no reason which we could give to account for this disorderly gathering."

Acts 19:41 And having said this, he dismissed the assembly.

Acts 20:1 After the uproar had ceased, Sha'ul called the disciples to him, and having embraced them, went away to go to Makedonia.

Acts 20:2 And having gone through those parts, and having encouraged them with many words, he came to Greece,

Acts 20:3 where he spent three months. When he was about to sail to Syria, he decided to return through Makedonia, as a plot was made against him by the Yehudim (Jews).

Acts 20:4 And he was accompanied by Sopater of Beroia, and Aristarchos and Sekundos of the Thessalonians, and Gaios of Derbe, and Timotiyos, and Tuchikos and Trophimos of Asia.

Acts 20:5 And these, going ahead, waited for us at Troas.

Acts 20:6 And we sailed away from Philippi after the Days of Unleavened Bread, and came to them at Troas in five days, where we stayed seven days.

Acts 20:7 And on the first day of the week, the disciples having gathered together to break bread, Sha'ul, intending to depart the next day, was reasoning with them and was extending the word till midnight.

Acts 20:8 And there were many lamps in the upper room where they were assembled.

Acts 20:9 And a certain young man, by name Eutuchos, was sitting in a window, being overpowered by a deep sleep. As Sha'ul kept on reasoning, he was overcome by sleep and fell down from the third storey, and was picked up dead.

Acts 20:10 And Sha'ul, having gone down, fell on him, and embracing him said, "Do not be upset, for his life is in him."

Acts 20:11 Then going up again, and having broken bread and eaten, he talked a long while, even till daybreak, and so went forth.

Acts 20:12 And they brought the young man in alive, and were encouraged, not a little.

Acts 20:13 And we, going ahead to the ship, sailed to Assos, intending to take Sha'ul on board there, for so he had arranged, intending himself to go on foot.

Acts 20:14 And when he met us at Assos, we took him on board and came to Mitulene.

Acts 20:15 And from there we sailed, and the next day came opposite Chios. And the next day we arrived at Samos and remained at Troas. And the following day we came to Miletos.

Acts 20:16 For Sha'ul had decided to sail past Ephesos, so that he might lose no time in Asia, for he was hurrying to be at Yerushalayim, if possible, on the Day of the Festival of Weeks.

Acts 20:17 And from Miletos he sent to Ephesos and called for the elders of the assembly.

Acts 20:18 And when they had come to him, he said to them, "You know, from the first day that I came to Asia, how I was with you all the time,

Acts 20:19 serving the Master with all humility, with many tears and trials which befell me by the plotting of the Yehudim (Jews),

Acts 20:20 as I kept back no matter that was profitable, but proclaimed it to you, and taught you publicly and from house to house,

Acts 20:21 witnessing to Yehudim (Jews), and also to Greeks: repentance toward Elohim (אלהים) and belief in our Master Yeshua HaMashiach (ישוע המשיח).

Acts 20:22 "And now see, I go bound in the Spirit [Ruach רוח] to Yerushalayim, not knowing what is going to meet me there,

Acts 20:23 except that the Holy Spirit (Ruach HaKodesh רוח הקדש) witnesses in every city, saying that chains and pressures await me.

Acts 20:24 "But I do not count my life of any value to me, so that I might accomplish my mission with joy, and the service which I received from the Master Yeshua (ישוע), to bear witness to the Good News of the favour of Elohim (אלהים).

Acts 20:25 "And now see, I know that you all, among whom I went about proclaiming the reign of Elohim (אלהים), shall see my face no more.

Acts 20:26 "Therefore I witness to you this day that I am clear from the blood of all.

Acts 20:27 "For I kept not back from declaring to you all the counsel of Elohim (אלהים).

Acts 20:28 "Therefore take heed to yourselves and to all the flock, among which the Holy Spirit (Ruach HaKodesh רוח הקדש) has made you overseers, to shepherd the assembly of Elohim (אלהים) which He has purchased with His own blood.

Acts 20:29 "For I know this, that after my departure savage wolves shall come in among you, not sparing the flock.

Acts 20:30 "Also from among yourselves men shall arise, speaking distorted teachings, to draw away the disciples after themselves.

Acts 20:31 "Therefore watch, remembering that for three years, night and day, I did not cease to warn each one with tears.

Acts 20:32 "And now, brothers, I commit you to Elohim (אלהים) and to the word of His favour,

which is able to build you up and give you an inheritance among all those having been set apart.
Acts 20:33 "I have coveted no one's silver or gold or garments.

Acts 20:34 "And you yourselves know that these hands supplied my needs, and for those who were with me.

Acts 20:35 "All this I did show you, by labouring like this, that you ought to help the weak. And remember the words of the Master **Yēshua (ישוע)**, that He said, 'It is more blessed to give than to receive.' "

Acts 20:36 And having said this, he knelt down and prayed with them all.

Acts 20:37 And there was much weeping among them all, and falling on Sha'ul's neck, they kissed him,

Acts 20:38 distressed most of all because of the word which he had said, that they would see his face no more. And they went with him to the ship.

Acts 21:1 And it came to be, when we had torn ourselves away from them, and had set sail, we ran a straight course and came to Cos, and the next day to Rhodes, and from there to Patara.

Acts 21:2 And having found a ship passing over to Phoenicia, we went aboard and set sail.

Acts 21:3 And having sighted Cyprus, and having passed it on the left, we sailed to Syria, and landed at Tsor, for the ship was to unload her cargo there.

Acts 21:4 And having found disciples, we remained there seven days. And they told Sha'ul through the **Spirit [Ruach הרוח]** not to go up to Yerushalayim.

Acts 21:5 And when it came to be that our days there were ended, we left and went on, all of them accompanying us, with wives and children, till we were out of the city. And kneeling down on the beach, we prayed.

Acts 21:6 And having embraced one another, we boarded the ship, and they returned to their homes.

Acts 21:7 And when we had completed our voyage from Tsor, we came to Ptolemais. And having greeted the brothers we stayed with them one day.

Acts 21:8 And on the next day we left and came to Caesarea, and went into the house of Philip the evangelist, who was one of the seven, and stayed with him.

Acts 21:9 Now this one had four maiden daughters who prophesied.

Acts 21:10 And as we were staying many days, a certain prophet named Hāgab came down from Yehuḏah,

Acts 21:11 and having come to us, he took the girdle of Sha'ul, bound his own hands and feet, and said, "Thus says the **Holy Spirit (Ruach HaKodesh הרוח הקדוש)**, 'Thus shall the Yehuḏim (Jews) at Yerushalayim bind the man who owns this girdle, and deliver him into the hands of the gentiles.' "

Acts 21:12 And when we heard this, both we and those from that place begged him not to go up to Yerushalayim.

Acts 21:13 And Sha'ul answered, "What do you mean by weeping and breaking my heart? For I am ready not only to be bound, but also to die at Yerushalayim for the Name of the Master **Yēshua (ישוע)**."

Acts 21:14 And as he could not be persuaded, we ceased, saying, "Let the desire of the Master be done."

Acts 21:15 And after those days, having made ready, we went up to Yerushalayim.

Acts 21:16 And also some of the disciples from Caesarea went with us and brought with them one, Mnason of Cyprus, an early taught one, with whom we were to lodge.

Acts 21:17 And when we had arrived in Yerushalayim, the brothers received us gladly.

Acts 21:18 And on the following day Sha'ul went in with us to Ya'aqob, and all the elders came.

Acts 21:19 And having greeted them, he was relating one by one what **Elohim (אלהים)** had done among the gentiles through his service.

Acts 21:20 And when they heard it, they praised the Master. And they said to him, “You see, brother, how many thousands of Yehudim (Jews) there are who have believed, and all are ardent for the Law.

Acts 21:21 “And they have been informed about you that you teach all the Yehudim (Jews) who are among the gentiles to forsake Mosheh, saying not to circumcise the children nor to walk according to the practices.

Acts 21:22 “What then is it? They shall certainly hear that you have come.

Acts 21:23 “So do this, what we say to you: We have four men who have taken a vow.

Acts 21:24 “Take them and be cleansed with them, and pay their expenses so that they shave their heads. And all shall know that what they have been informed about you is not so, but that you yourself also walk orderly, keeping the Law.

Acts 21:25 “But concerning the gentiles who believe, we have written and decided that they should keep themselves from what is offered to idols, and blood, and what is strangled, and whoring.”

Acts 21:26 Then Sha’ul took the men on the next day, and having been cleansed with them, went into the Holy Place to announce the completion of the days of separation – until the offering should be presented for each one of them.

Acts 21:27 And when the seven days were almost ended, the Yehudim (Jews) from Asia, seeing him in the Holy Place, were stirring up all the crowd, and they laid hands on him,

Acts 21:28 crying out, “Men of Yisra’ël, help! This is the man who is teaching all men everywhere against the people, and the Law, and this place. And besides, he also brought Greeks into the Holy Place and has profaned this Holy Place.”

Acts 21:29 Because they had previously seen Trophimos the Ephesian with him in the city, whom they thought that Sha’ul had brought into the Holy Place.

Acts 21:30 And the entire city was moved, and the people rushed together, seized Sha’ul, and dragged him out of the Holy Place. And immediately the doors were shut.

Acts 21:31 And while they were seeking to kill him, a report came to the commander of the company of soldiers that all Yerushalayim was in confusion.

Acts 21:32 At once he took soldiers and captains, and ran down to them. And they, having seen the commander and the soldiers, stopped beating Sha’ul.

Acts 21:33 Then the commander came near and took him, and commanded him to be bound with two chains, and was asking who he was and what he had done.

Acts 21:34 And in the crowd some were shouting this and others that. And not being able to ascertain the truth because of the uproar, he commanded him to be taken into the barracks.

Acts 21:35 And when he came to the stairs, he had to be carried by the soldiers because of the violence of the crowd.

Acts 21:36 For a large number of the people followed after, crying out, “Away with him!”

Acts 21:37 And as Sha’ul was about to be led into the barracks, he said to the commander, “Am I allowed to say somewhat to you?” And he said, “Do you know Greek?”

Acts 21:38 “Are you not the Mitsrite who some time ago stirred up a revolt and led the four thousand assassins out into the wilderness?”

Acts 21:39 But Sha’ul replied, “I am a Yehudite from Tarsos, in Kilikia, a citizen of no mean city. And I beg you, allow me to speak to the people.”

Acts 21:40 And having given him permission, Sha’ul, standing on the stairs motioned with his hand to the people. And when there was a great silence, he spoke in the Hebrew language, saying, Acts 22:1 “Men, brothers, and fathers, hear my defence before you now.”

Acts 22:2 And when they heard that he spoke to them in the Hebrew language, they kept greater silence. And he said:

Acts 22:3 "I am indeed a Yehudite, having been born in Tarsos of Kilikia, but brought up in this city at the feet of Gamli'el, having been instructed according to the exactness of the Law of our fathers, being ardent for Elohîm (אֱלֹהִים), as you all are today,

Acts 22:4 who persecuted this Way to the death, binding and delivering up into prisons both men and women,

Acts 22:5 as also the high priest bears me witness, and all the eldership, from whom I also received letters to the brothers, and went to Damascus to bring in chains even those who were there to Yerushalayim to be punished.

Acts 22:6 "And it came to be, as I was journeying and coming near Damascus, about noon, suddenly a great light shone around me out of the heaven, Acts 22:7 and I fell to the ground and heard a voice saying to me, 'Sha'ul, Sha'ul, why do you persecute Me?'

Acts 22:8 "And I answered, 'Who are You, Master?' And He said to me, 'I am Yeshua (יֵשׁוּעַ) of Natsareth, whom you persecute.'

Acts 22:9 "And those who were with me indeed saw the light and were afraid, but they did not hear His voice speaking to me.

Acts 22:10 "And I said, 'What shall I do, Master?' And the Master said to me, 'Rise up, go into Damascus, and there you shall be told all that you have been appointed to do.'

Acts 22:11 "And as I could not see because of the esteem of that light, being led by the hand of those who were with me, I came into Damascus.

Acts 22:12 "And a certain Hananyah, a dedicated man according to the Law, being well spoken of by all the Yehudim (Jews) dwelling there,

Acts 22:13 came to me, and stood by and said to me, 'Brother Sha'ul, look up.' And at that same hour I looked up at him.

Acts 22:14 "And he said, 'The Elohîm (אֱלֹהִים) of our fathers has appointed you to know His desire, and to see the Righteous One, and to hear the voice from His mouth.

Acts 22:15 'Because you shall be His witness to all men of what you have seen and heard.

Acts 22:16 'And now, why do you delay? Rise up, be immersed, and wash away your sins, calling on the Name of YEHÔVÂH (יְהוָה).'

Acts 22:17 "And it came to be, when I returned to Yerushalayim, and while I was praying in the Holy Place, I came to be in a trance,

Acts 22:18 and I saw Him saying to me, 'Hurry and get out of Yerushalayim, speedily, because they shall not accept your witness concerning Me.'

Acts 22:19 "And I said, 'Master, they know that in every congregation I was imprisoning and beating those who believe on You.

Acts 22:20 'And when the blood of Your witness Stephanos was shed, I also was standing by giving my approval to his death, and keeping the garments of those who were killing him.'

Acts 22:21 "And He said to me, 'Go, because I shall send you far from here to the gentiles.' "

Acts 22:22 And they were listening to him until this word, and then they lifted up their voice, saying, "Away with such a one from the earth, for it is not fit that he should live!"

Acts 22:23 As they were shouting and tearing their garments, and throwing dust into the air,

Acts 22:24 the commander ordered him to be brought into the barracks, and said that he should be examined by flogging, in order to find out why they were shouting so against him.

Acts 22:25 And as they were stretching him out with straps, Sha'ul said to the captain who was standing by, "Is it permitted for you to whip a man who is a Roman, and uncondemned?"

Acts 22:26 And when the captain heard, he went and reported to the commander, saying, "Watch what you are about to do, for this man is a Roman."

Acts 22:27 And having come, the commander said to him, "Say to me, are you a Roman?" And he said, "Yes."

Acts 22:28 And the commander answered, "With a large sum I obtained this citizenship." And Sha'ul said, "But I was even born so."

Acts 22:29 Then at once those who were about to examine him withdrew from him. And the commander was also afraid after he found out that he was a Roman, and because he had bound him.

Acts 22:30 And on the next day, intending to know for certain why he was accused by the Yehudim (Jews), he released him, and commanded the chief priests and all their council to come, and brought Sha'ul down and set him before them.

Acts 23:1 And Sha'ul, looking intently at the council, said, "Men, brothers, I have lived in all good conscience before Elohīm (אֱלֹהִים) until this day."

Acts 23:2 And the high priest Ḥananyah commanded those who stood by him to strike him on the mouth.

Acts 23:3 Then Sha'ul said to him, "Elohīm (אֱלֹהִים) is going to strike you, whitewashed wall! And do you sit judging me according to the Law, and do you command me to be struck contrary to the Law?"

Acts 23:4 And those who stood by said, "Do you revile the high priest of Elohīm (אֱלֹהִים)?"

Acts 23:5 And Sha'ul said, "I did not know, brothers, that he was the high priest, for it has been written, 'You shall not speak evil of the ruler of your people.' "

Acts 23:6 Now Sha'ul, perceiving that one part were Sadducees and the other Pharisees, cried out in the council, "Men, brothers, I am a Pharisee, the son of a Pharisee, I am being judged concerning the expectation and resurrection of the dead!"

Acts 23:7 And when he had said this, there came a dissension between the Pharisees and the Sadducees. And the crowd was divided.

Acts 23:8 For the Sadducees say that there is no resurrection, nor messenger nor Spirit [Ruach רוח], but the Pharisees confess both.

Acts 23:9 And there was a great uproar. And certain of the scribes of the party of Pharisees were earnestly contending, saying, "We find no evil in this man. And if a Spirit [Ruach רוח] or a messenger has spoken to him, let us not fight against Elohīm (אֱלֹהִים)."

Acts 23:10 And a great dissension having come, the commander, fearing lest Sha'ul would be pulled to pieces by them, commanded the body of soldiers to go down and seize him from their midst, and bring him into the barracks.

Acts 23:11 And on the following night the Master stood by him and said, "Take courage, Sha'ul, for as you have witnessed for Me in Yerushalayim, so you have to bear witness at Rome too."

Acts 23:12 And when it became day, some of the Yehudim (Jews) made a conspiracy and bound themselves under an oath, saying that they would neither eat nor drink until they had killed Sha'ul.

Acts 23:13 And those making this conspiracy were more than forty,

Acts 23:14 who, having come to the chief priests and elders, said, "We have bound ourselves under a great oath not to eat at all until we have killed Sha'ul.

Acts 23:15 "Now, then, you, with the council, inform the commander to have him brought down to you tomorrow, as intending to examine more exactly all about him. And we are ready to kill him before he comes near."

Acts 23:16 And when Sha'ul's sister's son heard of their ambush, he went and entered into the barracks and reported to Sha'ul.

Acts 23:17 And Sha'ul, having called one of the captains to him, said, "Take this young man to the commander, for he has somewhat to report to him."

Acts 23:18 He indeed then took him and led him to the commander and said, "The prisoner Sha'ul

called me to him and asked me to bring this young man to you, having somewhat to say to you.”

Acts 23:19 And the commander, having taken him by the hand, went aside by themselves and asked, “What is it that you have to report to me?”

Acts 23:20 And he said, “The Yehudim (Jews) have agreed to ask that you bring Sha’ul down to the council tomorrow, as intending to inquire more exactly about him.

Acts 23:21 “Therefore, do not let them persuade you, for more than forty of them lie in wait for him, men who have bound themselves by an oath neither to eat nor to drink until they have killed him. And now they are ready, waiting for the promise from you.”

Acts 23:22 Then the commander dismissed the young man, having commanded him, “Inform no one that you reported this to me.”

Acts 23:23 And having called near a certain two captains, he said, “Get two hundred soldiers ready to go to Caesarea, and seventy horsemen, and two hundred spearmen, after the third hour of the night,

Acts 23:24 and provide beasts, on which to place Sha’ul, and bring him safely to Felix the governor,”

Acts 23:25 having written a letter in this form:

Acts 23:26 Claudius Lysias, to the most excellent governor Felix: Greetings.

Acts 23:27 This man, having been seized by the Yehudim (Jews), and being about to be killed by them, I rescued, having come with the body of soldiers, having learned that he was a Roman.

Acts 23:28 And, desiring to know the reason they accused him, I brought him before their council.

Acts 23:29 I found out that he was accused concerning questions of their Law, but there was no charge against him deserving death or chains.

Acts 23:30 And when I was informed that there was to be a plot against the man by the Yehudim (Jews), I sent him immediately to you, having also commanded his accusers to state before you the charges against him. Be strong!

Acts 23:31 So the soldiers, as they were commanded, took Sha’ul and brought him by night to Antipatris.

Acts 23:32 And on the next day they left the horsemen to go on with him, and returned to the barracks,

Acts 23:33 who, having come to Caesarea, and delivered the letter to the governor, they also presented Sha’ul to him.

Acts 23:34 And the governor, having read it, and having asked of what province he was, and being informed that he was from Kilikia,

Acts 23:35 said, “I shall hear you when your accusers arrive also.” And he commanded him to be kept in Herodes’ palace.

Acts 24:1 And after five days the high priest Ḥananyah came down, with the elders, and a certain speaker – Tertullus. And they brought charges against Sha’ul before the governor.

Acts 24:2 And when he was called upon, Tertullus began to accuse him, saying, “Having obtained great peace through you, and reforms being brought to this nation by your forethought,

Acts 24:3 we accept it always and in all places, most excellent Felix, with all thanks.

Acts 24:4 “But in order not to hinder you any further, I beg you to hear us briefly in your gentleness.

Acts 24:5 “For having found this man a plague, who stirs up dissension among all the Yehudim (Jews) throughout the world, and a ringleader of the sect of the Natsarenes,

Acts 24:6 who also tried to profane the Holy Place, and whom we seized, and wished to judge him according to our law,

Acts 24:7 but the commander Lysias came along and with much violence took him out of our hands, Acts 24:8 commanding his accusers to come to you. And by examining him yourself you shall be able to know all these matters of which we accuse him.”

Acts 24:9 And the Yehudim (Jews) also agreed, maintaining that these matters were so.

Acts 24:10 And when the governor had motioned him to speak, Sha'ul answered, "Knowing that for many years you have been a judge of this nation, I gladly defend myself,

Acts 24:11 seeing you are able to know that it is not more than twelve days since I went up to Yerushalayim to worship.

Acts 24:12 "And they neither found me in the Holy Place disputing with anyone nor stirring up the crowd, either in the congregations or in the city.

Acts 24:13 "Nor are they able to prove the charges of which they now accuse me.

Acts 24:14 "And this I confess to you, that according to the Way which they call a sect, so I worship the **Elohim (אֱלֹהִים)** of my fathers, believing all that has been written in the Law and in the Prophets,

Acts 24:15 having an expectation in **Elohim (אֱלֹהִים)**, which they themselves also wait for, that there is to be a resurrection of the dead, both of the righteous and the unrighteous.

Acts 24:16 "And in this I exercise myself to have a clear conscience toward **Elohim (אֱלֹהִים)** and men always.

Acts 24:17 "And after many years I came to bring kind deeds to my nation and offerings,

Acts 24:18 at which time certain Yehudim (Jews) from Asia found me cleansed in the Holy Place, neither with a crowd nor with disturbance,

Acts 24:19 who ought to be present before you to bring charges if they have any matter against me.

Acts 24:20 "Or else let these themselves say if they found any wrongdoing in me while I stood before the council,

Acts 24:21 other than for this one declaration which I cried out, standing among them, 'Concerning the resurrection of the dead I am being judged by you today.' "

Acts 24:22 And having heard this, having known more exactly about the Way, Felix put them off, saying, "When Lysias the commander comes down, I shall decide your case."

Acts 24:23 And he ordered the captain to keep Sha'ul and to have ease, and not to forbid any of his friends to attend to him.

Acts 24:24 And after some days, when Felix came with his wife Drusilla, who was a female Yehudite, he sent for Sha'ul and heard him concerning the belief in **Messiah (Mesiach מָשִׁיחַ)**.

Acts 24:25 And as he reasoned about righteousness, and self-control, and the judgment to come, Felix became frightened and said, "For the present, go. And when I find time I shall send for you."

Acts 24:26 At the same time too he was anticipating that silver would be given him by Sha'ul, that he might release him. Therefore he sent for him more often and conversed with him.

Acts 24:27 But after two years had passed Porcius Festus succeeded Felix. And wishing to do the Yehudim (Jews) a favour, Felix left Sha'ul bound.

Acts 25:1 Festus therefore, having come to the province, three days later went up from Caesarea to Yerushalayim.

Acts 25:2 And the high priest and the chief men of the Yehudim (Jews) informed him against Sha'ul, and they begged him,

Acts 25:3 asking a favour against him, that he would send him to Yerushalayim – making a plot along the way to kill him.

Acts 25:4 Then, indeed, Festus answered that Sha'ul should be kept at Caesarea, and that he himself was about to set out shortly.

Acts 25:5 "Therefore," he said, "let those who have authority among you go down with me and accuse this man, to see if there is any fault in him."

Acts 25:6 And having spent more than ten days among them, he went down to Caesarea. And on the next day, sitting on the judgment seat, he commanded Sha'ul to be brought.

Acts 25:7 And when he had come, the Yehudim (Jews) who had come down from Yerushalayim stood about, bringing many and heavy charges against Sha'ul, which they were unable to prove,

Acts 25:8 while Sha'ul said in his own defence, "Neither against the Law of the Yehudim (Jews), nor against the Holy Place, nor against Caesar did I commit any sin."

Acts 25:9 But Festus, wishing to do the Yehudim (Jews) a favour, answering Sha'ul, said, "Do you wish to go up to Yerushalayim and be judged before me there concerning these matters?"

Acts 25:10 And Sha'ul said, "I am standing at Caesar's judgment seat, where I should be judged. To the Yehudim (Jews) I have done no wrong, as you know well enough.

Acts 25:11 "For if indeed I do wrong, or have committed whatever deserving death, I do not refuse to die. But if there is none at all in these matters of which these men accuse me, no one is able to give me up to them. I appeal to Caesar."

Acts 25:12 Then Festus, having talked with the council, answered, "You have appealed to Caesar? To Caesar you shall go!"

Acts 25:13 And certain days having passed, King Agrippa and Bernike came to Caesarea to greet Festus.

Acts 25:14 And when they had spent many days there, Festus laid Sha'ul's case before the sovereign, saying, "There is a man here whom Felix left as a prisoner,

Acts 25:15 about whom the chief priests and the elders of the Yehudim (Jews) informed me, when I was in Yerushalayim, asking for a judgment against him.

Acts 25:16 "To them I answered, 'It is not the Roman practice to give up any man to destruction before the accused meets the accusers face to face, and has a chance to answer for himself concerning the charge against him.'

Acts 25:17 "They, therefore, having come together, without any delay, I sat on the judgment seat the next day and commanded the man to be brought in.

Acts 25:18 "When the accusers stood up, they brought no charge against him such as I expected,

Acts 25:19 but had some questions against him about their own worship and about a certain **Yēshua (ישוע)**, who had died, whom Sha'ul was claiming to be alive.

Acts 25:20 "And being uncertain how to investigate these matters, I asked whether he wished to go to Yerushalayim and there be judged concerning these matters.

Acts 25:21 "But when Sha'ul appealed to be kept for the decision of Augustus, I ordered him to be kept until I send him to Caesar."

Acts 25:22 And Agrippa said to Festus, "I was wishing also to hear the man myself." And he said, "Tomorrow, you shall hear him."

Acts 25:23 Therefore, on the next day, Agrippa and Bernike having come with great show, and having entered the place of hearing with the commanders and the eminent men of the city, Sha'ul was brought in at the order of Festus.

Acts 25:24 And Festus said, "King Agrippa and all the men present here with us, you see this one about whom all the community of the Yehudim (Jews) pleaded with me, both at Yerushalayim and here, shouting that he ought not to be living any longer.

Acts 25:25 "But I, having found that he had committed none at all deserving death, and that he himself had appealed to Augustus, I decided to send him.

Acts 25:26 "I have no definite matter to write to my master concerning him. Therefore I have brought him out before you, and most of all before you, King Agrippa, so that after the examination has taken place I might have somewhat to write.

Acts 25:27 "For it seems to me unreasonable to send a prisoner and not to signify the charges against him."

Acts 26:1 And Agrippa said to Sha'ul, "You are allowed to speak for yourself." Then Sha'ul stretched out his hand and made his defence:

Acts 26:2 "I think myself blessed, King Agrippa, because today I shall make my defence before you

concerning all of which I am accused by the Yehuḏim (Jews),

Acts 26:3 you being most of all an expert, knowing of all practices and questions which have to do with the Yehuḏim (Jews). So, please hear me patiently.

Acts 26:4 “Truly, then, all the Yehuḏim (Jews) know my way of life from youth, which I led from the beginning among my own nation at Yerushalayim,

Acts 26:5 since they have known me from the first, if they wish to witness, that I lived as a Pharisee according to the strictest sect of our observance.

Acts 26:6 “And now I stand and am judged for the expectation of the promise made by Elohim (אלהים) to our fathers,

Acts 26:7 to which our twelve tribes, earnestly serving Elohim (אלהים) night and day, expect to attain. Concerning this expectation, O King Agrippa, I am accused by the Yehuḏim (Jews).

Acts 26:8 “Why is it considered ‘unbelievable’ among you if Elohim (אלהים) raises the dead?

Acts 26:9 “Therefore, indeed, I thought within myself that I ought to do much against the Name of Yēshua (ישוע) of Natsareth,

Acts 26:10 which also I did in Yerushalayim, and I shut up many of the set- apart ones in prison, having received authority from the chief priests. And when they were put to death, I gave my vote against them.

Acts 26:11 “And punishing them often in all the congregations, I compelled them to blaspheme. And being exceedingly enraged against them, I persecuted them even to foreign cities.

Acts 26:12 “While thus engaged, as I was journeying to Damascus with authority and commission from the chief priests,

Acts 26:13 at midday along the highway, O sovereign, I saw a light from heaven, brighter than the sun, shining around me and those who journeyed with me.

Acts 26:14 “And when we had all fallen to the ground, I heard a voice speaking to me, and saying

in the Hebrew language, ‘Sha’ul, Sha’ul, why do you persecute Me? It is hard for you to kick against the prods.’

Acts 26:15 “And I said, ‘Who are You, Master?’ And He said, ‘I am Yēshua (ישוע), whom you persecute.

Acts 26:16 ‘But rise up, and stand on your feet, for I have appeared to you for this purpose, to appoint you a servant and a witness both of what you saw and of those which I shall reveal to you,

Acts 26:17 delivering you from the people, and the gentiles, to whom I now send you,

Acts 26:18 to open their eyes, to turn them from darkness to light, and the authority of Satan to

Elohim (אלהים), in order for them to receive forgiveness of sins and an inheritance among those who are Holy by belief in Me.’

Acts 26:19 “Therefore, King Agrippa, I was not disobedient to the heavenly vision,

Acts 26:20 but declared first to those in Damascus and in Yerushalayim, and in all the country of Yehuḏah, and to the gentiles, that they should repent, and turn to Elohim (אלהים), and do works worthy of repentance.

Acts 26:21 “That is why the Yehuḏim (Jews) seized me in the Holy Place and tried to kill me.

Acts 26:22 “Therefore, having obtained help from Elohim (אלהים), to this day I stand, witnessing both to small and great, saying nil else than what the prophets and Mosheh said would come –

Acts 26:23 that the Messiah (Mesiach משיח) would suffer, would be the first to rise from the dead, He would proclaim light to the people and to the gentiles.”

Acts 26:24 And while saying this in his defence, Festus said with a loud voice, “Sha’ul, you are mad! Much learning is turning you to madness!”

Acts 26:25 But Sha’ul said, “I am not mad, most excellent Festus, but I speak words of truth and sense.

Acts 26:26 “For the sovereign, before whom I also speak boldly, knows these matters. For I am

persuaded that none of these are hidden from him, for this has not been done in a corner.

Acts 26:27 "King Agrippa, do you believe the prophets? I know that you do believe."

Acts 26:28 And Agrippa said to Sha'ul, "With a little you might persuade me to become a Messianite!"

Acts 26:29 And Sha'ul said, "Much or little, I pray to Elohim (אֱלֹהִים) that not only you, but also all who hear me today, might become such as I also am, except for these chains."

Acts 26:30 And having said this, the sovereign stood up, as well as the governor and Bernike and those sitting with them,

Acts 26:31 and having withdrawn, they spoke to each other, saying, "This man is doing none at all deserving death or chains."

Acts 26:32 And Agrippa said to Festus, "This man could have been released if he had not appealed to Caesar."

Acts 27:1 And when it was decided that we should sail to Italy, they delivered Sha'ul and some other prisoners to one named Julius, a captain of the Augustan regiment.

Acts 27:2 And having embarked in a ship from Adramyttium, about to sail along the coasts of Asia, did set sail. Aristarchos, a Makedonian of Thessalonike, was with us.

Acts 27:3 And on the next day we landed at Tsidon. And Julius treated Sha'ul kindly and allowed him to go to his friends to receive attention.

Acts 27:4 And from there we put out to sea and sailed close to Cyprus, because the winds were against us.

Acts 27:5 And having sailed over the sea along Kilikia and Pamphulia, we came to Mura, of Lukia.

Acts 27:6 And there the captain, having found an Alexandrian ship sailing to Italy, did put us on board.

Acts 27:7 And having sailed slowly many days, and arriving with difficulty off Knidos, the wind not allowing us to proceed, we sailed close to Crete, off Salmone.

Acts 27:8 And passing it with difficulty, we came to a place called Fair Havens, near the city of Lasea.

Acts 27:9 And much time having passed, and the sailing now being dangerous, because the Fast was already over, Sha'ul advised them,

Acts 27:10 saying, "Men, I see that this voyage is going to end with damage and great loss, not only of the cargo and ship, but also our lives."

Acts 27:11 But the captain was persuaded by the pilot and the owner of the ship, rather than what Sha'ul said.

Acts 27:12 And because the harbour was unsuitable to winter in, the greater part advised to set sail from there too, if somehow they were able to reach Phoenix, a harbour of Crete facing southwest and northwest, to pass the winter.

Acts 27:13 And a south wind blowing softly, thinking they had obtained their purpose, having lifted anchor, they sailed along Crete, close inshore.

Acts 27:14 And not long after, a stormy head wind rushed down from it, called Northeaster.

Acts 27:15 And when the ship was caught in it, and unable to head against the wind, we let her go and were driven.

Acts 27:16 And having run under a small island called Klauda, we were hardly able to control the small boat.

Acts 27:17 And having hoisted it, they used helps to undergird the ship. And fearing lest they should run aground on Surtis, they lowered the tackle and so were driven.

Acts 27:18 And because we were exceedingly storm-tossed, the next day they began to throw overboard.

Acts 27:19 And on the third day we threw out the ship's tackle with our own hands.

Acts 27:20 When, now, neither sun nor stars appeared for many days, and no small storm beat on us, all expectancy that we would be saved was taken away.

Acts 27:21 And when there had been a long abstinence from food, then Sha'ul, standing in the midst of them, said, "Truly, men, you should have listened to me not to have sailed from Crete and sustained this damage and loss.

Acts 27:22 "And now I urge you to take courage, for there shall be no loss of life among you, but only of the ship.

Acts 27:23 "For tonight a messenger of the Elohim (אלהים) to whom I belong and whom I serve, stood by me,

Acts 27:24 saying, 'Do not be afraid, Sha'ul, you have to be brought before Caesar. And look, Elohim (אלהים) has favourably given you all those who sail with you.'

Acts 27:25 "Therefore take courage, men, for I believe Elohim (אלהים) that it shall be according to the way it was spoken to me.

Acts 27:26 "However, we need to run aground on some island."

Acts 27:27 And when the fourteenth night came, as we were driven up and down in the Adriatic Sea, about midnight the sailors suspected that they were drawing near some land.

Acts 27:28 So, taking soundings, they found it to be twenty fathoms. And a little farther on they took soundings again and found it to be fifteen fathoms.

Acts 27:29 And, fearing lest we should run aground on the rocks, they dropped four anchors from the stern, and were praying for day to come.

Acts 27:30 But when the sailors were seeking to escape from the ship, when they had let down the boat into the sea, under pretence of going to cast out anchors from the prow,

Acts 27:31 Sha'ul said to the captain and the soldiers, "If these do not remain in the ship, it is impossible for you to be saved."

Acts 27:32 Then the soldiers did cut the ropes of the boat and let it fall off.

Acts 27:33 And when day was about to come, Sha'ul urged them all to take food, saying, "Today

is the fourteenth day you have continued without food, and eaten none at all.

Acts 27:34 "So I urge you to take food, for this concerns your safety, since not a hair shall fall from the head of any of you."

Acts 27:35 And having said this, he took bread and gave thanks to Elohim (אלהים) in the presence of them all. And when he had broken it he began to eat.

Acts 27:36 And they were all encouraged, and also took food themselves.

Acts 27:37 And all of us were two hundred and seventy-six beings in the ship.

Acts 27:38 And being satisfied with food, they were lightening the ship, throwing out the wheat into the sea.

Acts 27:39 And when day came, they did not recognise the land, but they noted a certain bay with a beach, onto which they planned to run the ship if possible.

Acts 27:40 And having cast off the anchors, they left them in the sea, meanwhile untying the rudder ropes. And they hoisted the foresail to the wind and made for the beach.

Acts 27:41 But coming upon a place where two seas met, they grounded the ship, and the prow stuck fast and remained immovable, but the stern was broken by the pounding of the surf.

Acts 27:42 And the soldiers intended to kill the prisoners, lest any of them should swim away and escape.

Acts 27:43 But the captain, intending to save Sha'ul, kept them from their intention, and commanded those able to swim to jump first and get to land,

Acts 27:44 and the rest, some indeed on boards, and some on items of the ship. And so it came to be that all reached the land in safety.

Acts 28:1 And having come to safety, they then learned that the island was called Melite.

Acts 28:2 And the foreigners showed us extraordinary kindness, for they kindled a fire and

received us all, because of the rain that was falling and because of the cold.

Acts 28:3 But Sha'ul, having gathered a bundle of sticks, and having laid them on the fire, an adder came out because of the heat, and fastened itself on his hand.

Acts 28:4 And when the foreigners saw the creature hanging from his hand, they said to each other, "This man is certainly a murderer, whom, though saved from the sea, still right-ruling does not allow to live."

Acts 28:5 Then, indeed, he shook off the creature into the fire and suffered no evil.

Acts 28:6 And expecting that he would swell up or suddenly fall down dead, they waited for a long time and saw no harm come to him, changing their minds they said that he was a mighty one.

Acts 28:7 And in the neighbourhood of that place there were lands of the chief of the island, whose name was Poplius, who received us and housed us in a friendly way for three days.

Acts 28:8 And it came to be that the father of Poplius lay sick with inflammation and dysentery. Sha'ul went in to him, and having prayed he laid his hands on him and healed him.

Acts 28:9 And when this took place, the rest of those on the island who had diseases also came and were healed,

Acts 28:10 who also respected us in many ways. And when we were setting sail, they provided us with our needs.

Acts 28:11 And after three months we set sail in an Alexandrian ship which had wintered at the island, and whose figurehead was "Twin Brothers."

Acts 28:12 And having landed at Syracuse, we stayed three days,

Acts 28:13 from which place we went round and arrived at Rhegium. And after one day the south wind blew, and the second day we came to Puteoli,

Acts 28:14 where we found brothers, and were invited to stay with them seven days. And so we went toward Rome.

Acts 28:15 And when the brothers there heard about us, they came to meet us as far as Forum of Appius and Three Taverns. When Sha'ul saw them, he thanked Elohîm (אֱלֹהִים) and took courage.

Acts 28:16 And when we came to Rome, the captain delivered the prisoners to the captain of the guard, but Sha'ul was allowed to stay by himself with the soldier guarding him.

Acts 28:17 And it came to be after three days that Sha'ul called the leaders of the Yehuḏim (Jews) together. And when they had come together, he said to them, "Men, brothers, though I have done none at all against our people or the practices of our fathers, I was delivered as a prisoner from Yerushalayim into the hands of the Romans, Acts 28:18 who, when they had examined me, intended to let me go, because there was no cause for putting me to death.

Acts 28:19 "But the Yehuḏim (Jews) spoke against it, and I was compelled to appeal to Caesar, not that I had any accusation against my nation.

Acts 28:20 "This therefore is the reason I called for you, to see you and speak with you. It is because of the expectation of Yisra'el that I am bound with this chain."

Acts 28:21 And they said to him, "We neither received letters from Yehuḏah concerning you, nor have any of the brothers who came reported or spoken whatever wicked about you.

Acts 28:22 "And we think it right to hear from you what you think, for indeed, concerning this sect, we know that it is spoken against everywhere."

Acts 28:23 And having appointed him a day, many came to him where he was staying, to whom he was explaining, earnestly witnessing about the reign of Elohîm (אֱלֹהִים), and persuading them concerning Yēshua (יֵשׁוּעַ) from both the Law of Mosheh and the Prophets, from morning until evening.

Acts 28:24 And some indeed were persuaded by what was said, but some believed not.

Acts 28:25 And disagreeing with one another, they began to leave, after Sha'ul had spoken one word, "The Holy Spirit (Ruach HaKodesh רוח הקודש) rightly spoke through Yeshayahu the prophet to our fathers,

Acts 28:26 saying, 'Go to this people and say, "Hearing you shall hear but by no means understand, and seeing you shall see but by no means perceive,

Acts 28:27 for the heart of this people has become thickened, and with their ears they heard heavily, and they have closed their eyes, lest they should see with their eyes and hear with their ears, and understand with their heart, and turn back, and I should heal them."'

Acts 28:28 "Therefore let it be known to you that the deliverance of Elohim (אלהים) has been sent to the gentiles, and they shall hear!"

Acts 28:29 And when he had said these words, the Yehudim (Jews) went away and had a great dispute among themselves.

Acts 28:30 And Sha'ul stayed two entire years in his own rented house, and was receiving all who came to him,

Acts 28:31 proclaiming the reign of Elohim (אלהים) and teaching about the Master Yēshua HaMashiach (ישוע המשיח) with all boldness, unhindered.

Romans Outline

1. Condemnation: The Need for a Savior (1:1 - 3:20)

- a. Paul Greet the Saints in Rome (1:1 - 7)
- b. Unashamed of the Gospel (1:8 - 17)
- c. God's Wrath against Sin (1:18 - 3:20)
 - i. Unrighteous Nations (1:18 - 32)
 - ii. Unrighteous Israel (2:1 - 3:8)

- 1. God's Righteous Judgment (2:1 - 16)
- 2. The Jews and the Law (2:17 - 29)
- 3. God Remains Faithful (3:1 - 8)
 - iii. There is No One Righteous (3:9 - 20)
- 2. Justification: Faith in the Savior (3:21 - 5:21)
 - a. Righteousness through Faith in Christ (3:21 - 31)
 - b. The Faith of Abraham (4:1 - 25)
 - i. Justification by Faith (4:1 - 12)
 - ii. Abraham Receives the Promise (4:13 - 25)
 - c. From Death to Life (5:1 - 21)
 - i. The Triumph of Faith (5:1 - 5)
 - ii. Christ's Sacrifice for the Ungodly (5:6 - 11)
 - iii. Death in Hā'ā-dām (האדם), Life in Christ (5:12 - 21)
- 3. Sanctification: How Ought We to Live (6:1 - 8:39)
 - a. Dead to Sin, Alive to God (6:1 - 14)
 - b. The Wages of Sin (6:15 - 23)
 - c. Function of the Law (7:1 - 25)
 - d. Walking by the Spirit (8:1 - 39)
 - i. Flesh vs. Spirit (8:1 - 11)
 - ii. Heirs with Christ (8:12 - 17)
 - iii. Future Glory (8:18 - 27)
 - iv. God Works in All Things (8:28 - 34)
 - v. More than Conquerors (8:35 - 39)
- 4. Restoration: The Plan and Future for Israel (9:1 - 11:36)
 - a. Israel In the Past (9:1 - 33)
 - i. Paul's Concern for the Jews (9:1 - 5)
 - ii. God's Sovereign Choice (9:6 - 29)
 - iii. Israel's Unbelief (9:30 - 33)
 - b. Israel in the Present (10:1 - 21)
 - c. Israel in the Future (11:1 - 36)
 - i. A Remnant Chosen by Grace (11:1 - 10)
 - ii. The Ingrafting of the Gentiles (11:11 - 24)
 - iii. All Israel Will Be Saved (11:25 - 32)
 - iv. A Hymn of Praise (11:33 - 36)

5. Unification: The Body of Believers (12:1 - 15:13)

a. Love and Forgiveness (12:1 - 13:14)

i. Living Sacrifices (12:1 - 8)

ii. Love, Zeal, Hope, Hospitality (12:9 - 13)

iii. Forgiveness (12:14 - 21)

iv. Submission to Authorities (13:1 - 7)

v. Love Fulfills the Law (13:8 - 10)

vi. The Day is Near (13:11 - 14)

b. Grace in Jew and Gentile Relationship (14:1 - 15:13)

i. The Law of Liberty (14:1 - 12)

ii. The Law of Love (14:13 - 23)

iii. Accept One Another (15:1 - 6)

iv. Christ the Servant of Jews and Gentiles (15:7 - 13)

6. Paul's Salutation (5:14 - 16:27)

a. Paul the Minister to the Gentiles (15:14 - 22)

b. Paul's Travel Plans (15:23 - 33)

c. Personal Greetings and Love (16:1 - 16)

d. Avoid Divisions (16:17 - 20)

e. Greetings from Paul's Fellow Workers (16:21 - 23)

f. Doxology (16:25 - 27)

Romiyim/Romans

Rom 1:1 Sha'ul, a servant of Yēshua HaMashiach (ישוע המשיח), a called emissary, separated to the Good News of Elohim (אלהים),

Rom 1:2 which He promised before through His prophets in the Holy Scriptures,

Rom 1:3 concerning His Son, who came of the seed of Dawid according to the flesh,

Rom 1:4 who was designated Son of Elohim (אלהים) with power, according to the Holy Spirit (Ruach HaKodesh רוח הקדש), by the resurrection from the dead: Yēshua HaMashiach (ישוע המשיח), the Master of us,

Rom 1:5 through whom we have received favour and office of the emissary for belief-obedience among all the nations on behalf of His Name, Rom 1:6 among whom you also are the called ones of Yēshua HaMashiach (ישוע המשיח).

Rom 1:7 To all who are in Rome, beloved of Elohim (אלהים), called, Holy ones: Favour to you and peace from Elohim (אלהים) our Father [Abba אבא] and the Master Yēshua HaMashiach (ישוע המשיח).

Rom 1:8 First, I truly thank my Elohim (אלהים) through Yēshua HaMashiach (ישוע המשיח) for you all, that your belief is spoken of in all the world.

Rom 1:9 For Elohim (אלהים) is my witness, whom I serve with my Spirit [Ruach רוח] in the Good News of His Son, how unceasingly I make mention of you, Rom 1:10 always asking in my prayers, if at all possible, I shall be blessed by the desire of Elohim (אלהים), to come to you.

Rom 1:11 For I long to see you, so as to impart some Spiritual gift to you, for you to be established,

Rom 1:12 and that is, to be encouraged together among you, each by the other's belief – both yours and mine.

Rom 1:13 And I do not wish you to be unaware, brothers, that I often purposed to come to you, but was hindered until now, in order to have some fruit among you, as also among the other gentiles.

Rom 1:14 I am a debtor both to Greeks and to foreigners, both to wise and to foolish.

Rom 1:15 That is why I am so eager to bring the Good News also to you who are in Rome.

Rom 1:16 For I am not ashamed of the Good News of Messiah (Mesiach משיח), for it is the power of Elohim (אלהים) for deliverance to everyone who believes, to the Yehudite first and also to the Greek.

Rom 1:17 For in it the righteousness of Elohim (אלהים) is revealed from belief to belief, as it has been written, "But the righteous shall live by belief."

Rom 1:18 For the wrath of Elohim (אלהים) is revealed from heaven against all wickedness and unrighteousness of men, who suppress the truth in unrighteousness,

Rom 1:19 because that which is known of Elohim (אלהים) is manifest among them, for Elohim (אלהים) has manifested it to them.

Rom 1:20 For since the creation of the world His invisible qualities have been clearly seen, being understood from what has been made, both His everlasting power and Mightiness, for them to be without excuse,

Rom 1:21 because, although they knew Elohim (אלהים), they did not esteem Him as Elohim (אלהים), nor gave thanks, but became vain in their reasonings, and their undiscerning heart was darkened.

Rom 1:22 Claiming to be wise, they became fools, Rom 1:23 and changed the esteem of the incorruptible Elohim (אלהים) into the likeness of an image of corruptible man, and of birds and of four-footed beasts and of reptiles.

Rom 1:24 Therefore Elohim (אלהים) gave them up to uncleanness in the lust of their hearts, to disrespect their bodies among themselves,

Rom 1:25 who changed the truth of Elohim (אלהים) into the falsehood, and worshipped and served what was created rather than the Creator, who is blessed forever. Amën.

Rom 1:26 Because of this Elohim (אלהים) gave them over to degrading passions. For even their women exchanged natural relations for what is against nature,

Rom 1:27 and likewise, the men also, having left natural relations with woman, burned in their lust for one another, men with men committing indecency, and receiving back the reward which was due for their straying.

Rom 1:28 And even as they did not think it worthwhile to possess the knowledge of Elohim (אלהים), Elohim (אלהים) gave them over to a worthless mind, to do what is improper,

Rom 1:29 having been filled with all unrighteousness, whoring, wickedness, greed, evil; filled with envy, murder, fighting, deceit, evil habits; whisperers,

Rom 1:30 slanderers, haters of Elohim (אלהים), insolent, proud, boasters, devisers of evils, disobedient to parents,

Rom 1:31 without discernment, covenant breakers, unloving, unforgiving, ruthless;

Rom 1:32 who, though they know the righteousness of Elohim (אלהים), that those who practise such deserve death, not only do the same but also approve of those who practise them.

Rom 2:1 Therefore, O man, you are without excuse, everyone who judges, for in which you judge another you condemn yourself, since you who judge practise the same wrongs.

Rom 2:2 And we know that the judgment of Elohim (אלהים) is according to truth against those who practise such wrongs.

Rom 2:3 And do you think, O man, you who judge those practising such wrongs, and doing the same, that you shall escape the judgment of Elohim (אלהים)?

Rom 2:4 Or do you despise the riches of His kindness, and tolerance, and patience, not knowing that the kindness of Elohim (אלהים) leads you to repentance?

Rom 2:5 But according to your hardness and your unrepentant heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of Elohim (אלהים),

Rom 2:6 who "shall render to each one according to his works":

Rom 2:7 everlasting life to those who by persistence in good work seek for esteem, and respect, and incorruptibility;

Rom 2:8 but wrath and displeasure to those who are self-seeking and do not obey the truth, but obey unrighteousness;

Rom 2:9 affliction and distress on every human being working what is evil, of the Yehudite first, and also of the Greek;

Rom 2:10 but esteem, respect, and peace to everyone working what is good, to the Yehudite first and also to the Greek.

Rom 2:11 For there is no partiality with Elohim (אלהים).

Rom 2:12 For as many as sinned without Law shall also perish without Law, and as many as sinned in the Law shall be judged by the Law.

Rom 2:13 For not the hearers of the Law are righteous in the sight of Elohim (אלהים), but the doers of the law shall be declared right.

Rom 2:14 For when gentiles, who do not have the Law, by nature do what is in the Law, although not having the Law, they are a Law to themselves,

Rom 2:15 who show the work of the Law written in their hearts, their conscience also bearing witness, and between themselves their thoughts accusing or even excusing,

Rom 2:16 in the day when Elohim (אלהים) shall judge the secrets of men through Yeshua HaMashiach (ישוע המשיח), according to my Good News.

Rom 2:17 See, you are called a Yehudite, and rest on the Law, and make your boast in Elohim (אלהים),

Rom 2:18 and know the desire of Elohim (אלהים), and approve what is superior, being instructed out of the Law,

Rom 2:19 and are trusting that you yourself are a guide to the blind, a light to those who are in darkness,

Rom 2:20 an instructor of foolish ones, a teacher of babes, having the form of knowledge and of the truth in the Law.

Rom 2:21 You, then, who teach another, do you not teach yourself? You who proclaim that a man should not steal, do you steal?

Rom 2:22 You who say, "Do not commit adultery," do you commit adultery? You who abominate idols, do you rob temples?

Rom 2:23 You who make your boast in the Law, through the transgression of the Law do you disrespect Elohim (אלהים)?

Rom 2:24 For "The Name of Elohim (אלהים) is blasphemed among the gentiles because of you," as it has been written.

Rom 2:25 For circumcision indeed profits if you practise the Law, but if you are a transgressor of the Law, your circumcision has become uncircumcision.

Rom 2:26 So, if an uncircumcised one watches over the righteousnesses of the Law, shall not his uncircumcision be reckoned as circumcision?

Rom 2:27 And the uncircumcised by nature, who perfects the Law, shall judge you who notwithstanding letter and circumcision are a transgressor of the Law!

Rom 2:28 For he is not a Yehudite who is so outwardly, neither is circumcision that which is outward in the flesh.

Rom 2:29 But a Yehudite is he who is so inwardly, and circumcision is that of the heart, in Spirit [Ruach רוח], not literally, whose praise is not from men but from Elohim (אלהים).

Rom 3:1 What then is the advantage of the Yehudite, or what is the value of the circumcision?

Rom 3:2 Much in every way! Because firstly indeed, that they were entrusted with the Words of Elohim (אלהים).

Rom 3:3 For what if some did not believe? Shall their unbelief nullify the trustworthiness of Elohim (אלהים)?

Rom 3:4 Let it not be! But let Elohim (אלהים) be true, and every man a liar, as it has been written, "That You should be declared right in Your words, and prevail in Your judging."

Rom 3:5 But if our unrighteousness establishes the righteousness of Elohim (אלהים), what shall we say? Is Elohim (אלהים) unrighteous who is inflicting wrath? I speak as a man.

Rom 3:6 Let it not be! Otherwise how shall Elohim (אלהים) judge the world?

Rom 3:7 For if the truth of **Elohim (אלהים)** has increased through my lie, to His esteem, why am I also still judged as a sinner?

Rom 3:8 And why not say, "Let us do evil so that the good might come"? – as we are wrongly accused and as some claim that we say. Their judgment is in the right.

Rom 3:9 What then? Are we better than they? Not at all, for we have previously accused both Yehudim (Jews) and Greeks that they are all under sin.

Rom 3:10 As it has been written, "There is none righteous, no, not one!

Rom 3:11 "There is no one who is understanding, there is none who is seeking **Elohim (אלהים)**.

Rom 3:12 "They all have turned aside, they have together become worthless. There is none who does good, no, not one."

Rom 3:13 "Their throat is an open tomb, with their tongues they have deceived," "The poison of adders is under their lips,"

Rom 3:14 "Whose mouth is filled with cursing and bitterness."

Rom 3:15 "Their feet are swift to shed blood,

Rom 3:16 ruin and wretchedness are in their ways,

Rom 3:17 and the way of peace they have not known."

Rom 3:18 "There is no fear of **Elohim (אלהים)** before their eyes."

Rom 3:19 And we know that whatever the Law says, it says to those who are in the Law, so that every mouth might be stopped, and all the world come under judgment before **Elohim (אלהים)**.

Rom 3:20 Therefore by works of Law no flesh shall be declared right before Him, for by the Law is the knowledge of sin.

Rom 3:21 But now, apart from the Law, a righteousness of **Elohim (אלהים)** has been revealed, being witnessed by the Law and the Prophets,

Rom 3:22 and the righteousness of **Elohim (אלהים)** is through belief in **Yeshua HaMashiach (ישוע)**

(המשיח) to all and on all who believe. For there is no difference,

Rom 3:23 for all have sinned and fall short of the esteem of **Elohim (אלהים)**,

Rom 3:24 being declared right, without paying, by His favour through the redemption which is in **Messiah (Mesiach) (משיח) Yeshua (ישוע)**,

Rom 3:25 whom **Elohim (אלהים)** set forth as an atonement, through belief in His blood, to demonstrate His righteousness, because in His tolerance **Elohim (אלהים)** had passed over the sins that had taken place before,

Rom 3:26 to demonstrate at the present time His righteousness, that He is righteous and declares righteous the one who has belief in **Yeshua (ישוע)**.

Rom 3:27 Where, then, is the boasting? It is shut out. By what Law? Of works? No, but by the Law of belief.

Rom 3:28 For we reckon that a man is declared right by belief without works of Law.

Rom 3:29 Or is He the **Elohim (אלהים)** of the Yehudim (Jews) only, and not also of the gentiles? Yea, of the gentiles also,

Rom 3:30 since it is one **Elohim (אלהים)** who shall declare right the circumcised by belief and the uncircumcised through belief.

Rom 3:31 Do we then nullify the Law through the belief? Let it not be! On the contrary, we establish the Law.

Rom 4:1 What, then, shall we say 'Ab-rā-hām (אַבְרָהָם) our father, to have found, according to the flesh?

Rom 4:2 For if 'Ab-rā-hām (אַבְרָהָם) was declared right by works, he has ground for boasting, but not before **Elohim (אלהים)**.

Rom 4:3 For what does the Scripture say?

"'Ab-rā-hām (אַבְרָהָם) believed **Elohim (אלהים)**, and it was reckoned to him for righteousness."

Rom 4:4 And to him who is working, the reward is not reckoned as a favour but as a debt.

Rom 4:5 And to him who is not working but believes on Him who is declaring right the wicked, his belief is reckoned for righteousness,
Rom 4:6 even as Dawid also says of the blessedness of the man to whom Elohîm (אֱלֹהִים) reckons righteousness without works:
Rom 4:7 "Blessed are those whose lawlessnesses are forgiven, and whose sins are covered,
Rom 4:8 blessed is the man to whom YĕHôVâH (יְהוָה) shall by no means reckon sin."
Rom 4:9 Is this blessing then upon the circumcised only, or also upon the uncircumcised? For we affirm: Belief was reckoned unto 'Ab·râ·hâm (אַבְרָהָם) for righteousness.
Rom 4:10 How then was it reckoned? Being in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.
Rom 4:11 And he received the sign of circumcision, a seal of the righteousness of the belief while in uncircumcision, for him to be a father of all those believing through uncircumcision, for righteousness to be reckoned to them also,
Rom 4:12 and the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of the belief which our father 'Ab·râ·hâm (אַבְרָהָם) had in uncircumcision.
Rom 4:13 For the promise that he should be the heir of the world, was not to 'Ab·râ·hâm (אַבְרָהָם) or to his seed through the Law, but through a righteousness of belief.
Rom 4:14 For if those who are of the Law are heirs, belief has been made useless, and the promise has been nullified,
Rom 4:15 for the Law works out wrath, for where there is no Law there is no transgression.
Rom 4:16 On account of this it is of belief, that it be according to favour, for the promise to be made certain to all the seed, not only to those who are of the Law, but also to those who are of the belief of 'Ab·râ·hâm (אַבְרָהָם), who is father of us all
Rom 4:17 as it has been written, "I have made you a father of many nations" – in the presence of Him

whom he believed, even Elohîm (אֱלֹהִים), who gives life to the dead and calls that which does not exist as existing,
Rom 4:18 who against all expectation did believe, in expectation, so that he should become father of many nations, according to what was said, "So shall your seed be."
Rom 4:19 And not having grown weak in belief, he did not consider his own body, already dead, being about a hundred years old, and the deadness of Sā·râh (סָרָה)'s womb,
Rom 4:20 he did not hesitate about the promise of Elohîm (אֱלֹהִים) through unbelief, but was strengthened in belief, giving esteem to Elohîm (אֱלֹהִים),
Rom 4:21 and being completely persuaded that what He had promised He was also able to do.
Rom 4:22 Therefore also "it was reckoned to him for righteousness."
Rom 4:23 And not because of him alone was it written that it was reckoned to him,
Rom 4:24 but also because of us, to whom it shall be reckoned, to us who believe in Him who raised up Yĕshua (יֵשׁוּעַ) our Master from the dead,
Rom 4:25 who was delivered up because of our trespasses, and was raised for us to be declared right.
Rom 5:1 Therefore, having been declared right by belief, we have peace with Elohîm (אֱלֹהִים) through our Master Yĕshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ),
Rom 5:2 through whom also we have access by belief into this favour in which we stand, and we exult in the expectation of the esteem of Elohîm (אֱלֹהִים).
Rom 5:3 And not only this, but we also exult in pressures, knowing that pressure works endurance;
Rom 5:4 and endurance, approvedness; and approvedness, expectation.
Rom 5:5 And expectation does not disappoint, because the love of Elohîm (אֱלֹהִים) has been poured out in our hearts by the Holy Spirit (Ruach HaKodesh רוח הקודש) which was given to us.

Rom 5:6 For when we were still weak, **Messiah** (**מְשִׁיחַ**) in due time died for the wicked.

Rom 5:7 For one shall hardly die for a righteous one, though possibly for a good one someone would even have the courage to die.

Rom 5:8 But **Elohim** (**אֱלֹהִים**) proves His own love for us, in that while we were still sinners, **Messiah** (**מְשִׁיחַ**) died for us.

Rom 5:9 Much more then, having now been declared right by His blood, we shall be saved from wrath through Him.

Rom 5:10 For if, being enemies, we were restored to favour with **Elohim** (**אֱלֹהִים**) through the death of His Son, much more, having been restored to favour, we shall be saved by His life.

Rom 5:11 And not only this, but we also exult in **Elohim** (**אֱלֹהִים**) through our Master **Yēshua HaMashiach** (**יֵשׁוּעַ הַמָּשִׁיחַ**), through whom we have now received the restoration to favour.

Rom 5:12 For this reason, even as through one man sin did enter into the world, and death through sin, and thus death spread to all men, because all sinned –

Rom 5:13 for until the Law, sin was in the world, but sin is not reckoned when there is no Law.

Rom 5:14 But death reigned from Hā'ā-dām (**הָאָדָם**) until Mosheh, even over those who had not sinned according to the likeness of the transgression of Hā'ā-dām (**הָאָדָם**), who is a type of Him who was to come.

Rom 5:15 But the favourable gift is not like the trespass. For if by the one man's trespass many died, much more the favour of **Elohim** (**אֱלֹהִים**), and the gift in favour of the one Man, **Yēshua HaMashiach** (**יֵשׁוּעַ הַמָּשִׁיחַ**), overflowed to many.

Rom 5:16 And the favourable gift is not as by one having sinned. For indeed the judgment was of one to condemnation, but the favourable gift is of many trespasses unto righteousness.

Rom 5:17 For if by the trespass of the one, death did reign through the one, much more those who receive the overflowing favour and the gift of

righteousness shall reign in life through the One, **Yēshua HaMashiach** (**יֵשׁוּעַ הַמָּשִׁיחַ**).

Rom 5:18 So then, as through one trespass there resulted condemnation to all men, so also through one righteous act there resulted righteous-declaring of life to all men.

Rom 5:19 For as through the disobedience of one man many were made sinners, so also through the obedience of the One many shall be made righteous.

Rom 5:20 And the Law came in beside, so that the trespass would increase. But where sin increased, favour increased still more,

Rom 5:21 so that as sin did reign in death, even so favour might reign through righteousness to everlasting life through **Yēshua HaMashiach** (**יֵשׁוּעַ הַמָּשִׁיחַ**) our Master.

Rom 6:1 What, then, shall we say? Shall we continue in sin, to let favour increase?

Rom 6:2 Let it not be! How shall we who died to sin still live in it?

Rom 6:3 Or do you not know that as many of us as were immersed into **Messiah** (**מְשִׁיחַ**) **Yēshua** (**יֵשׁוּעַ**) were immersed into His death?

Rom 6:4 We were therefore buried with Him through immersion into death, that as **Messiah** (**מְשִׁיחַ**) was raised from the dead by the esteem of the **Father** (**אָבָא**), so also we should walk in newness of life.

Rom 6:5 For if we have come to be grown together in the likeness of His death, we shall be also of the resurrection,

Rom 6:6 knowing this, that our old man was impaled with Him, so that the body of sin might be rendered powerless, to serve sin no longer.

Rom 6:7 For he who has died has been made right from sin.

Rom 6:8 And if we died with **Messiah** (**מְשִׁיחַ**), we believe that we shall also live with Him,

Rom 6:9 knowing that **Messiah** (**מְשִׁיחַ**), having been raised from the dead, dies no more – death no longer rules over Him.

Rom 6:10 For in that He died, He died to sin once for all; but in that He lives, He lives to **Elohim (אלהים)**.

Rom 6:11 So you also, reckon yourselves to be dead indeed to sin, but alive to **Elohim (אלהים)** in **Messiah (Mesiach משיח) Yeshua (ישוע)** our Master.

Rom 6:12 Therefore do not let sin reign in your mortal body, to obey it in its desires,

Rom 6:13 neither present your members as instruments of unrighteousness to sin, but present yourselves to **Elohim (אלהים)** as being alive from the dead, and your members as instruments of righteousness to **Elohim (אלהים)**.

Rom 6:14 For sin shall not rule over you, for you are not under the law but under favour.

Rom 6:15 What then? Shall we sin because we are not under Law but under favour? Let it not be!

Rom 6:16 Do you not know that to whom you present yourselves servants for obedience, you are servants of the one whom you obey, whether of sin to death, or of obedience to righteousness?

Rom 6:17 But thanks to **Elohim (אלהים)** that you were servants of sin, yet you obeyed from the heart that form of teaching to which you were entrusted.

Rom 6:18 And having been set free from sin, you became servants of righteousness.

Rom 6:19 I speak as a man, because of the weakness of your flesh. For even as you did present your members as servants of uncleanness, and of lawlessness resulting in lawlessness, so now present your members as servants of righteousness resulting in Holyness.

Rom 6:20 For when you were servants of sin, you were free from righteousness.

Rom 6:21 What fruit, therefore, were you having then, over which you are now ashamed? For the end thereof is death.

Rom 6:22 But now, having been set free from sin, and having become servants of **Elohim (אלהים)**, you have your fruit resulting in Holyness, and the end, everlasting life.

Rom 6:23 For the wages of sin is death, but the favourable gift of **Elohim (אלהים)** is everlasting life in **Messiah (Mesiach משיח) Yeshua (ישוע)** our Master.

Rom 7:1 Or do you not know, brothers – for I speak to those knowing the Law – that the Law rules over a man as long as he lives?

Rom 7:2 For the married woman has been bound by Law to the living husband, but if the husband dies, she is released from the Law concerning her husband.

Rom 7:3 So then, while her husband lives, she shall be called an adulteress if she becomes another man's. But if her husband dies, she is free from that part of the Law, so that she is not an adulteress, having become another man's.

Rom 7:4 So my brothers, you also were put to death to the Law through the body of **Messiah (Mesiach משיח)**, for you to become another's, the One who was raised from the dead, that we should bear fruit to **Elohim (אלהים)**.

Rom 7:5 For when we were in the flesh, the passions of sins, through the Law, were working in our members to bear fruit to death.

Rom 7:6 But now we have been released from the Law, having died to what we were held by, so that we should serve in newness of **Spirit [Ruach רוח]** and not in oldness of letter.

Rom 7:7 What, then, shall we say? Is the Law sin? Let it not be! However, I did not know sin except through the Law. For also the covetousness I knew not if the Law had not said, "You shall not covet."

Rom 7:8 But sin, having taken the occasion through the command, did work in me all sorts of covetousness. For apart from Law sin is dead.

Rom 7:9 And I was alive apart from the Law once, but when the command came, the sin revived, and I died.

Rom 7:10 And the command which was to result in life, this I found to result in death.

Rom 7:11 For sin, having taken the occasion through the command, deceived me, and through it killed me.

Rom 7:12 So that the Law truly is Holy, and the command Holy, and righteous, and good.

Rom 7:13 Therefore, has that which is good become death to me? Let it not be! But the sin, that sin might be manifest, was working death in me through what is good, so that sin through the command might become an exceedingly great Sinner.

Rom 7:14 For we know that the Law is Spiritual, but I am fleshly, sold under sin.

Rom 7:15 For what I work, I know not. For what I wish, that I do not practise, but what I hate, that I do.

Rom 7:16 But if I do what I do not wish, I agree with the Law that it is good.

Rom 7:17 And now, it is no longer I that work it, but the sin dwelling in me.

Rom 7:18 For I know that in me, that is in my flesh, dwells no good. For to wish is present with me, but to work the good I do not find.

Rom 7:19 For the good that I wish to do, I do not do; but the evil I do not wish to do, this I practise.

Rom 7:20 And if I do that which I do not wish, it is no longer I who work it, but the sin dwelling in me.

Rom 7:21 I find therefore this law, that when I wish to do the good, that the evil is present with me.

Rom 7:22 For I delight in the Law of Elohîm (אֱלֹהִים), according to the inward man,

Rom 7:23 but I see another law in my members, battling against the Law of my mind, and bringing me into captivity to the law of sin which is in my members.

Rom 7:24 Wretched man that I am! Who shall deliver me from this body of death?

Rom 7:25 Thanks to Elohîm (אֱלֹהִים), through Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ) our Master! So then, with the mind I myself truly serve the Law of Elohîm (אֱלֹהִים), but with the flesh the law of sin.

Rom 8:1 There is, then, now no condemnation to those who are in Messiah (Mesiach מְשִׁיחַ) Yēshua (יֵשׁוּעַ), who do not walk according to the flesh, but according to the Spirit [Ruach רוּחַ].

Rom 8:2 For the Law of the Spirit [Ruach רוּחַ] of the life in Messiah (Mesiach מְשִׁיחַ) Yēshua (יֵשׁוּעַ) has set me free from the law of sin and of death.

Rom 8:3 For the Law being powerless, in that it was weak through the flesh, Elohîm (אֱלֹהִים), having His own Son in the likeness of flesh of sin, and concerning sin, condemned sin in the flesh,

Rom 8:4 so that the righteousness of the Law should be completed in us who do not walk according to the flesh but according to the Spirit [Ruach רוּחַ].

Rom 8:5 For those who live according to the flesh set their minds on the matters of the flesh, but those who live according to the Spirit [Ruach רוּחַ], the matters of the Spirit [Ruach רוּחַ].

Rom 8:6 For the mind of the flesh is death, but the mind of the Spirit [Ruach רוּחַ] is life and peace.

Rom 8:7 Because the mind of the flesh is enmity towards Elohîm (אֱלֹהִים), for it does not subject itself to the Law of Elohîm (אֱלֹהִים), neither indeed is it able,

Rom 8:8 and those who are in the flesh are unable to please Elohîm (אֱלֹהִים).

Rom 8:9 But you are not in the flesh but in the Spirit [Ruach רוּחַ], if indeed the Spirit [Ruach רוּחַ] of Elohîm (אֱלֹהִים) dwells in you. And if anyone does not have the Spirit [Ruach רוּחַ] of Messiah (Mesiach מְשִׁיחַ), this one is not His.

Rom 8:10 And if Messiah (Mesiach מְשִׁיחַ) is in you, the body is truly dead on account of sin, but the Spirit [Ruach רוּחַ] is life on account of righteousness.

Rom 8:11 And if the Spirit [Ruach רוּחַ] of Him who raised Yēshua (יֵשׁוּעַ) from the dead dwells in you, He who raised Messiah (Mesiach מְשִׁיחַ) from the dead shall also give life to your mortal bodies through His Spirit [Ruach רוּחַ] dwelling in you.

Rom 8:12 So then, brothers, we are not debtors to the flesh, to live according to the flesh.

Rom 8:13 For if you live according to the flesh, you are going to die; but if by the Spirit [Ruach רוח] you put to death the deeds of the body, you shall live.

Rom 8:14 For as many as are led by the Spirit [Ruach רוח] of Elohim (אלהים), these are sons of Elohim (אלהים).

Rom 8:15 For you did not receive the Spirit [Ruach רוח] of bondage again to fear, but you received the Spirit [Ruach רוח] of adoption by whom we cry out, "Abba, Father [Abba אבא]."

Rom 8:16 The Spirit [Ruach רוח] Himself bears witness with our Spirit [Ruach רוח] that we are children of Elohim (אלהים),

Rom 8:17 and if children, also heirs – truly heirs of Elohim (אלהים), and co-heirs with Messiah (Mesiach משיח), if indeed we suffer with Him, in order that we also be exalted together.

Rom 8:18 For I reckon that the sufferings of this present time are not worth comparing with the esteem that is to be revealed in us.

Rom 8:19 For the intense longing of the creation eagerly waits for the revealing of the sons of Elohim (אלהים).

Rom 8:20 For the creation was subjected to futility, not from choice, but because of Him who subjected it, in anticipation,

Rom 8:21 that the creation itself also shall be delivered from the bondage to corruption into the esteemed freedom of the children of Elohim (אלהים).

Rom 8:22 For we know that all the creation groans together, and suffers the pains of childbirth together until now.

Rom 8:23 And not only so, but even we ourselves who have the first-fruits of the Spirit [Ruach רוח], we ourselves also groan within ourselves, eagerly waiting for the adoption, the redemption of our body.

Rom 8:24 For in this expectation we were saved, but expectation that is seen is not expectation, for when anyone sees, does he expect it?

Rom 8:25 And if we expect what we do not see, we eagerly wait for it with endurance.

Rom 8:26 And in the same way the Spirit [Ruach רוח] does help in our weaknesses. For we do not know what we should pray, but the Spirit [Ruach רוח] Himself pleads our case for us with groanings unutterable.

Rom 8:27 And He who searches the hearts knows what the mind of the Spirit [Ruach רוח] is, because He makes intercession for the Holy ones according to Elohim (אלהים).

Rom 8:28 And we know that all matters work together for good to those who love Elohim (אלהים), to those who are called according to His purpose.

Rom 8:29 Because those whom He knew beforehand, He also ordained beforehand to be conformed to the likeness of His Son, for Him to be the first-born among many brothers.

Rom 8:30 And whom He ordained beforehand, these He also called, and whom He called, these He also declared right. And whom He declared right, these He also esteemed.

Rom 8:31 What then shall we say to this? If Elohim (אלהים) is for us, who is against us?

Rom 8:32 Truly, He who did not spare His own Son, but delivered Him up on behalf of us all – how shall He not, along with Him, freely give us all else?

Rom 8:33 Who shall bring any charge against Elohim (אלהים)'s chosen ones? It is Elohim (אלהים) who is declaring right.

Rom 8:34 Who is he who is condemning? It is Messiah (Mesiach משיח) who died, and furthermore is also raised up, who is also at the right hand of Elohim (אלהים), who also makes intercession for us.

Rom 8:35 Who shall separate us from the love of the Messiah (Mesiach משיח)? Shall pressure, or

distress, or persecution, or scarcity of food, or nakedness, or danger, or sword?

Rom 8:36 As it has been written, "For Your sake we are killed all day long, we are reckoned as sheep of slaughter."

Rom 8:37 But in all this we are more than overcomers through Him who loved us.

Rom 8:38 For I am persuaded that neither death nor life, nor messengers nor principalities nor powers, neither the present nor the future,

Rom 8:39 nor height nor depth, nor any other creature, shall be able to separate us from the love of Elohim (אֱלֹהִים) which is in Messiah (Mesiach מְשִׁיחַ) Yēshua (יֵשׁוּעַ) our Master.

Rom 9:1 I speak the truth in Messiah (Mesiach מְשִׁיחַ), I do not lie, my conscience also bearing me witness in the Holy Spirit (Ruach HaKodesh רֹחַ הַקֹּדֶשׁ),

Rom 9:2 that I have great sadness and continual grief in my heart.

Rom 9:3 For I myself could have wished to be banished from Messiah (Mesiach מְשִׁיחַ) for the sake of my brothers, my relatives according to the flesh,

Rom 9:4 who are Yisra'ēlites, whose is the adoption, and the esteem, and the covenants, and the giving of the Law, and the worship, and the promises,

Rom 9:5 whose are the fathers, and from whom is the Messiah (Mesiach מְשִׁיחַ) according to the flesh, who is over all, Elohim (אֱלֹהִים)-blessed forever. Amēn.

Rom 9:6 However, it is not as though the word of Elohim (אֱלֹהִים) has failed. For they are not all Yisra'el who are of Yisra'el,

Rom 9:7 neither are they all children because they are the seed of 'Ab-rā-hām (אַבְרָהָם), but, "In Yiṣḥāq your seed shall be called."

Rom 9:8 That is, those who are the children of the flesh, these are not the children of Elohim (אֱלֹהִים), but the children of the promise are reckoned as the seed.

Rom 9:9 For this is the word of promise, "At this time I shall come and Sā-rāh (שָׂרָה) shall have a son."

Rom 9:10 And not only so, but Ribqah having conceived by one, our father Yiṣḥāq.

Rom 9:11 Yet, before they were born or had done any good or evil – in order that the purpose of Elohim (אֱלֹהִים), according to choice, might stand, not of works but of Him who calls –

Rom 9:12 it was said to her, "The greater shall serve the lesser,"

Rom 9:13 as it has been written, "Ya'aqob I have loved, but Ėsaw I have hated."

Rom 9:14 What, then, shall we say? Is there unrighteousness with Elohim (אֱלֹהִים)? Let it not be!

Rom 9:15 For He says to Mosheh, "I shall favour whomever I favour, and I shall have compassion on whomever I have compassion."

Rom 9:16 So, then, it is not of him who is wishing, nor of him who is running, but of Elohim (אֱלֹהִים) who shows favour.

Rom 9:17 For the Scripture says to Pharaoh, "For this same purpose I have raised you up, to show My power in you, and that My Name be declared in all the earth."

Rom 9:18 So, then, He favours whom He wishes, and He hardens whom He wishes.

Rom 9:19 Then you shall say to me, "Why does He still find fault? For who has resisted His counsel?"

Rom 9:20 But who are you, O man, to talk back to Elohim (אֱלֹהִים)? Shall that which is formed say to him who formed it, "Why have you made me like this?"

Rom 9:21 Does not the potter have authority over the clay, from the same lump to make one vessel for value and another not for value?

Rom 9:22 And if Elohim (אֱלֹהִים), desiring to show wrath, and to make His power known, with much patience tolerated the vessels of wrath prepared for destruction,

Rom 9:23 and that He might make known the riches of His esteem on vessels of compassion, which He had prepared beforehand for esteem, Rom 9:24 even whom He called, not only us of the Yehudim (Jews), but also of the gentiles?

Rom 9:25 As He says in Hoshëa too, "I shall call them My people, who were not My people, and her beloved, who was not beloved."

Rom 9:26 "And it shall be in the place where it was said to them, 'You are not My people,' there they shall be called sons of the living Elohim (אלהים)." Rom 9:27 And Yeshayahu cries out on behalf of Yisra'el, "Though the number of the children of Yisra'el be as the sand of the sea, the remnant shall be saved.

Rom 9:28 For He is bringing a matter to an end, and is cutting it short in righteousness, because YĕHôVâH (יהוה) shall cut short a matter on the earth."

Rom 9:29 And as Yeshayahu said before, "If YĕHôVâH (יהוה) of hosts had not left us a seed, we would have become like Sedom, and we would have been made like Amorah."

Rom 9:30 And as Yeshayahu said before, "If YĕHôVâH (יהוה) of hosts had not left us a seed, we would have become like Sedom, and we would have been made like Amorah."

Rom 9:31 What shall we say then? That gentiles not following after righteousness, have obtained righteousness, even the righteousness of belief, Rom 9:32 but Yisra'el following after the Law of righteousness, has not arrived at the Law of righteousness.

Rom 9:32 Why? Because it was not of belief, but as by works of Law. For they stumbled at the Stone of stumbling.

Rom 9:33 As it has been written, "See, I lay in Tsiyon a Stone of stumbling and a Rock that makes for falling, and everyone who is believing on Him shall not be put to shame."

Rom 10:1 Truly brothers, my heart's desire and prayer to Elohim (אלהים) for Yisra'el is for deliverance.

Rom 10:2 For I bear them witness that they have an ardour for Elohim (אלהים), but not according to knowledge.

Rom 10:3 For not knowing the righteousness of Elohim (אלהים), and seeking to establish their own righteousness, they did not subject themselves to the righteousness of Elohim (אלהים).

Rom 10:4 For Messiah (Mesiach משיח) is the goal of the 'Law unto righteousness' to everyone who believes.

Rom 10:5 For Mosheh writes about the righteousness which is of the Law, "The man who does these shall live by them."

Rom 10:6 But the righteousness of belief speaks in this way, "Do not say in your heart, 'Who shall ascend into the heavens?' " – that is, to bring Messiah (Mesiach משיח) down; or,

Rom 10:7 " 'Who shall descend into the abyss?' " – that is, to bring Messiah (Mesiach משיח) up from the dead.

Rom 10:8 But what does it say? "The word is near you, in your mouth and in your heart" – that is, the word of belief which we are proclaiming:

Rom 10:9 That if you confess with your mouth the Lord Yĕshua (ישוע) and believe in your heart that Elohim (אלהים) has raised Him from the dead, you shall be saved.

Rom 10:10 For with the heart one believes unto righteousness, and one confesses with the mouth, and so is saved.

Rom 10:11 Because the Scripture says, "Whoever puts his trust in Him shall not be put to shame."

Rom 10:12 Because there is no distinction between Yehudite and Greek, for the same Master of all is rich to all those calling upon Him.

Rom 10:13 For "everyone who calls on the Name of YĕHôVâH (יהוה) shall be saved."

Rom 10:14 How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without one proclaiming?

Rom 10:15 And how shall they proclaim if they are not sent? As it has been written, "How pleasant are the feet of those who bring the Good News of peace, who bring the Good News of the good!"

Rom 10:16 However, not all obeyed the Good News. For Yeshayahu says, “**YēHôVâH (יהוה)**, who has believed our report?”

Rom 10:17 So then belief comes by hearing, and hearing by the word of **Elohim (אלהים)**.

Rom 10:18 But I ask, Did they not hear? Yea indeed, “Their voice went out to all the earth, and their words to the ends of the world.”

Rom 10:19 But I ask, Did Yisra'el not know? First Mosheh says, “I shall provoke you to jealousy by those who are not a nation, I shall enrage you by an unwise nation.”

Rom 10:20 And Yeshayahu boldly says, “I was found by those not seeking Me, I was made manifest to those not asking for Me.”

Rom 10:21 And to Yisra'el He says, “All day long I have stretched out My hands to a disobedient and back-talking people.”

Rom 11:1 I say then, has **Elohim (אלהים)** rejected His people? Let it not be! For I also am a Yisra'elite, of the seed of 'Ab-râ-hâm (אַבְרָהָם), of the tribe of Binyamin.

Rom 11:2 **Elohim (אלהים)** has not rejected His people whom He knew beforehand. Or do you not know what the Scripture says of Ēliyahu, how he pleads with **Elohim (אלהים)** against Yisra'el, saying,

Rom 11:3 “**YēHôVâH (יהוה)**, they have killed Your prophets and overthrown Your altars, and I alone am left, and they seek my life”?

Rom 11:4 But what does the answer of **Elohim (אלהים)** say to him? “I have left for Myself seven thousand men who have not bowed the knee to Ba'al.”

Rom 11:5 So therefore also, at this present time a remnant according to the choice of favour has come to be.

Rom 11:6 And if by favour, it is no longer of works, otherwise favour is no longer favour. And if it is of works, it is no longer favour, otherwise work is no longer work.

Rom 11:7 What then? Yisra'el has not obtained what it seeks, but the chosen did obtain it, and the rest were hardened.

Rom 11:8 As it has been written, “**YēHôVâH (יהוה)** has given them a **Spirit [Ruach רוח]** of deep sleep, eyes not to see and ears not to hear, unto this day.”

Rom 11:9 Dawid also says, “Let their table become for a snare, and for a trap, and for a stumbling-block and a recompense to them,

Rom 11:10 let their eyes be darkened, not to see, and bow down their back always.”

Rom 11:11 I say then, have they stumbled that they should fall? Let it not be! But by their fall deliverance has come to the gentiles, to provoke them to jealousy.

Rom 11:12 And if their fall is riches for the world, and their failure riches for the gentiles, how much more their completeness!

Rom 11:13 For I speak to you, the gentiles, inasmuch as I am an emissary to the gentiles, I esteem my service,

Rom 11:14 if somehow I might provoke to jealousy those who are my flesh and save some of them.

Rom 11:15 For if their casting away is the restoration to favour of the world, what is their acceptance but life from the dead?

Rom 11:16 Now if the first-fruit is Holy, the lump is also. And if the root is Holy, so are the branches.

Rom 11:17 And if some of the branches were broken off, and you, being a wild olive tree, have been grafted in among them, and came to share the root and fatness of the olive tree,

Rom 11:18 do not boast against the branches. And if you boast, remember: you do not bear the root, but the root bears you!

Rom 11:19 You shall say then, “The branches were broken off that I might be grafted in.”

Rom 11:20 Good! By unbelief they were broken off, and you stand by belief. Do not be arrogant, but fear.

Rom 11:21 For if Elohim (אלהים) did not spare the natural branches, He might not spare you either.

Rom 11:22 See then the kindness and sharpness of Elohim (אלהים): on those who fell sharpness, but toward you kindness, if you continue in His kindness, otherwise you also shall be cut off.

Rom 11:23 And they also, if they do not continue in unbelief, shall be grafted in, for Elohim (אלהים) is able to graft them in again.

Rom 11:24 For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a good olive tree, how much more shall these who are the natural branches, be grafted into their own olive tree?

Rom 11:25 For I do not wish you to be ignorant of this secret, brothers, lest you should be wise in your own estimation, that hardening in part has come over Yisra'el, until the completeness of the gentiles has come in.

Rom 11:26 And so all Yisra'el shall be saved, as it has been written, "The Deliverer shall come out of Tsiyon, and He shall turn away wickedness from Ya'aqob,

Rom 11:27 and this is My covenant with them, when I take away their sins."

Rom 11:28 Truly, as regards the Good News they are enemies for your sake, but concerning the choice they are beloved for the sake of the fathers.

Rom 11:29 For the gifts and the calling of Elohim (אלהים) are not to be repented of.

Rom 11:30 For as you also at one time disobeyed Elohim (אלהים), but now have obtained compassion through their disobedience,

Rom 11:31 so also these have now disobeyed, that through the compassion shown you they also might obtain compassion.

Rom 11:32 For Elohim (אלהים) has shut them all up to disobedience, in order to have compassion on all.

Rom 11:33 Oh, the depth of riches, and wisdom and knowledge of Elohim (אלהים)! How

unsearchable His judgments and untraceable His ways!

Rom 11:34 "For who has known the mind of YĕHôVâH (יהוה)? Or who has become His counsellor?"

Rom 11:35 "Or who first gave to Him, and it shall be given back to him?"

Rom 11:36 Because of Him, and through Him, and to Him, are all, to whom be esteem forever. Amën.

Rom 12:1 I call upon you, therefore, brothers, through the compassion of Elohim (אלהים), to present your bodies a living offering – Holy, well-pleasing to Elohim (אלהים) – your reasonable worship.

Rom 12:2 And do not be conformed to this world, but be transformed by the renewing of your mind, so that you prove what is that good and well-pleasing and perfect desire of Elohim (אלהים).

Rom 12:3 For I say, through the favour which has been given to me, to everyone who is among you, not to think of himself more highly than he should think, but to think soberly, as Elohim (אלהים) has given to each a measure of belief.

Rom 12:4 For as we have many members in one body, but all members do not have the same function,

Rom 12:5 so we, the many, are one body in Messiah (Mesiach משיח), and members each one of one another.

Rom 12:6 Now having different gifts, according to the favour which was given to us, let us use them accordingly: if prophecy, according to the proportion of belief;

Rom 12:7 if serving, in the serving; or he who is teaching, in the teaching;

Rom 12:8 or he who encourages, in the encouragement; or he who is sharing, in sincerity; he who is leading, in diligence; he who shows compassion, joyously.

Rom 12:9 Let love be without hypocrisy. Shrink from what is wicked, cling to what is good.

Rom 12:10 In brotherly love, tenderly loving towards one another, in appreciation, giving preference to each other;

Rom 12:11 not idle in duty, ardent in Spirit [Ruach רוח], serving the Master;

Rom 12:12 rejoicing in the expectancy, enduring under pressure, continuing steadfastly in prayer;

Rom 12:13 imparting to the needs of the Holy ones, pursuing kindness towards strangers.

Rom 12:14 Bless those who persecute you – bless and do not curse.

Rom 12:15 Rejoice with those who rejoice, and weep with those who weep.

Rom 12:16 Be of the same mind toward one another. Do not be proud in mind, but go along with the lowly. Do not be wise in your own estimation.

Rom 12:17 Repay no one evil for evil. Respect what is right in the sight of all men.

Rom 12:18 If possible, on your part, be at peace with all men.

Rom 12:19 Beloved, do not revenge yourselves, but give place to the wrath, for it has been written, "Vengeance is Mine, I shall repay," says YêHôVâH (יהוה).

Rom 12:20 "Instead, if your enemy hungers, feed him; if he thirsts, give him a drink, for in so doing you shall heap coals of fire on his head."

Rom 12:21 Do not be overcome by evil, but overcome evil with good.

Rom 13:1 Let every being be in subjection to the governing authorities. For there is no authority except from Elohim (אלהים), and the authorities that exist are appointed by Elohim (אלהים).

Rom 13:2 So he who opposes the authority withstands the institution of Elohim (אלהים), and those who withstand shall bring judgment on themselves.

Rom 13:3 For those ruling are an object of fear, not to good works, but to evil. Do you wish to be not afraid of the authority? Do the good, and you shall have praise from it,

Rom 13:4 for it is a servant of Elohim (אלהים) to you for good. But if you do evil, be afraid, for it does not bear the sword in vain. For it is a servant of Elohim (אלהים), a revenger to execute wrath on him who practises evil.

Rom 13:5 Therefore, it is necessary to be subject, not only because of wrath but also because of the conscience.

Rom 13:6 For because of this you also pay taxes, for they are servants of Elohim (אלהים) attending continually to these duties.

Rom 13:7 Render therefore to all what is due to them: tax to whom tax is due, toll to whom toll, fear to whom fear, respect to whom respect.

Rom 13:8 Owe no one any matter except to love one another, for he who loves another has filled the Law.

Rom 13:9 For this, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not bear false witness," "You shall not covet," and if there is any other command, is summed up in this word, "You shall love your neighbour as yourself."

Rom 13:10 Love does no evil to a neighbour. Therefore, love is completion of the Law.

Rom 13:11 And do this, knowing the time, that it is already the hour for us to wake up from sleep, for now our deliverance is nearer than when we did believe.

Rom 13:12 The night is far advanced, the day has come near. So let us put off the works of darkness, and let us put on the armour of light.

Rom 13:13 Let us walk becomingly, as in the day, not in wild parties and drunkenness, not in living together and indecencies, not in fighting and envy,

Rom 13:14 but put on the Master Yêshua HaMashiach (ישוע המשיח), and make no provision for the lusts of the flesh.

Rom 14:1 And receive him who is weak in the belief, not criticising his thoughts.

Rom 14:2 One indeed believes to eat all food, but he who is weak eats only vegetables.

Rom 14:3 He that eats, let him not despise him who does not eat, and he that does not eat, let him not judge him who eats, for **Elohim (אלהים)** received him.

Rom 14:4 Who are you that judges another's servant? To his own master he stands or falls. But he shall be made to stand, for **Elohim (אלהים)** is able to make him stand.

Rom 14:5 One indeed judges one day above another, another judges every day alike. Let each one be completely persuaded in his own mind.

Rom 14:6 He who minds the day, minds it to **YĕHôVâH (יהוה)**. And he who does not mind the day, to **YĕHôVâH (יהוה)** he does not mind it. He who eats, eats to **YĕHôVâH (יהוה)**, for he gives **Elohim (אלהים)** thanks. And he who does not eat, to **YĕHôVâH (יהוה)** he does not eat, and gives **Elohim (אלהים)** thanks.

Rom 14:7 For not one of us lives to himself, and not one dies to himself.

Rom 14:8 For both, if we live, we live unto the Master, and if we die, we die unto the Master. Therefore, whether we live or die, we are the Master's.

Rom 14:9 For unto this **Messiah (Mesiach משיח)** died and rose and lived again, to rule over both the dead and the living.

Rom 14:10 But why do you judge your brother? Or why do you despise your brother? For we shall all stand before the judgment seat of **Messiah (Mesiach משיח)**.

Rom 14:11 For it has been written, "As I live, says **YĕHôVâH (יהוה)**, every knee shall bow to Me, and every tongue shall confess to **Elohim (אלהים)**."

Rom 14:12 Each one of us, therefore, shall give account of himself to **Elohim (אלהים)**.

Rom 14:13 Therefore let us not judge one another any longer, but rather judge this, not to put an obstacle or a stumbling-block in our brother's way.

Rom 14:14 I know and am persuaded in the Master **Yĕshua (ישוע)** that none at all is common of itself.

But to him who regards whatever to be common, to him it is common.

Rom 14:15 And if your brother is grieved because of your food, you are no longer walking in love. Do not by your food ruin the one for whom **Messiah (Mesiach משיח)** died.

Rom 14:16 Do not then allow your good to be spoken of as evil.

Rom 14:17 For the reign of **Elohim (אלהים)** is not eating and drinking, but righteousness and peace and joy in the **Holy Spirit (Ruach HaKodesh רוח הקדש)**.

Rom 14:18 For he who is serving **Messiah (Mesiach משיח)** in these matters is well-pleasing to **Elohim (אלהים)** and approved by men.

Rom 14:19 So, then, let us pursue the matters of peace and the matters for building up one another.

Rom 14:20 Do not destroy the work of **Elohim (אלהים)** for the sake of food. All indeed are clean, but evil to that man who eats so as to cause stumbling.

Rom 14:21 It is good not to eat meat or drink wine, nor to do whatever by which your brother stumbles.

Rom 14:22 Do you have belief? Have it to yourself before **Elohim (אלהים)**. Blessed is he who does not condemn himself in what he approves.

Rom 14:23 But he who doubts, if he eats, is condemned, because it is not of belief, and all that is not of belief is sin.

Rom 15:1 But we who are strong ought to bear with the failings of the weak, and not to please ourselves.

Rom 15:2 Let each one of us please his neighbour for his good, to build him up.

Rom 15:3 For even the **Messiah (Mesiach משיח)** did not please Himself, but, as it has been written, "The reproaches of those who reproached You fell upon Me."

Rom 15:4 For whatever was written before was written for our instruction, that through endurance

and encouragement of the Scriptures we might have the expectation.

Rom 15:5 And the Elohim (אֱלֹהִים) of endurance and encouragement give you to be of the same mind toward one another, according to Messiah (מָשִׁיחַ) Yēshua (יֵשׁוּעַ),

Rom 15:6 that with one mind and one mouth, you might praise the Elohim (אֱלֹהִים) and Father [Abba אָבָא] of our Master Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ).

Rom 15:7 So accept one another, as Messiah (מָשִׁיחַ) also did accept us, to the esteem of Elohim (אֱלֹהִים).

Rom 15:8 And I say that Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ) has become a servant of the circumcised for the truth of Elohim (אֱלֹהִים), to confirm the promises made to the fathers,

Rom 15:9 and for the gentiles to praise Elohim (אֱלֹהִים) for His compassion, as it has been written, "Because of this I shall confess to You among the gentiles, and I shall sing to Your Name."

Rom 15:10 And again it says, "Rejoice, O gentiles, with His people!"

Rom 15:11 And again, "Praise YēHôVâH (יְהוָה), all you gentiles! Praise Him, all you peoples!"

Rom 15:12 And again, Yeshayahu says, "There shall be a root of Yishai, and He who shall rise to reign over the gentiles, on Him the gentiles shall set their expectation."

Rom 15:13 And the Elohim (אֱלֹהִים) of expectation fill you with all joy and peace in believing, that you overflow with expectation by the power of the Holy Spirit (רוּחַ הַקֹּדֶשׁ HaKodesh).

Rom 15:14 Now I myself am persuaded concerning you, my brothers, that you too are filled with goodness, complete in all knowledge, able also to admonish one another.

Rom 15:15 But I have written more boldly to you, in part, as reminding you, because of the favour given to me by Elohim (אֱלֹהִים),

Rom 15:16 to be a servant of Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ) to the gentiles, with the priestly duty

of bringing the Good News of Elohim (אֱלֹהִים), so that the offering of the gentiles becomes acceptable, set apart by the Holy Spirit (רוּחַ הַקֹּדֶשׁ HaKodesh).

Rom 15:17 Therefore I have cause for boasting in Messiah (מָשִׁיחַ) Yēshua (יֵשׁוּעַ) in the matters pertaining to Elohim (אֱלֹהִים).

Rom 15:18 For I shall not presume to speak of any matter except what Messiah (מָשִׁיחַ) has worked out through me, in word and deed, to make the gentiles obedient,

Rom 15:19 in power of signs and wonders, in power of the Spirit [Ruach רוח] of Elohim (אֱלֹהִים), so that from Yerushalayim and round about to Illurikon I have completed the preaching of the Good News of Messiah (מָשִׁיחַ).

Rom 15:20 And so I was ambitious to bring the Good News where Messiah (מָשִׁיחַ) had not been named, lest I should build on another man's foundation,

Rom 15:21 but as it has been written, "To whom it was not announced concerning Him, they shall see, and those that have not heard shall understand."

Rom 15:22 This is why I was often hindered from coming to you.

Rom 15:23 But now, no longer having a place in these parts, and having a longing to come to you for many years,

Rom 15:24 I shall come to you when I go to Spain. For I expect to see you on my journey, and to be helped on my way there by you, if first I be somewhat filled with your company.

Rom 15:25 But now I am going to Yerushalayim to serve the Holy ones.

Rom 15:26 For it pleased those from Makedonia and Achaia to make some contribution for the poor among the Holy ones who are in Yerushalayim.

Rom 15:27 For they were pleased, and they are their debtors. For if the gentiles have shared in their Spiritual matters, their duty is also to serve them in material matters.

Rom 15:28 Having completed this, then, and having put my seal on this fruit of theirs, I shall return through you to Spain.

Rom 15:29 And I know that when I come to you, I shall come in the completeness of the blessing of the Good News of **Messiah (Mesiach מְשִׁיחַ)**.

Rom 15:30 But I urge you, brothers, through our Master **Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ)**, and through the love of the **Spirit [Ruach רוּחַ]**, to strive together with me in prayers for me, unto **Elohim (אֱלֹהִים)**,

Rom 15:31 that I might be delivered from those in Yehudah who do not believe, and that my service for Yerushalayim be well received by the set- apart ones,

Rom 15:32 that I might come to you with joy, through the desire of **Elohim (אֱלֹהִים)**, and be refreshed together with you.

Rom 15:33 And the **Elohim (אֱלֹהִים)** of peace be with you all. Amēn.

Rom 16:1 And I commend to you Phoebe our sister, who is a servant of the assembly in Kenḥrea,

Rom 16:2 that you receive her in **YēHôVâH (יְהוָה)**, worthy of the Holy ones, and assist her in whatever matter she has need of you. For she has been a great help to many, including me.

Rom 16:3 Greet Priscilla and Aquila, my fellow workers in **Messiah (Mesiach מְשִׁיחַ)** **Yēshua (יֵשׁוּעַ)**,

Rom 16:4 who risked their own necks for my life, to whom not only I give thanks, but also all the assemblies of the gentiles,

Rom 16:5 and the assembly that is in their house. Greet my beloved Epainetos, who is the first-fruits of Achaia to **Messiah (Mesiach מְשִׁיחַ)**.

Rom 16:6 Greet Miryam, who worked very hard for us.

Rom 16:7 Greet Andronikos and Junias, my relatives and my fellow prisoners, who are eminent among the emissaries, who also were in **Messiah (Mesiach מְשִׁיחַ)** before me.

Rom 16:8 Greet Amplias, my beloved in **YēHôVâH (יְהוָה)**.

Rom 16:9 Greet Urbanus, our fellow worker in **Messiah (Mesiach מְשִׁיחַ)**, and Stachus, my beloved.

Rom 16:10 Greet Apelles, the approved in **Messiah (Mesiach מְשִׁיחַ)**. Greet those who are of Aristobulos.

Rom 16:11 Greet Herodion, my relative. Greet those who are of Narcissus who are in **YēHôVâH (יְהוָה)**.

Rom 16:12 Greet Truphaina and Truphosa, who work in **YēHôVâH (יְהוָה)**. Greet the beloved Persis, who worked very hard in **YēHôVâH (יְהוָה)**.

Rom 16:13 Greet Rufus, chosen in **YēHôVâH (יְהוָה)** and his mother and mine.

Rom 16:14 Greet Asugritos, Phlegon, Hermas, Patrobas, Hermes, and the brothers who are with them.

Rom 16:15 Greet Philologos and Julia, Nereus and his sister, and Olumpas, and all the Holy ones who are with them.

Rom 16:16 Greet one another with a Holy kiss. The assemblies of **Messiah (Mesiach מְשִׁיחַ)** greet you.

Rom 16:17 Now I call upon you, brothers, watch out for those who cause divisions and stumbling, contrary to the teaching which you learned, and turn away from them.

Rom 16:18 For such ones do not serve our Master **Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ)**, but their own stomach, and by smooth words and flattering speech they deceive the hearts of the innocent.

Rom 16:19 Your obedience, indeed, is reported to all. Therefore I rejoice concerning you, but I wish you to be wise indeed as to the good, and simple toward the evil.

Rom 16:20 And the **Elohim (אֱלֹהִים)** of peace shall crush Satan under your feet shortly. The favour of our Master **Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ)** be with you. Amēn.

Rom 16:21 Timotiyos, my fellow worker, and Lucius, and Jason, and Sosipater, my relatives, greet you.

Rom 16:22 I, Tertius, who wrote this letter, greet you in **YēHôVâH (יְהוָה)**.

Rom 16:23 Gaios, the host of all the assembly and me, greets you. Ērastos, the treasurer of the city, greets you, and Quartus, a brother.

Rom 16:24 The favour of our Master **Yēshua HaMashiach (ישוע המשיח)** be with you all. Amēn.

Rom 16:25 And to Him who is able to establish you according to my Good News and the preaching of **Yēshua HaMashiach (ישוע המשיח)**, according to the revelation of the secret which was kept silent since times of old,

Rom 16:26 but now has been made manifest, and by the prophetic Scriptures has been made known to all nations, according to the command of the everlasting **Elohim (אלהים)**, for belief-obedience.

Rom 16:27 To **Elohim (אלהים)**, wise alone, be the esteem, through **Yēshua HaMashiach (ישוע המשיח)** forever. Amēn.

1 Corinthians Outline

- 1. Introduction (1:1 - 9)
 - a. Greetings from Paul and Sosthenes (1:1 - 3)
 - b. Thanksgiving (1:4 - 9)
- 2. Divisions Within the Church (1:10 - 4:5)
 - a. Call for Unity in the Church (1:10 - 31)
 - i. Is Christ Divided? (1:10 - 17)
 - ii. The Message of the Cross (1:18 - 25)
 - iii. Wisdom from God (1:26 - 31)
 - b. Spiritual Wisdom (2:1 - 16)
 - c. Follow Christ, Not Man (3:1 - 4:5)
 - i. God's Fellow Workers (3:1 - 9)
 - ii. Christ Our Foundation (3:10 - 15)
 - iii. God's Temple and God's Wisdom (3:16 - 23)
 - iv. Spiritual Servants (4:1 - 5)
- 3. Pride Leads to Sin (4:6 - 6:20)
 - a. Do Not Be Proud (4:6 - 13)
 - b. Paul Warns against Arrogance (4:14 - 21)

- c. Sexual Immorality (5:1 - 6:20)
 - i. Immorality Rebuked (5:1 - 5)
 - ii. Your Boasting is Not Good (5:6 - 8)
 - iii. The One Who Claims to be a Brother (5:9 - 6:17)
 - 1. Expel the Immoral Brother (5:9 - 13)
 - 2. Lawsuits among Believers (6:1 - 8)
 - 3. Members of Christ (6:9 - 17)
 - iv. The Temple of the Holy Spirit (6:18 - 20)
- 4. The Marriage Covenant (7:1 - 40)
 - a. Principles of Marriage (7:1 - 16)
 - b. Live Your Calling (7:17 - 24)
 - c. The Unmarried and Widowed (7:25 - 40)
- 5. Sanctified Living (8:1 - 11:1)
 - a. Food Sacrificed to Idols (8:1 - 13)
 - b. Apostleship (9:1 - 27)
 - i. The Rights of an Apostle (9:1 - 18)
 - ii. Paul the Servant to All (9:19 - 23)
 - iii. Run Your Race to Win (9:24 - 27)
 - c. Warnings from Israel's Past (10:1 - 11:1)
 - i. Lessons from the Exodus from Egypt (10:1 - 13)
 - ii. Flee from Idolatry (10:14 - 22)
 - iii. All to God's Glory (10:23 - 11:1)
- 6. Instructions for Worship (11:2 - 14:40)
 - a. Roles in Worship (11:2 - 16)
 - b. Sharing in Y^ehōvâh's Supper (11:17 - 34)
 - c. Spiritual Gifts (12:1 - 14:25)
 - i. Different Gifts, Same Spirit (12:1 - 11)
 - ii. The Body of Christ is Composed of Many Parts (12:12 - 26)
 - iii. The Greater Gifts (12:27 - 31)
 - iv. Love (13:1 - 13)
 - v. Prophecy and Tongues (14:1 - 25)
- d. Orderly Worship (14:26 - 40)
- 7. The Resurrection of the Dead (15:1 - 58)
 - a. The Resurrection of Christ (15:1 - 11)
 - b. Our Hope in the Resurrection (15:12 - 19)
 - c. The Order of Resurrection (15:20 - 34)

- d. The Resurrection of the Body (15:35 - 49)
- e. Where, O Death, Is Your Victory? (15:50 - 58)
- 8. Paul's Salutation (16:1 - 24)
 - a. The Collection for the Saints (16:1 - 4)
 - b. Paul's Travel Plans (16:5 - 9)
 - c. Timotiyos and Apollos (16:10 - 12)
 - d. Concluding Exhortations (16:13 - 18)
 - e. Signature and Final Greetings (16:19 - 24)

Qorintiyim Aleph/1 Corinthians

1Cor 1:1 Sha'ul, a called emissary of Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ) by the desire of Elohim (אֱלֹהִים), and brother Sosthenes,
1Cor 1:2 to the assembly of Elohim (אֱלֹהִים) which is at Corinth, to those who are Holy in Messiah (Mesiach מְשִׁיחַ) Yēshua (יֵשׁוּעַ), called Holy ones, with all those calling on the Name of Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ) our Master in every place, theirs and ours:
1Cor 1:3 Favour to you and peace from Elohim (אֱלֹהִים) our Father [Abba אָבָא] and the Master Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ).
1Cor 1:4 I thank my Elohim (אֱלֹהִים) always concerning you for the favour of Elohim (אֱלֹהִים) which was given to you by Messiah (Mesiach מְשִׁיחַ) Yēshua (יֵשׁוּעַ),
1Cor 1:5 that in Him you were enriched in all – in every word and all knowledge –
1Cor 1:6 as the witness of Messiah (Mesiach מְשִׁיחַ) was confirmed in you,
1Cor 1:7 so that you are not lacking in any gift, eagerly waiting for the revelation of our Master Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ),
1Cor 1:8 who shall also confirm you to the end, unreprouvable in the day of our Master Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ).
1Cor 1:9 Elohim (אֱלֹהִים) is trustworthy, by whom you were called into the fellowship of His Son, Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ) our Master.

1Cor 1:10 And I appeal to you, brothers, by the Name of our Master Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ), that you all agree, and that there be no divisions among you, but that you be knit together in the same mind and in the same opinion.
1Cor 1:11 For I have been informed concerning you, my brothers, by those of the house of Chloe, that there are strifes among you.
1Cor 1:12 What I mean is this, that each one of you says, "I am of Sha'ul," or "I am of Apollos," or "I am of Kēpha," or "I am of Messiah (Mesiach מְשִׁיחַ)."
1Cor 1:13 Has the Messiah (Mesiach מְשִׁיחַ) been divided? Was Sha'ul impaled for you? Or were you immersed in the name of Sha'ul?
1Cor 1:14 I thank Elohim (אֱלֹהִים) that I immersed not one of you except Crispus and Gaios,
1Cor 1:15 that no one should say that I immersed into my own name.
1Cor 1:16 Now I did also immerse the household of Stephanas. For the rest, I do not know whether I immersed anyone else.
1Cor 1:17 For Messiah (Mesiach מְשִׁיחַ) did not send me to immerse, but to bring the Good News, not with wisdom of words, that the stake of Messiah (Mesiach מְשִׁיחַ) should not be nullified.
1Cor 1:18 For the word of the stake is indeed foolishness to those who are perishing, but to us who are being saved it is the power of Elohim (אֱלֹהִים).
1Cor 1:19 For it has been written, "I shall destroy the wisdom of the wise, and set aside the learning of the learned ones."
1Cor 1:20 Where is the wise? Where is the scholar? Where is the debater of this age? Has not Elohim (אֱלֹהִים) made foolish the wisdom of this world?
1Cor 1:21 For since, in the wisdom of Elohim (אֱלֹהִים), the world through wisdom did not know Elohim (אֱלֹהִים), it pleased Elohim (אֱלֹהִים) through the foolishness of preaching to save those who believe.
1Cor 1:22 And since Yehudim (Jews) ask a sign, and Greeks seek wisdom,

1Cor 1:23 yet we proclaim **Messiah (Mesiach מְשִׁיחַ)** impaled, to the Yehudim (Jews) a stumbling- block and to the Greeks foolishness,

1Cor 1:24 but to those who are called – both Yehudim (Jews) and Greeks – **Messiah (Mesiach מְשִׁיחַ)** the power of **Elohim (אֱלֹהִים)** and the wisdom of **Elohim (אֱלֹהִים)**.

1Cor 1:25 For the foolishness of **Elohim (אֱלֹהִים)** is wiser than men, and the weakness of **Elohim (אֱלֹהִים)** is stronger than men.

1Cor 1:26 For look at your calling, brothers, that there were not many wise according to the flesh, not many mighty, not many noble.

1Cor 1:27 But **Elohim (אֱלֹהִים)** has chosen the foolish matters of the world to put to shame the wise, and **Elohim (אֱלֹהִים)** has chosen the weak of the world to put to shame the strong.

1Cor 1:28 And **Elohim (אֱלֹהִים)** has chosen the low-born of the world and the despised, and the ones that are not, that He might bring to naught the ones that are,

1Cor 1:29 so that no flesh should boast in His presence.

1Cor 1:30 And of Him you are in **Messiah (Mesiach מְשִׁיחַ)** **Yēshua (יֵשׁוּעַ)**, who became for us wisdom from **Elohim (אֱלֹהִים)**, righteousness also, and Holyness and redemption,

1Cor 1:31 that, as it has been written, “He who boasts, let him boast in **YēHôVâH (יְהוָה)**.”

1Cor 2:1 And, when I came to you, brothers, I did not come with excellence of speech or wisdom, proclaiming to you the witness of **Elohim (אֱלֹהִים)**.

1Cor 2:2 For I resolved not to know any matter among you except **Yēshua HaMashiach (יֵשׁוּעַ הַמְּשִׁיחַ)** and Him impaled.

1Cor 2:3 And I was with you in weakness, and in fear, and in much trembling.

1Cor 2:4 And my word and my preaching were not with persuasive words of man's wisdom, but in demonstration of the **Spirit [Ruach רוח]** and of power,

1Cor 2:5 in order that your belief should not be in the wisdom of men but in the power of **Elohim (אֱלֹהִים)**.

1Cor 2:6 Yet we speak wisdom among those who are perfect, and not the wisdom of this age, nor of the rulers of this age that are being brought to naught.

1Cor 2:7 But we speak the wisdom of **Elohim (אֱלֹהִים)**, which was hidden in a secret, and which **Elohim (אֱלֹהִים)** ordained before the ages for our esteem,

1Cor 2:8 which no one of the rulers of this age knew, for if they had known, they would not have impaled the Master of esteem.

1Cor 2:9 But as it has been written, “Eye has not seen, and ear has not heard, nor have entered into the heart of man what **Elohim (אֱלֹהִים)** has prepared for those who love Him.”

1Cor 2:10 But **Elohim (אֱלֹהִים)** has revealed them to us through His **Spirit [Ruach רוח]**. For the **Spirit [Ruach רוח]** searches all matters, even the depths of **Elohim (אֱלֹהִים)**.

1Cor 2:11 For who among men knows the thoughts of a man except the **Spirit [Ruach רוח]** of the man that is in him? So also, the thoughts of **Elohim (אֱלֹהִים)** no one has known, except the **Spirit [Ruach רוח]** of **Elohim (אֱלֹהִים)**.

1Cor 2:12 And we have received, not the **Spirit [Ruach רוח]** of the world, but the **Spirit [Ruach רוח]** that is from **Elohim (אֱלֹהִים)**, in order to know what **Elohim (אֱלֹהִים)** has favourably given us,

1Cor 2:13 which we also speak, not in words which man's wisdom teaches but which the **Holy Spirit (Ruach HaKodesh רוח הקדש)** teaches, comparing Spiritual matters with Spiritual matters.

1Cor 2:14 But the natural man does not receive the matters of the **Spirit [Ruach רוח]** of **Elohim (אֱלֹהִים)**, for they are foolishness to him, and he is unable to know them, because they are Spiritually discerned.

1Cor 2:15 But he who is Spiritual discerns indeed all matters, but he himself is discerned by no one.

1Cor 2:16 For “Who has known the mind of **YĕHôVâH (יהוה)** ? Who shall instruct Him?” But we have the mind of **Messiah (Mesiach משיח)**.

1Cor 3:1 And I, brothers, was not able to speak to you as to Spiritual ones but as to fleshly, as to babes in **Messiah (Mesiach משיח)**.

1Cor 3:2 I fed you with milk and not with solid food, for until now you were not able to receive it, and even now you are still not able,

1Cor 3:3 for you are still fleshly. For since there is envy, and strife, and divisions among you, are you not fleshly and walking according to man?

1Cor 3:4 For when one says, “I am of Sha’ul,” and another, “I am of Apollos,” are you not fleshly?

1Cor 3:5 What then is Apollos, and what is Sha’ul, but servants through whom you believed, as the Master assigned to each?

1Cor 3:6 I planted, Apollos watered, but **Elohim (אלהים)** was giving growth.

1Cor 3:7 So neither he who plants nor he who waters is any at all, but **Elohim (אלהים)** who gives the increase.

1Cor 3:8 And he who plants and he who waters are one, and each one shall receive his own reward according to his own labour.

1Cor 3:9 For we are fellow workers of **Elohim (אלהים)**, you are the field of **Elohim (אלהים)**, the building of **Elohim (אלהים)**.

1Cor 3:10 According to the favour of **Elohim (אלהים)** which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But each one should look how he builds on it.

1Cor 3:11 For no one is able to lay any other foundation except that which is laid, which is **Yĕshua HaMashiach (ישוע המשיח)**.

1Cor 3:12 And if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw,

1Cor 3:13 each one’s work shall be revealed, for the day shall show it up, because it is revealed by fire. And the fire shall prove the work of each one, what sort it is.

1Cor 3:14 If anyone’s work remains, which he has built on, he shall receive a reward.

1Cor 3:15 If anyone’s work is burned, he shall suffer loss, but he himself shall be saved, but so as through fire.

1Cor 3:16 Do you not know that you are a Dwelling Place of **Elohim (אלהים)** and that the **Spirit [Ruach רוח]** of **Elohim (אלהים)** dwells in you?

1Cor 3:17 If anyone destroys the Dwelling Place of **Elohim (אלהים)**, **Elohim (אלהים)** shall destroy him. For the Dwelling Place of **Elohim (אלהים)** is Holy, which you are.

1Cor 3:18 Let no one deceive himself. If anyone among you seems to be wise in this age, let him become foolish, so that he might become wise.

1Cor 3:19 For the wisdom of this world is foolishness with **Elohim (אלהים)**. For it has been written, “He catches the wise in their craftiness,”

1Cor 3:20 and again, “**YĕHôVâH (יהוה)** knows the thoughts of the wise, that they are worthless.”

1Cor 3:21 So then, let no one boast in men, for all belongs to you,

1Cor 3:22 whether Sha’ul or Apollos or Këpha, or the world, or life, or death, or the present or the future – all belongs to you.

1Cor 3:23 And you belong to **Messiah (Mesiach משיח)**, and **Messiah (Mesiach משיח)** belongs to **Elohim (אלהים)**.

1Cor 4:1 Let a man regard us as servants of **Messiah (Mesiach משיח)** and trustees of the secrets of **Elohim (אלהים)**.

1Cor 4:2 For the rest, it is sought in trustees, that those should be found trustworthy.

1Cor 4:3 But with me it is a small matter that I should be judged by you or by a man’s court. But not even myself I judge.

1Cor 4:4 For I am not conscious of any matter against myself, yet I am not declared right by this, but He who judges me is **YĕHôVâH (יהוה)**.

1Cor 4:5 So do not judge any at all before the time, until the Master comes, who shall bring to light what is hidden in darkness and reveal the thoughts

of the hearts. And then each one's praise shall come from **Elohim (אֱלֹהִים)**.

1Cor 4:6 And these matters, brothers, I have applied in a figure to myself and Apollos for your sakes, so that in us you might learn not to think beyond what is written, so that none of you be puffed up on behalf of one against the other.

1Cor 4:7 For who makes you to differ? And what do you have that you did not receive? And if you did indeed receive it, why do you boast as if you had not received it?

1Cor 4:8 You are already satisfied! You are already enriched! You have reigned as sovereigns, apart from us! And I wish, indeed, you did reign, that we also might reign with you!

1Cor 4:9 For I think that **Elohim (אֱלֹהִים)** has exhibited us, the emissaries, last, as appointed to death, because we became a spectacle to the world, both to messengers and to men.

1Cor 4:10 We are fools for the sake of **Messiah (מָשִׁיחַ)**, but you are wise in **Messiah (מָשִׁיחַ)**! We are weak, but you are strong! You are in esteem, but we are not appreciated!

1Cor 4:11 Until the present hour we both hunger and thirst, and we are scantily clad, and beaten, and homeless,

1Cor 4:12 and labour, working with our own hands. Being cursed, we bless; being persecuted, we suffer;

1Cor 4:13 being insulted, we help. We have been made as the filth of the world – dirt wiped off by all until now.

1Cor 4:14 I do not write this to shame you, but to warn you as my beloved children.

1Cor 4:15 For if you should have ten thousand instructors in **Messiah (מָשִׁיחַ)**, yet not many fathers, for in **Messiah (מָשִׁיחַ)** **Yēshua (יֵשׁוּעַ)** I have brought you forth through the Good News.

1Cor 4:16 Therefore I appeal to you, to become imitators of me.

1Cor 4:17 For this reason I have sent Timotiyos to you, who is my beloved and trustworthy son in the Master, who shall remind you of my ways in **Messiah (מָשִׁיחַ)**, as I teach everywhere in every assembly.

1Cor 4:18 Now some are puffed up, as though I were not coming to you.

1Cor 4:19 But I shall come to you shortly, if the Master desires, and I shall know, not the word of those who are puffed up, but the power.

1Cor 4:20 For the reign of **Elohim (אֱלֹהִים)** is not in speech, but in power.

1Cor 4:21 What do you wish? Shall I come to you with a rod, or in love and a **Spirit [Ruach רוח]** of meekness?

1Cor 5:1 It is commonly reported that there is whoring among you, and such whoring as is not even named among the gentiles, so as one to have his father's wife!

1Cor 5:2 And you have been puffed up, and did not rather mourn, so that he who has done this deed, be removed from among you!

1Cor 5:3 For I indeed, as absent in body but present in **Spirit [Ruach רוח]**, have already judged the one who did this, as though I were present.

1Cor 5:4 In the Name of our Master **Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ)**, when you are gathered together, and my **Spirit [Ruach רוח]**, with the power of our Master **Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ)**,

1Cor 5:5 deliver such a one to Satan for destruction of the flesh, in order that his **Spirit [Ruach רוח]** be saved in the day of the Master **Yēshua (יֵשׁוּעַ)**.

1Cor 5:6 Your boasting is not good. Do you not know that a little leaven leavens the entire lump?

1Cor 5:7 Therefore cleanse out the old leaven, so that you are a new lump, as you are unleavened. For also **Messiah (מָשִׁיחַ)** our Passover was offered for us.

1Cor 5:8 So then let us observe the festival, not with old leaven, nor with the leaven of evil and wickedness, but with the unleavened bread of sincerity and truth.

1Cor 5:9 I wrote to you in my letter not to keep company with those who whore.

1Cor 5:10 And I certainly did not mean with those of this world who whore, or with the greedy of gain, or swindlers, or idolaters, since then you would need to go out of the world.

1Cor 5:11 But now I have written to you not to keep company with anyone called 'a brother,' if he is one who whores, or greedy of gain, or an idolater, or a reviler, or a drunkard, or a swindler – not even to eat with such a one.

1Cor 5:12 For what have I to do with judging outsiders? Do you not judge those who are inside?

1Cor 5:13 But Elohim (אֱלֹהִים) judges those who are outside. And put away the wicked one from among you!

1Cor 6:1 Should any of you, holding a matter against another, go to be judged before the unrighteous, and not before the Holy ones?

1Cor 6:2 Do you not know that the Holy ones shall judge the world? And if the world is judged by you, are you unworthy to judge the smallest matters?

1Cor 6:3 Do you not know that we shall judge messengers? How much more, matters of this life?

1Cor 6:4 If then you truly have judgments of this life, do you appoint them as judges who are least esteemed by the assembly?

1Cor 6:5 I say this to your shame. Is it so, that there is not a wise one among you, not even one, who shall be able to judge between his brothers?

1Cor 6:6 But brother against brother goes to be judged and that before unbelievers!

1Cor 6:7 Already, then, there is a failure with you, that you have lawsuits among you. Why not rather be wronged? Why not rather be cheated?

1Cor 6:8 But you yourselves do wrong and cheat, and that to your brothers!

1Cor 6:9 Do you not know that the unrighteous shall not inherit the reign of Elohim (אֱלֹהִים)? Do not be deceived. Neither those who whore, nor idolaters, nor adulterers, nor effeminate, nor homosexuals,

1Cor 6:10 nor thieves, nor greedy of gain, nor drunkards, nor revilers, nor swindlers shall inherit the reign of Elohim (אֱלֹהִים).

1Cor 6:11 And such were some of you. But you were washed, but you were set apart, but you were declared right in the Name of the Master Yēshua (יֵשׁוּעַ) and by the Spirit [Ruach (רוּחַ)] of our Elohim (אֱלֹהִים).

1Cor 6:12 All is permitted me, but not all do profit. All is permitted me, but I shall not be under authority of any.

1Cor 6:13 Foods for the stomach and the stomach for foods – but Elohim (אֱלֹהִים) shall destroy both it and them. And the body is not for whoring but for the Master, and the Master for the body.

1Cor 6:14 And Elohim (אֱלֹהִים), who raised up the Master, shall also raise us up through His power.

1Cor 6:15 Do you not know that your bodies are members of Messiah (Mesiach (מָשִׁיחַ))? Shall I then take the members of Messiah (Mesiach (מָשִׁיחַ)) and make them members of a whore? Let it not be!

1Cor 6:16 Or do you not know that he who is joined to a whore is one body? For He says, "The two shall become one flesh."

1Cor 6:17 And he who is joined to the Master is one Spirit [Ruach (רוּחַ)].

1Cor 6:18 Flee whoring. Every sin that a man does is outside the body, but he who commits whoring sins against his own body.

1Cor 6:19 Or do you not know that your body is the Dwelling Place of the Holy Spirit (Ruach HaKodesh (רוּחַ הַקֹּדֶשׁ)) who is in you, which you have from Elohim (אֱלֹהִים), and you are not your own?

1Cor 6:20 For you were bought with a price, therefore esteem Elohim (אֱלֹהִים) in your body and in your Spirit [Ruach (רוּחַ)], which are of Elohim (אֱלֹהִים).

1Cor 7:1 And concerning the matters you wrote to me: It is good for a man not to touch a woman.

1Cor 7:2 But because of whoring, let each one have his own wife, and let each woman have her own husband.

1Cor 7:3 Let the husband render to his wife what is her due, and likewise also the wife to her husband.

1Cor 7:4 The wife does not have authority over her own body, but the husband does. And likewise the husband does not have authority over his own body, but the wife does.

1Cor 7:5 Do not deprive one another except with agreement for a time, to give yourselves to fasting and prayer. And come together again so that Satan does not try you because of your lack of self-control.

1Cor 7:6 And I say this as a concession, not as a command.

1Cor 7:7 For I wish that all men were even as I myself. But each one has his own gift from Elohim (אֱלֹהִים), one in this way and another in that.

1Cor 7:8 And I say to the unmarried and to the widows: It is good for them if they remain even as I am,

1Cor 7:9 but if they do not have self-control, let them marry, for it is better to marry than to burn.

1Cor 7:10 And to the married I command, not I, but the Master: A wife should not separate from a husband.

1Cor 7:11 But if she is indeed separated, let her remain unmarried or be restored to favour with her husband, and let a husband not send away a wife.

1Cor 7:12 And to the rest I say, not the Master: If any brother has an unbelieving wife, and she thinks well to live with him, let him not send her away.

1Cor 7:13 And a woman who has an unbelieving husband, and he thinks well to live with her, let her not send him away.

1Cor 7:14 For the unbelieving husband has been Holy in the wife, and the unbelieving wife has been Holy in the husband. Otherwise your children would be unclean, but now they are Holy.

1Cor 7:15 And, if the unbelieving one separates, let him separate himself. A brother or a sister has not been enslaved in such matters. But Elohim (אֱלֹהִים) has called us to peace.

1Cor 7:16 For how do you know, O wife, whether you shall save your husband? Or how do you know, O husband, whether you shall save your wife?

1Cor 7:17 Only, as Elohim (אֱלֹהִים) has distributed to each one, as the Master has called each one, so let him walk. And so I order in all the assemblies.

1Cor 7:18 Was anyone called while circumcised? Let him not become uncircumcised. Was anyone called while uncircumcised? Let him not be circumcised.

1Cor 7:19 The circumcision is naught, and the uncircumcision is naught, but the guarding of the commands of Elohim (אֱלֹהִים) does matter!

1Cor 7:20 Let each one remain in the same calling in which he was called.

1Cor 7:21 Were you called while a slave? It matters not to you, but if you are able to become free too, rather use it.

1Cor 7:22 For he who is called in the Master while a slave is the Master's freed man. Likewise he who is called while free is a slave of Messiah (Mesiach) (מָשִׁיחַ).

1Cor 7:23 You were bought with a price, do not become slaves of men.

1Cor 7:24 Brothers, let each one remain with Elohim (אֱלֹהִים) in that calling in which he was called.

1Cor 7:25 And concerning maidens: I have no command from the Master, but I give judgment as one whom the Master in His compassion has made trustworthy.

1Cor 7:26 I think then that this is good because of the present necessity, that it is good for a man to remain as he is.

1Cor 7:27 Are you bound to a wife? Do not seek to be loosed. Are you loosed from a wife? Do not seek a wife.

1Cor 7:28 But even if you should marry, you have not sinned. And if a maiden should marry, she has not sinned. But such shall have pressure in the flesh, but I would spare you.

1Cor 7:29 And this I say, brothers, the time is short, so that from now on even those who have wives should be as though they had none,

1Cor 7:30 and those who weep as though they did not weep, and those who rejoice as though they did not rejoice, and those who buy as though they did not possess,

1Cor 7:31 and those who use this world as not misusing it. For the scene of this world is passing away.

1Cor 7:32 And I wish you to be without concern. He who is unmarried is concerned about the matters of the Master – how to please the Master.

1Cor 7:33 But he who is married is concerned about the matters of the world – how to please his wife.

1Cor 7:34 There is a difference between a wife and a maiden. The unmarried woman is concerned about the matters of the Master, that she might be Holy both in body and in Spirit [Ruach רוח]. But she who is married is concerned about the matters of the world – how to please her husband.

1Cor 7:35 And this I say for your own good, not to put a restraint on you, but for what is proper, and to attend to the Master without distraction.

1Cor 7:36 And if anyone thinks he is behaving improperly toward his maiden, if she is past the flower of her youth, and so it should be, let him do what he desires, he does not sin – let them marry.

1Cor 7:37 But he who stands steadfast in his heart, having no necessity, and has authority over his own desire, and has so decided in his heart to guard his own maiden, does well.

1Cor 7:38 So then he who gives her in marriage does well, but he who does not give her in marriage does better.

1Cor 7:39 A wife is bound by Law as long as her husband lives, and if her husband dies, she is free to be married to whom she desires, only in the Master.

1Cor 7:40 But she is better off if she remains as she is, according to my opinion. And I think I also have the Spirit [Ruach רוח] of Elohim (אלהים).

1Cor 8:1 And concerning food offered to idols: We know that we all have knowledge. Knowledge puffs up, but love builds up.

1Cor 8:2 If anyone thinks that he knows somewhat, he does not yet know as he should know.

1Cor 8:3 But if anyone loves Elohim (אלהים), this one is known by Him.

1Cor 8:4 So then, concerning the eating of food offered to idols, we know that an idol is no matter at all in the world, and that there is no other Elohim (אלהים) but one.

1Cor 8:5 For even if there are so-called mighty ones, whether in heaven or on earth – as there are many mighty ones and many masters –

1Cor 8:6 for us there is one Elohim (אלהים), the Father [Abba אבא], from whom all came and for whom we live, and one Master Yēshua HaMashiach (ישוע המשיח), through whom all came and through whom we live.

1Cor 8:7 However, not all have this knowledge. But some, being aware of the idol, until now eat it as having been offered to an idol, so their conscience, being weak, is defiled.

1Cor 8:8 But food does not commend us to Elohim (אלהים), for we are none the better if we eat, nor any worse for not eating.

1Cor 8:9 But look to it, lest somehow this right of yours become a stumbling-block to those who are weak.

1Cor 8:10 For if anyone sees you who have knowledge eating in an idol's place, shall not his conscience, if he is weak, be built up to eat food offered to idols?

1Cor 8:11 So this weak brother, for whom Messiah (Mesiach משיח) died, shall perish through your knowledge!

1Cor 8:12 Now sinning in this way against the brothers, and wounding their weak conscience, you sin against Messiah (Mesiach משיח).

1Cor 8:13 Therefore, if food makes my brother stumble, I am never again going to eat meat, lest I make my brother stumble.

1Cor 9:1 Am I not an emissary? Am I not free? Have I not seen **Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ)** our Master? Are you not my work in the Master?

1Cor 9:2 If to others I am not an emissary, I certainly am to you. For you are the seal of my office of the emissary in the Master.

1Cor 9:3 My defence to those who examine me is this:

1Cor 9:4 Do we not have a right to eat and drink?

1Cor 9:5 Do we not have a right to take along a sister – a wife – as do also the other emissaries, and the brothers of the Master, and Kēpha?

1Cor 9:6 Or do only Barnabāh and I have no right to refrain from working?

1Cor 9:7 Who serves as a soldier at his own expense? Who plants a vineyard and does not eat of its fruit? Or who shepherds a flock and does not feed on the milk of the flock?

1Cor 9:8 Do I say this as a man? Or does not the Law say the same too?

1Cor 9:9 For it has been written in the Law of Mosheh, “You shall not muzzle an ox while it treads out the grain.” Is it about oxen **Elohim (אֱלֹהִים)** is concerned?

1Cor 9:10 Or does He say it because of us all? For this was written because of us, that he who ploughs should plough in expectation, and the thresher in expectation of sharing.

1Cor 9:11 If we have sown Spiritual seed among you, is it too much if we reap material goods from you?

1Cor 9:12 If others share authority over you, should not rather we? But we have not used this authority, but we put up with all, lest we hinder the Good News of **Messiah (Mesiach מְשִׁיחַ)**.

1Cor 9:13 Do you not know that those serving the Holy Place eat from the Holy Place, and those attending at the altar have their share of the offerings of the altar?

1Cor 9:14 So also the Master instituted that those announcing the Good News should live from the Good News.

1Cor 9:15 But I have used none of these, nor have I written this that it should be done so to me. For it would be better for me to die than that anyone should make my boasting empty.

1Cor 9:16 For if I bring the Good News, it is no boasting for me, for necessity is laid on me, and it is woe to me if I do not bring the Good News!

1Cor 9:17 For if I do this voluntarily I have a reward, but if not voluntarily, I am entrusted with a management.

1Cor 9:18 What then is my reward? That in bringing the Good News, I should offer the Good News of **Messiah (Mesiach מְשִׁיחַ)** without cost, so as not to abuse my authority in the Good News.

1Cor 9:19 For though I am free from all, I made myself a servant to all, in order to win more, 1Cor 9:20 and to the Yehudim (Jews) I became as a Yehudite, that I might win Yehudim (Jews); to those who are under Law, as under Law, so as to win those who are under Law;

1Cor 9:21 to those without Law, as without Law – not being without Law toward **Elohim (אֱלֹהִים)**, but under Law of **Messiah (Mesiach מְשִׁיחַ)** – so as to win those who are without Law.

1Cor 9:22 To the weak I became as weak, so as to win the weak. To all men I have become all, so as to save some, by all means.

1Cor 9:23 And I do this because of the Good News, so as to become a fellow-partaker with it.

1Cor 9:24 Do you not know that those who run in a race indeed all run, but one receives the prize? Run in such a way as to obtain it.

1Cor 9:25 And everyone who competes controls himself in every way. Now they do it to receive a corruptible crown, but we for an incorruptible crown.

1Cor 9:26 Therefore I run accordingly, not with uncertainty. Thus I fight, not as one who beats the air.

1Cor 9:27 But I treat my body severely and make it my slave, so that when I have proclaimed to others, I myself might be rejected.

1Cor 10:1 For I do not wish you to be ignorant, brothers, that all our fathers were under the cloud, and all passed through the sea,

1Cor 10:2 and all were immersed into Mosheh in the cloud and in the sea,

1Cor 10:3 and all ate the same Spiritual food,

1Cor 10:4 and all drank the same Spiritual drink.

For they drank of that Spiritual Rock that followed, and the Rock was **Messiah (Mesiach מְשִׁיחַ)**.

1Cor 10:5 However, with most of them **Elohim (אֱלֹהִים)** was not well pleased, for they were laid low in the wilderness.

1Cor 10:6 And these became examples for us, so that we should not lust after evil, as those indeed lusted.

1Cor 10:7 And do not become idolaters as some of them, as it has been written, "The people sat down to eat and to drink, and stood up to play."

1Cor 10:8 Neither should we commit whoring, as some of them did, and in one day twenty-three thousand fell,

1Cor 10:9 neither let us try **Messiah (Mesiach מְשִׁיחַ)**, as some of them also tried, and were destroyed by serpents,

1Cor 10:10 neither grumble, as some of them also grumbled, and were destroyed by the destroyer.

1Cor 10:11 And all these came upon them as examples, and they were written as a warning to us, on whom the ends of the ages have come,

1Cor 10:12 so that he who thinks he stands, let him take heed lest he fall.

1Cor 10:13 No trial has overtaken you except such as is common to man, and **Elohim (אֱלֹהִים)** is trustworthy, who shall not allow you to be tried beyond what you are able, but with the trial shall also make the way of escape, enabling you to bear it.

1Cor 10:14 Therefore, my beloved ones, flee from idolatry.

1Cor 10:15 I speak as to wise men, judge for yourselves what I say.

1Cor 10:16 The cup of blessing which we bless, is it not a sharing in the blood of **Messiah (Mesiach מְשִׁיחַ)**? The bread that we break, is it not a sharing in the body of **Messiah (Mesiach מְשִׁיחַ)**?

1Cor 10:17 Because there is one bread, we, who are many, are one body, for we all partake of the one bread.

1Cor 10:18 Look at Yisra'el after the flesh: Are not those who eat of the offerings sharers in the altar?

1Cor 10:19 What then do I say? That an idol is of any value? Or that which is offered to idols is of any value?

1Cor 10:20 No, but what the gentiles offer they offer to demons and not to **Elohim (אֱלֹהִים)**, and I do not wish you to become sharers with demons.

1Cor 10:21 You are not able to drink the cup of the Master and the cup of demons, you are not able to partake of the table of the Master and of the table of demons.

1Cor 10:22 Do we provoke the Master to jealousy? Are we stronger than He?

1Cor 10:23 All is permitted me, but not all do profit. All is permitted me, but not all build up.

1Cor 10:24 Let no one seek his own, but each one that of the other.

1Cor 10:25 You eat whatever is sold in the meat market, asking no questions because of conscience,

1Cor 10:26 for "The earth belongs to **YēHôVâH (יְהוָה)**, and all that fills it."

1Cor 10:27 And if any of the unbelievers invite you, and you wish to go, you eat whatever is set before you, asking no question on account of the conscience.

1Cor 10:28 And if anyone says to you, "This was offered to idols," do not eat it because of the one pointing it out to you, and on account of the conscience, for "The earth belongs to **YēHôVâH (יְהוָה)**, and all that fills it."

1Cor 10:29 Now I say conscience, not your own, but that of the other. For why is my freedom judged by another's conscience?

1Cor 10:30 But if I partake with thanks, why am I evil spoken of for what I give thanks?

1Cor 10:31 Therefore, whether you eat or drink, or whatever you do, do all to the esteem of **Elohim (אלהים)**.

1Cor 10:32 Cause no stumbling, either to the Yehudim (Jews) or to the Greeks or to the assembly of **Elohim (אלהים)**,

1Cor 10:33 as I also please all men in all matters, not seeking my own advantage, but that of the many, that they might be saved.

1Cor 11:1 Become imitators of me, as I also am of **Messiah (Mesiach משיח)**.

1Cor 11:2 And I praise you, brothers, that you remember me in every way and keep the traditions as I delivered them to you.

1Cor 11:3 And I wish you to know that the head of every man is the **Messiah (Mesiach משיח)**, and the head of woman is the man, and the head of **Messiah (Mesiach משיח)** is **Elohim (אלהים)**.

1Cor 11:4 Every man praying or prophesying, having his head covered, brings shame to his Head.

1Cor 11:5 And every woman praying or prophesying with her head uncovered brings shame to her head, for that is one and the same as if her head were shaved.

1Cor 11:6 For if a woman is not covered, let her also be shorn. But if it is a shame for a woman to be shorn or shaved, let her be covered.

1Cor 11:7 For a man indeed should not cover his head, since he is the likeness and esteem of **Elohim (אלהים)**, but woman is the esteem of man.

1Cor 11:8 For man is not from woman, but woman from man.

1Cor 11:9 For man also was not created for the woman, but woman for the man.

1Cor 11:10 Because of this the woman ought to have a symbol of authority on her head, because of the messengers.

1Cor 11:11 However, man is not independent of woman, nor woman independent of man, in the Master.

1Cor 11:12 For as the woman was from the man, even so the man also is through the woman. But all are from **Elohim (אלהים)**.

1Cor 11:13 Judge for yourselves: is it proper for a woman to pray to **Elohim (אלהים)** with her head uncovered?

1Cor 11:14 Does not nature itself teach you that if a man indeed has long hair, it is a disrespect to him?

1Cor 11:15 And if a woman has long hair, it is an esteem to her, because the long hair has been given to her over against a veil.

1Cor 11:16 If, however, anyone seems to be contentious, we do not have such a habit, nor do the assemblies of **Elohim (אלהים)**.

1Cor 11:17 And in declaring this I do not praise you, since you come together not for the better but for the worse.

1Cor 11:18 For in the first place, I hear that when you come together as an assembly, there are divisions among you, and to some extent I believe it.

1Cor 11:19 For there have to be factions even among you, so that the approved ones might be revealed among you.

1Cor 11:20 So when you come together in one place, it is not to eat the Master's supper.

1Cor 11:21 For, when you eat, each one takes his own supper first, and one is hungry and another is drunk.

1Cor 11:22 Have you not houses to eat and drink in? Or do you despise the assembly of **Elohim (אלהים)** and shame those who have not? What shall I say to you? Shall I praise you in this? I do not praise!

1Cor 11:23 For I received from the Master that which I also delivered to you: that the Master **Yēshua (ישוע)** in the night in which He was delivered up took bread,

1Cor 11:24 and having given thanks, He broke it and said, "Take, eat, this is My body which is broken for you; do this in remembrance of Me."

1Cor 11:25 In the same way also the cup, after supper, saying, "This cup is the renewed covenant in My blood. As often as you drink it, do this in remembrance of Me."

1Cor 11:26 For as often as you eat this bread and drink this cup, you proclaim the death of the Master until He comes.

1Cor 11:27 So that whoever should eat this bread or drink this cup of the Master unworthily shall be guilty of the body and blood of the Master.

1Cor 11:28 But let a man examine himself, and so let him eat of that bread and drink of that cup.

1Cor 11:29 For the one who is eating and drinking unworthily, eats and drinks judgment to himself, not discerning the body of the Master.

1Cor 11:30 Because of this many are weak and sick among you, and many sleep.

1Cor 11:31 For if we were to examine ourselves, we would not be judged.

1Cor 11:32 But when we are judged, we are disciplined by the Master, that we should not be condemned with the world.

1Cor 11:33 So then, my brothers, when you come together to eat, wait for one another.

1Cor 11:34 And if anyone is hungry, let him eat at home, lest you come together for judgment. And the rest I shall set in order when I come.

1Cor 12:1 And concerning Spiritual gifts, brothers, I do not wish you to be ignorant.

1Cor 12:2 You know that you were gentiles, led away to the dumb idols, even as you might be led.

1Cor 12:3 Therefore I make known to you that no one speaking by the Spirit [רוח] of Elohim (אלהים) says Yēshua (ישוע) is a curse, and no one is able to say that Yēshua (ישוע) is Master except by the Holy Spirit (Ruach HaKodesh רוח הקדש).

1Cor 12:4 And there are different kinds of gifts, but the same Spirit [רוח].

1Cor 12:5 There are different kinds of services, but the same Master.

1Cor 12:6 And there are different kinds of workings, but it is the same Elohim (אלהים) who is working all in all.

1Cor 12:7 And to each one is given the manifestation of the Spirit [רוח] for profiting,

1Cor 12:8 for to one is given a word of wisdom through the Spirit [רוח], and to another a word of knowledge according to the same Spirit

[רוח],

1Cor 12:9 and to another belief by the same Spirit [רוח], and to another gifts of healing by the same Spirit [רוח],

1Cor 12:10 and to another operations of powers, and to another prophecy, and to another discerning of Spirit [רוח]s, and to another kinds of tongues, and to another interpretation of tongues.

1Cor 12:11 But one and the same Spirit [רוח] works all these, distributing to each one individually as He intends.

1Cor 12:12 For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is the Messiah (משיח).

1Cor 12:13 For indeed by one Spirit [רוח] we were all immersed into one body, whether Yehudim (Jews) or Greeks, whether slaves or free, and we were all made to drink into one Spirit [רוח].

1Cor 12:14 For indeed the body is not one member but many.

1Cor 12:15 If the foot says, "Because I am not a hand, I do not belong to the body," does it therefore not belong to the body?

1Cor 12:16 And if the ear says, "Because I am not an eye, I do not belong to the body," does it therefore not belong to the body?

1Cor 12:17 If all the body was an eye, where would be the hearing? If all hearing, where would be the smelling?

1Cor 12:18 But now Elohim (אֱלֹהִים) has set the members, each one of them, in the body, even as He pleased.

1Cor 12:19 And if they all had been one member, where would the body be?

1Cor 12:20 And now, there are indeed many members, but one body.

1Cor 12:21 And an eye is unable to say to the hand, "I have no need of you," or again the head to the feet, "I have no need of you."

1Cor 12:22 But much rather, those members of the body which are thought to be weaker are necessary.

1Cor 12:23 And to those of the body which we think to be less respected, these we present greater respect. And our unseemly members have greater seemliness,

1Cor 12:24 whereas our seemly members have no need. But Elohim (אֱלֹהִים) blended together the body, having given greater respect to that member which lacks it,

1Cor 12:25 that there should be no division in the body, but that the members should have the same concern one for another.

1Cor 12:26 And if one member suffers, all the members suffer with it; or if one member is esteemed, all the members rejoice with it.

1Cor 12:27 And you are a body of Messiah (מָשִׁיחַ), and members individually.

1Cor 12:28 And Elohim (אֱלֹהִים) has appointed these in the assembly: firstly emissaries, secondly prophets, thirdly teachers, after that miracles, then gifts of healings, helps, ministrations, kinds of tongues.

1Cor 12:29 Are all emissaries? Are all prophets? Are all teachers? Are all workers of miracles?

1Cor 12:30 Do all have gifts of healings? Do all speak with tongues? Do all interpret?

1Cor 12:31 But earnestly seek the better gifts. And yet I show you a more excellent way.

1Cor 13:1 If I speak with the tongues of men and of messengers, but do not have love, I have become as sounding brass or a clanging cymbal.

1Cor 13:2 And if I have prophecy, and know all secrets and all knowledge, and if I have all belief, so as to remove mountains, but do not have love, I am none at all.

1Cor 13:3 And if I give out all my possessions to feed the poor, and if I give my body to be burned, but do not have love, I am not profited at all.

1Cor 13:4 Love is patient, is kind, love does not envy, love does not boast, is not puffed up,

1Cor 13:5 does not behave indecently, does not seek its own, is not provoked, reckons not the evil,

1Cor 13:6 does not rejoice over the unrighteousness, but rejoices in the truth,

1Cor 13:7 it covers all, believes all, expects all, endures all.

1Cor 13:8 Love never fails. And whether there be prophecies, they shall be inactive; or tongues, they shall cease; or knowledge, it shall be inactive.

1Cor 13:9 For we know in part and we prophesy in part.

1Cor 13:10 But when that which is perfect has come, then that which is in part shall be inactive.

1Cor 13:11 When I was a child, I spoke as a child, I thought as a child, I reasoned as a child. But when I became a man, I did away with childish matters.

1Cor 13:12 For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know, as I also have been known.

1Cor 13:13 And now belief, expectation, and love remain – these three. But the greatest of these is love.

1Cor 14:1 Pursue love, and earnestly seek the Spiritual gifts, but rather that you prophesy.

1Cor 14:2 For he who is speaking in a tongue does not speak to men but to Elohim (אֱלֹהִים), for no one understands, but in the Spirit [Ruach רוח] he speaks secrets.

1Cor 14:3 But he who is prophesying speaks upbuilding and encouragement and comfort to men.

1Cor 14:4 He who is speaking in a tongue builds up himself, but he who is prophesying builds up the assembly.

1Cor 14:5 Now I wish you all spoke with tongues, but rather that you might prophesy, for he who is prophesying is greater than he who is speaking with tongues, unless he interprets, so that the assembly might receive upbuilding.

1Cor 14:6 But now, brothers, if I come to you speaking with tongues, what shall I profit you unless I speak to you, either by revelation, or by knowledge, or by prophesying, or by teaching?

1Cor 14:7 Nevertheless, lifeless instruments making a sound, whether flute or harp, if they do not make a distinction in the sound, how shall it be known what is played on the flute or on the harp?

1Cor 14:8 For indeed, if the trumpet makes an indistinct sound, who shall prepare himself for battle?

1Cor 14:9 So also you, if you do not give speech by the tongue that is clear, how shall it be known what is spoken? For you shall be speaking into the air.

1Cor 14:10 There are, undoubtedly, so many kinds of sounds in the world, and none of them is without distinct sound.

1Cor 14:11 If then I do not know the power of the voice, I shall be a foreigner to him who speaks, and he who speaks be a foreigner to me.

1Cor 14:12 So also you, since you are ardent for Spiritual gifts, seek to excel in the upbuilding of the assembly.

1Cor 14:13 Therefore, he who is speaking in a tongue, let him pray that he might interpret.

1Cor 14:14 For if I am praying in a tongue, my Spirit [Ruach רוח] is praying, but my understanding is without fruit.

1Cor 14:15 What then is it? I shall pray with the Spirit [Ruach רוח], and I shall also pray with the

understanding. I shall sing with the Spirit [Ruach רוח], and I shall also sing with the understanding.

1Cor 14:16 Otherwise, if you bless with the Spirit [Ruach רוח], how shall he who fills up the place of the unlearned say "Amën" at your giving of thanks, since he does not know what you say?

1Cor 14:17 For you truly give thanks well, but the other is not built up.

1Cor 14:18 I thank my Elohim (אלהים) I speak with tongues more than you all,

1Cor 14:19 but in an assembly I wish to speak five words with my understanding that I might instruct others also, than ten thousand words in a tongue.

1Cor 14:20 Brothers, do not be children in your thinking, but in evil be babes, and in your thinking be perfect.

1Cor 14:21 In the Law it has been written, "With men of other tongues and other lips I shall speak to this people. And even so, they shall not hear Me, says YĕHôVâH (יהוה)."

1Cor 14:22 So then tongues are for a sign, not to those who believe but to unbelievers, and prophesying is not for unbelievers but for those who believe.

1Cor 14:23 If then all the assembly comes together in one place, and all speak with tongues, and there come in those who are unlearned or unbelievers, shall they not say that you are mad?

1Cor 14:24 But if all prophesy, and an unbeliever or an unlearned one comes in, he is reprovèd by all, he is discerned by all.

1Cor 14:25 And so the secrets of his heart are revealed. And so, falling down on his face, he shall worship Elohim (אלהים), declaring that Elohim (אלהים) is truly among you.

1Cor 14:26 What then is it, brothers? Whenever you come together, each one has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all be done for upbuilding.

1Cor 14:27 If anyone speaks in a tongue, let there be two or at the most three, each in turn, and let one interpret.

1Cor 14:28 And if there is no interpreter, let him be silent in an assembly, and let him speak to himself and to **Elohim (אלהים)**.

1Cor 14:29 And let two or three prophets speak, and let the others discern.

1Cor 14:30 And if there should be a revelation to another who sits by, let the first be silent.

1Cor 14:31 For you are all able to prophesy one by one, so that all learn and all be encouraged.

1Cor 14:32 And the **Spirit [Ruach רוח]**s of the prophets are subject to the prophets.

1Cor 14:33 For **Elohim (אלהים)** is not **Elohim (אלהים)** of disorder but of peace, as in all the assemblies of the Holy ones.

1Cor 14:34 Let your women be silent in the assemblies, for they are not allowed to speak, but let them subject themselves, as the Law also says.

1Cor 14:35 And if they wish to learn whatever, let them ask their own husbands at home, for it is improper for women to speak in an assembly.

1Cor 14:36 Or did the word of **Elohim (אלהים)** go out from you? Or did it reach only to you?

1Cor 14:37 If anyone thinks himself to be a prophet or Spiritual, let him acknowledge what I write to you, that they are a command of the Master.

1Cor 14:38 And if anyone is ignorant, let him be ignorant.

1Cor 14:39 So, then, brothers, earnestly seek to prophesy, and do not forbid speaking in tongues.

1Cor 14:40 Let all be done decently and in order.

1Cor 15:1 But brothers, I make known to you the Good News, which I brought as Good News to you, which you also did receive, and in which you stand,

1Cor 15:2 through which also you are being saved, if you hold fast that word I brought as Good News to you. Otherwise, you have believed in vain.

1Cor 15:3 For I delivered to you at the first that which I also received: that **Messiah (Mesiach משיח)** died for our sins according to the Scriptures,

1Cor 15:4 and that He was buried, and that He was raised the third day, according to the Scriptures,

1Cor 15:5 and that He was seen by Këpha, then by the twelve.

1Cor 15:6 After that He was seen by over five hundred brothers at one time, of whom the greater part remain till now, but some have fallen asleep.

1Cor 15:7 After that He was seen by Ya'aqob, then by all the emissaries.

1Cor 15:8 And last of all He was seen by me also, as if to one born prematurely.

1Cor 15:9 For I am the least of the emissaries, who am not worthy to be called an emissary, because I persecuted the assembly of **Elohim (אלהים)**.

1Cor 15:10 But by the favour of **Elohim (אלהים)** I am what I am, and His favour toward me was not in vain, but I laboured much more than they all, yet not I, but the favour of **Elohim (אלהים)** with me.

1Cor 15:11 Whether, then, it was I or they, so we proclaimed and so you believed.

1Cor 15:12 And if **Messiah (Mesiach משיח)** is proclaimed that He has been raised from the dead, how do some among you say that there is no resurrection of the dead?

1Cor 15:13 And if there is no resurrection of the dead, then **Messiah (Mesiach משיח)** has not been raised.

1Cor 15:14 And if **Messiah (Mesiach משיח)** has not been raised, then our proclaiming is empty, and your belief also empty,

1Cor 15:15 and we are also found false witnesses of **Elohim (אלהים)**, because we have witnessed of **Elohim (אלהים)** that He raised up **Messiah (Mesiach משיח)**, whom He did not raise up, if then the dead are not raised.

1Cor 15:16 For if the dead are not raised, then neither **Messiah (Mesiach משיח)** has been raised.

1Cor 15:17 And if **Messiah (Mesiach משיח)** has not been raised, your belief is to no purpose, you are still in your sins!

1Cor 15:18 Then also those who have fallen asleep in **Messiah (Mesiach משיח)** have perished.

1Cor 15:19 If in this life only we have expectation in **Messiah (Mesiach מְשִׁיחַ)**, we are of all men the most wretched.

1Cor 15:20 But now **Messiah (Mesiach מְשִׁיחַ)** has been raised from the dead, and has become the first-fruit of those having fallen asleep.

1Cor 15:21 For since death is through a man, resurrection of the dead is also through a Man.

1Cor 15:22 For as all die in Hā'ā-dām (הָאָדָם), so also all shall be made alive in **Messiah (Mesiach מְשִׁיחַ)**.

1Cor 15:23 And each in his own order: **Messiah (Mesiach מְשִׁיחַ)** the first-fruits, then those who are of **Messiah (Mesiach מְשִׁיחַ)** at His coming,

1Cor 15:24 then the end, when He delivers up the reign to **Elohim (אֱלֹהִים)** the **Father [Abba אָבָא]**, when He has brought to naught all rule and all authority and power.

1Cor 15:25 For He has to reign until He has put all enemies under His feet.

1Cor 15:26 The last enemy to be brought to naught is death.

1Cor 15:27 For "He has put all under His feet." But when He says "all are put under Him," it is clear that He who put all under Him is excepted.

1Cor 15:28 And when all are made subject to Him, then the Son Himself shall also be subject to Him who put all under Him, in order that **Elohim (אֱלֹהִים)** be all in all.

1Cor 15:29 Otherwise, what shall they do who are immersed for the dead, if the dead are not raised at all? Why indeed are they immersed for the dead?

1Cor 15:30 And why do we stand in danger every hour?

1Cor 15:31 I affirm, by the boasting in you which I have in **Messiah (Mesiach מְשִׁיחַ)** **Yēshua (יֵשׁוּעַ)** our Master, I die day by day.

1Cor 15:32 If, as men do, I have fought with beasts at Ephesos, of what good is it to me? If the dead are not raised, "Let us eat and drink, for tomorrow we die."

1Cor 15:33 Do not be led astray, "Evil company corrupts good habits."

1Cor 15:34 Wake up to soberness, righteously, and do not sin, for some do not have the knowledge of **Elohim (אֱלֹהִים)**. I speak this to your shame.

1Cor 15:35 But someone might say, "How are the dead raised up? And with what body do they come?"

1Cor 15:36 Senseless one! What you sow is not made alive unless it dies.

1Cor 15:37 And as to what you sow: you do not sow the body which is to be, but a bare grain, it might be wheat or some other grain.

1Cor 15:38 But **Elohim (אֱלֹהִים)** gives it a body as He wishes, and to each seed a body of its own.

1Cor 15:39 All flesh is not the same flesh, but there is one flesh of men, and another flesh of beasts, and another of fishes, and another of birds.

1Cor 15:40 And there are heavenly bodies and earthly bodies, but the esteem of the heavenly is truly one, and the esteem of the earthly is another,

1Cor 15:41 one esteem of the sun, and another esteem of the moon, and another esteem of the stars – for star differs from star in esteem.

1Cor 15:42 So also is the resurrection of the dead: it is sown in corruption, it is raised in incorruption;

1Cor 15:43 it is sown in disrespect, it is raised in esteem; it is sown in weakness, it is raised in power;

1Cor 15:44 it is sown a natural body, it is raised a Spiritual body; there is a natural body, and there is a Spiritual body.

1Cor 15:45 And so it has been written, "The first man Hā'ā-dām (הָאָדָם) became a living being," the last Hā'ā-dām (הָאָדָם) a life-giving **Spirit [Ruach רִּיחַ]**.

1Cor 15:46 The Spiritual, however, was not first, but the natural, and afterward the Spiritual.

1Cor 15:47 The first man was of the earth, earthy; the second Man is the Master from heaven.

1Cor 15:48 As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly.

1Cor 15:49 And as we have borne the likeness of the earthy, we shall also bear the likeness of the heavenly.

1Cor 15:50 And this I say, brothers, that flesh and blood is unable to inherit the reign of Elohim (אלהים), neither does corruption inherit incorruption.

1Cor 15:51 See, I speak a secret to you: We shall not all sleep, but we shall all be changed,

1Cor 15:52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

1Cor 15:53 For this corruptible has to put on incorruption, and this mortal to put on immortality.

1Cor 15:54 And when this corruptible has put on incorruption, and this mortal has put on immortality, then shall come to be the word that has been written, "Death is swallowed up in overcoming."

1Cor 15:55 "O Death, where is your sting? O grave, where is your overcoming?"

1Cor 15:56 And the sting of death is the sin, and the power of the sin is the Law.

1Cor 15:57 But thanks to Elohim (אלהים) who gives us the overcoming through our Master Yēshua HaMashiach (ישוע המשיח).

1Cor 15:58 Therefore, my beloved brothers, be steadfast, immovable, always excelling in the work of the Master, knowing that your labour is not in vain in the Master.

1Cor 16:1 And concerning the collections for the Holy ones, you are to do as I gave orders to the assemblies of Galatia:

1Cor 16:2 On the first day of the week let each one of you set aside, storing up whatever he is prospered, so that there are no collections when I come.

1Cor 16:3 And when I come, whomever you approve by your letters, I shall send to bear your gift to Yerushalayim.

1Cor 16:4 And if it is fitting for me to go, they shall go with me.

1Cor 16:5 And I shall come to you when I pass through Makedonia, for I am passing through Makedonia.

1Cor 16:6 And possibly I shall stay with you, or even spend the winter, so that you send me forward, wherever I go.

1Cor 16:7 For I do not wish to see you now on the way, but I expect to stay a while with you, if the Master permits.

1Cor 16:8 And I shall remain in Ephesos until the Festival of Weeks.

1Cor 16:9 For a great and effective door has opened to me, and many are opposing.

1Cor 16:10 And if Timotiyos comes, see that he is with you without fear, for he does the work of the Master, even as I.

1Cor 16:11 Therefore let no one despise him. And send him forward in peace, so that he comes to me, for I am waiting for him with the brothers.

1Cor 16:12 And concerning our brother Apollos, I strongly urged him to come to you with the brothers, but he had no desire at all to come at this time; however, he shall come when it is convenient.

1Cor 16:13 Watch, stand fast in the belief, be men, be strong.

1Cor 16:14 Let all that you do be done in love.

1Cor 16:15 And I urge you, brothers, you know the household of Stephanas, that it is the first-fruit of Achaia, and that they have assigned themselves for service to the Holy ones,

1Cor 16:16 that you also be subject to such, and to everyone who works and labours with us.

1Cor 16:17 And I rejoice about the coming of Stephanas, and Fortunatos, and Achaikos, for what was lacking on your part they supplied.

1Cor 16:18 For they refreshed my Spirit [Ruach רוח] and yours, therefore give recognition to such ones.

1Cor 16:19 The assemblies of Asia greet you. Aquilas and Priscilla greet you heartily in the Master, with the assembly that is in their house.

1Cor 16:20 All the brothers greet you. Greet one another with a Holy kiss.

1Cor 16:21 The greeting with my own hand – Sha'ul.

1Cor 16:22 If anyone does not love the Master Yēshua HaMashiach (ישוע המשיח), let him be a curse. Maranatha!

1Cor 16:23 The favour of our Master Yēshua HaMashiach (ישוע המשיח) be with you.

1Cor 16:24 My love be with you all in Messiah (Mesiach משיח) Yēshua (ישוע). Amēn.

2 Corinthians Outline

1. Paul Reconciles with the Corinthians (1:1 - 7:16)

a. Introduction (1:1 - 11)

i. Paul Greets the Corinthians (1:1 - 2)

ii. The God of All Comfort (1:3 - 11)

b. Paul's Integrity (1:12 - 2:11)

i. Paul's Changed Plans (1:12 - 2:4)

ii. Forgiveness for the Offender (2:5 - 11)

c. Paul's Ministry (2:12 - 6:10)

i. Triumph in Christ (2:12 - 17)

ii. Ministers of a New Covenant (3:1 - 18)

iii. The Light of the Gospel (4:1 - 6)

iv. Treasure in Jars of Clay (4:7 - 18)

v. Our Eternal Dwelling (5:1 - 10)

vi. Ambassadors for Christ (5:11 - 21)

vii. Hardships and God's Grace (6:1 - 10)

d. Paul's Exhortation (6:11 - 7:16)

i. Open Your Hearts (6:11 - 13)

ii. Do Not Be Unequally Yoked with Unbelievers (6:14 - 18)

iii. Paul's Joy in the Corinthians (7:1 - 16)

2. The Collection for Jerusalem (8:1 - 9:15)

a. Generosity Commended (8:1 - 15)

b. Titos Commended (8:16 - 24)

c. God Loves a Cheerful Giver (9:1 - 15)

3. Paul's Final Challenge (10:1 - 13:14)

a. Paul's Apostolic Authority (10:1 - 12:21)

i. Let Him Who Boasts Boast in Yēhōvâh (10:1 - 18)

ii. Paul and the False Apostles (11:1 - 15)

iii. Paul's Suffering and Service (11:16 - 33)

iv. Paul's Revelation (12:1 - 4)

v. Paul's Thorn and God's Grace (12:5 - 10)

vi. Concern for the Corinthians (12:11 - 21)

b. Examine Yourselves (13:1 - 10)

c. Benediction and Farewell (13:11 - 14)

Qorintiyim Bēt/2 Corinthians

2Cor 1:1 Sha'ul, an emissary of Yēshua HaMashiach (ישוע המשיח), by the desire of Elohim (אלהים), and Timotiyos the brother, to the assembly of Elohim (אלהים) that is at Corinth, with all the Holy ones who are in all Achaia:

2Cor 1:2 Favour to you and peace from Elohim (אלהים) our Father [Abba אבא] and the Master Yēshua HaMashiach (ישוע המשיח).

2Cor 1:3 Blessed be the Elohim (אלהים) and Father [Abba אבא] of our Master Yēshua HaMashiach (ישוע המשיח), the Father [Abba אבא] of compassion and Elohim (אלהים) of all comfort,

2Cor 1:4 who is comforting us in all our pressure, enabling us to comfort those who are in every pressure, through the comfort with which we ourselves are comforted by Elohim (אלהים).

2Cor 1:5 Because, as the sufferings of **Messiah** (**מְשִׁיחַ**) overflow in us, so our comfort also overflows through **Messiah** (**מְשִׁיחַ**).

2Cor 1:6 And if we suffer pressure, it is for your comfort and deliverance, being worked out in enduring the same sufferings which we also suffer. If we are comforted, it is for your comfort and deliverance.

2Cor 1:7 And our expectation for you is steadfast, because we know that as you are sharing in the sufferings – so also in the comfort.

2Cor 1:8 For we do not wish you to be ignorant, brothers, of our pressure which came to us in Asia, that we were weighed down, exceedingly, beyond ability, so that we despaired even of life.

2Cor 1:9 Indeed, we had the sentence of death in ourselves, that we should not trust in ourselves but in **Elohim** (**אֱלֹהִים**) who raises the dead,

2Cor 1:10 who rescued us from so great a death, and does rescue, in whom we trust that He shall still rescue us,

2Cor 1:11 you also helping together in prayer for us, that thanks shall be given by many on our behalf for the favour bestowed upon us through many.

2Cor 1:12 For our boasting is this: the witness of our conscience that we behaved ourselves in the world in simplicity and sincerity of **Elohim** (**אֱלֹהִים**), not in fleshly wisdom but in the favour of **Elohim** (**אֱלֹהִים**), and much more toward you.

2Cor 1:13 For we are not writing any other matters to you than what you read or understand. Now I trust you shall understand, even to the end,

2Cor 1:14 as also you have understood us in part, that we are your boast as you also are ours, in the day of the Master **Yēshua** (**יֵשׁוּעַ**).

2Cor 1:15 And relying on this I intended to come to you before, that you might twice receive a favour,

2Cor 1:16 and to pass your way into Makedonia, and again from Makedonia come to you, and to be sent by you on my way to Yehudah.

2Cor 1:17 Since I intended this, did I do it lightly? Or what I plan, do I plan according to the flesh, that with me there should be Yea, Yea, and No, No?

2Cor 1:18 But **Elohim** (**אֱלֹהִים**) is trustworthy, that our word to you was not Yea and No.

2Cor 1:19 For the Son of **Elohim** (**אֱלֹהִים**), **Yēshua HaMashiach** (**יֵשׁוּעַ הַמְּשִׁיחַ**), who was proclaimed among you by us – by me, Sila, and Timotiyos – was not Yea and No, but in Him was Yea.

2Cor 1:20 For as many promises as are of **Elohim** (**אֱלֹהִים**), in Him they are Yea, and in Him Amēn, to the esteem of **Elohim** (**אֱלֹהִים**) through us.

2Cor 1:21 But He who establishes us with you in **Messiah** (**מְשִׁיחַ**) and has anointed us is **Elohim** (**אֱלֹהִים**),

2Cor 1:22 who also sealed us, and gave the **Spirit** (**רוּחַ**) in our hearts as a pledge.

2Cor 1:23 And I call **Elohim** (**אֱלֹהִים**) as witness against my being, that to spare you I came no more to Corinth.

2Cor 1:24 Not that we rule over your belief, but we are fellow workers for your joy, for you stand by belief.

2Cor 2:1 And I decided this within myself, not to come to you again in sadness.

2Cor 2:2 For if I make you sad, then who is he who makes me glad but the one who is made sad by me?

2Cor 2:3 And I wrote to you as I did, so that having come, I might not have sadness over those from whom I should have joy, trusting in you all that my joy is that of you all.

2Cor 2:4 For out of much pressure and distress of heart I wrote to you, with many tears, not that you should be sad, but that you might know the love which I so richly have for you.

2Cor 2:5 But if anyone has caused sadness, he has not made me sad, but in some degree you all – not to be too harsh.

2Cor 2:6 For such a one this punishment, by the many, is sufficient,

2Cor 2:7 so that, on the contrary, you should rather forgive and comfort, lest somehow such a one be swallowed up with too much sadness.

2Cor 2:8 So I appeal to you to confirm your love to him.

2Cor 2:9 Besides, I wrote for this purpose also, that I might know the proof of you, if you are obedient in all matters.

2Cor 2:10 And whom you forgive any matter, I do also. For indeed, if I have forgiven any matter, I have forgiven that one for your sakes in the sight of Messiah (Mesiach מְשִׁיחַ),

2Cor 2:11 lest Satan should take advantage of us, for we are not ignorant of his thoughts.

2Cor 2:12 And when I came to Troas for the Good News of Messiah (Mesiach מְשִׁיחַ), and a door was opened to me by the Master,

2Cor 2:13 I had no rest in my Spirit [Ruach רוּחַ], because I did not find Titos my brother. But taking my leave of them, I went on to Makedonia.

2Cor 2:14 But thanks be to Elohim (אֱלֹהִים) who always leads us on, to overcome in Messiah (Mesiach מְשִׁיחַ), and manifests through us the fragrance of His knowledge in every place.

2Cor 2:15 Because we are to Elohim (אֱלֹהִים) the fragrance of Messiah (Mesiach מְשִׁיחַ) among those who are being saved and among those who are perishing.

2Cor 2:16 To the one we are the smell of death to death, and to the other the fragrance of life to life. And who is competent for these?

2Cor 2:17 For we are not, as so many, adulterating the Word of Elohim (אֱלֹהִים) for gain – but as of sincerity, but as from Elohim (אֱלֹהִים), in the sight of Elohim (אֱלֹהִים), we speak in Messiah (Mesiach מְשִׁיחַ).

2Cor 3:1 Are we to begin to recommend ourselves again? Or do we need, as some, letters of recommendation to you, or from you?

2Cor 3:2 You are our letter, having been written in our hearts, known and read by all men,

2Cor 3:3 making it obvious that you are a letter of Messiah (Mesiach מְשִׁיחַ), served by us, written not with ink but by the Spirit [Ruach רוּחַ] of the living Elohim (אֱלֹהִים), not on tablets of stone but on fleshly tablets of the heart.

2Cor 3:4 And such trust we have toward Elohim (אֱלֹהִים), through the Messiah (Mesiach מְשִׁיחַ).

2Cor 3:5 Not that we are competent in ourselves to reckon any matter as from ourselves, but our competence is from Elohim (אֱלֹהִים),

2Cor 3:6 who also made us competent as servants of a renewed covenant, not of the letter but of the Spirit [Ruach רוּחַ], for the letter kills but the Spirit [Ruach רוּחַ] gives life.

2Cor 3:7 But if the administering of death in letters, engraved on stones, was esteemed, so that the children of Yisra'el were unable to look steadily at the face of Mosheh because of the esteem of his face, which was passing away,

2Cor 3:8 how much more esteemed shall the administering of the Spirit [Ruach רוּחַ] not be?

2Cor 3:9 For if the administering of condemnation had esteem, the administering of righteousness exceeds much more in esteem.

2Cor 3:10 For indeed what was made esteemed had no esteem in this respect, in view of the esteem that excels.

2Cor 3:11 For if that which is passing away was esteemed, much more that which remains in esteem.

2Cor 3:12 Having then such expectation, we use much boldness of speech,

2Cor 3:13 and not like Mosheh, who put a veil over his face so that the children of Yisra'el should not look steadily at the end of what was passing away.

2Cor 3:14 But their minds were hardened, for to this day, when the old covenant is being read, that same veil remains, not lifted, because in Messiah (Mesiach מְשִׁיחַ) it is taken away.

2Cor 3:15 But to this day, when Mosheh is being read, a veil lies on their heart.

2Cor 3:16 And when one turns to the Master, the veil is taken away.

2Cor 3:17 Now **YēHôVâH (יהוה)** is the **Spirit [Ruach רוח]**, and where the **Spirit [Ruach רוח]** of **YēHôVâH (יהוה)** is, there is freedom.

2Cor 3:18 And we all, as with unveiled face we see as in a mirror the esteem of **YēHôVâH (יהוה)**, are being transformed into the same likeness from esteem to esteem, as from **YēHôVâH (יהוה)**, the **Spirit [Ruach רוח]**.

2Cor 4:1 Therefore, having this service, even as we received compassion, we do not lose heart,

2Cor 4:2 but have renounced the secret ways of shame, not walking in craftiness nor falsifying the Word of **Elohim (אלהים)**, but by the manifestation of the truth recommending ourselves to every human conscience, in the sight of **Elohim (אלהים)**.

2Cor 4:3 And indeed, if our Good News has been veiled, it has been veiled in those who are perishing,

2Cor 4:4 in whom the mighty one of this age has blinded the minds of the unbelieving, so that the enlightening of the Good News of the esteem of **Messiah (Mesiach משיח)**, who is the likeness of **Elohim (אלהים)**, does not shine on them.

2Cor 4:5 For we do not proclaim ourselves, but **Messiah (Mesiach משיח)** **Yēshua (ישוע)** the Master, and ourselves your servants for the sake of **Yēshua (ישוע)**.

2Cor 4:6 For **Elohim (אלהים)**, who said, "Let light shine out of darkness," is the One who has shone in our hearts for the enlightening of the knowledge of the esteem of **Elohim (אלהים)** in the face of **Yēshua HaMashiach (ישוע המשיח)**.

2Cor 4:7 And we have this treasure in earthen vessels, so that the excellence of the power might be of **Elohim (אלהים)**, and not of us –

2Cor 4:8 being hard pressed on every side, but not crushed; being perplexed, but not in despair;

2Cor 4:9 being persecuted, but not forsaken; being thrown down, but not destroyed;

2Cor 4:10 always bearing about in the body the dying of the Master **Yēshua (ישוע)**, that the life of **Yēshua (ישוע)** might also be manifested in our body.

2Cor 4:11 For we, the living, are always delivered to death for the sake of **Yēshua (ישוע)**, that the life of **Yēshua (ישוע)** might also be manifested in our mortal flesh,

2Cor 4:12 so that death indeed is working in us, but the life in you.

2Cor 4:13 But having the same **Spirit [Ruach רוח]** of belief, according to what has been written, "I believed, therefore I spoke," we also believe, therefore we also speak,

2Cor 4:14 knowing that He who raised up the Master **Yēshua (ישוע)** shall also raise us up through **Yēshua (ישוע)**, and shall present us with you.

2Cor 4:15 For all this is for your sake, so that favour, having spread through the many, would cause thanksgiving to overflow, unto the esteem of **Elohim (אלהים)**.

2Cor 4:16 Therefore we do not lose heart, but even if our outward man is perishing, the inward man is being renewed day by day.

2Cor 4:17 For this slight momentary pressure, is working for us a far more exceeding and everlasting weight of esteem.

2Cor 4:18 We are not looking on what is seen, but on what is not seen. For what is seen passes away, but what is not seen is everlasting.

2Cor 5:1 For we know that if the tent of our earthly house, is destroyed, we have a building from **Elohim (אלהים)**, a house not made with hands, everlasting in the heavens.

2Cor 5:2 For indeed in this we groan, longing to put on our dwelling which is from heaven,

2Cor 5:3 so that, having put it on, we shall not be found naked.

2Cor 5:4 For indeed, we who are in this tent groan, being burdened, not because we wish to put it off, but to put on the other, so that what is to die might be swallowed up by life.

2Cor 5:5 Now He who has prepared us for this same purpose is **Elohim (אלהים)**, who has given us the **Spirit [Ruach רוח]** as a pledge of what is to come.

2Cor 5:6 Therefore, being always of good courage, and knowing that while we are at home in the body we are absent from the Master –

2Cor 5:7 for we walk by belief, not by sight –

2Cor 5:8 we are of good courage, and are well pleased rather to be absent from the body and to be present with the Master.

2Cor 5:9 So we also make it our aim to be well-pleasing to Him, whether being at home, or being away from home.

2Cor 5:10 For we all have to appear before the judgment seat of **Messiah (Mesiach משיח)**, in order for each one to receive according to what he has done in the body, whether good or evil.

2Cor 5:11 Knowing, therefore, the fear of **YēHôvâH (יהוה)**, we persuade men, but we have been made manifest to **Elohim (אלהים)**, and I also trust in your consciences to have been manifested.

2Cor 5:12 For we do not again commend ourselves to you, but give you an occasion to boast on our behalf, in order that you have an answer for those who take pride in appearance and not in heart.

2Cor 5:13 For whether we are beside ourselves, it was for **Elohim (אלהים)**, or whether we are of sound mind, it is for you.

2Cor 5:14 For the love of **Messiah (Mesiach משיח)** compels us, having judged this: that if One died for all, then all died;

2Cor 5:15 and He died for all, that those who live should no longer live for themselves, but for Him who died for them, and was raised.

2Cor 5:16 So from now onwards we know no one according to the flesh. And if we have known **Messiah (Mesiach משיח)** according to the flesh, yet now we no longer know Him thus.

2Cor 5:17 Therefore, if anyone is in **Messiah (Mesiach משיח)**, he is a renewed creature – the old

matters have passed away, see, all matters have become renewed!

2Cor 5:18 And all matters are from **Elohim (אלהים)**, who has restored us to favour with Himself through **Yēshua HaMashiach (ישוע המשיח)**, and has given us the service of restoration to favour,

2Cor 5:19 that is, that **Elohim (אלהים)** was in **Messiah (Mesiach משיח)** restoring the world to favour unto Himself, not reckoning their trespasses to them, and has committed to us the word of restoration to favour.

2Cor 5:20 Therefore we are envoys on behalf of **Messiah (Mesiach משיח)**, as though **Elohim (אלהים)** were pleading through us. We beg, on behalf of **Messiah (Mesiach משיח)**: Be restored to favour with **Elohim (אלהים)**.

2Cor 5:21 For He made Him who knew no sin to be sin for us, so that in Him we might become the righteousness of **Elohim (אלהים)**.

2Cor 6:1 And working together, we also call upon you not to receive the favour of **Elohim (אלהים)** in vain –

2Cor 6:2 For He says, “In an acceptable time I have heard you, and in a day of deliverance I have helped you.” See, now is the well-accepted time, see, now is a day of deliverance –

2Cor 6:3 giving no cause of stumbling in whatever, so that the service is not blamed.

2Cor 6:4 Rather, we commend ourselves as servants of **Elohim (אלהים)** in every way: in much endurance, in pressures, in hardships, in distresses,

2Cor 6:5 in stripes, in imprisonments, in disturbances, in toils, in watchings, in fastings, 2Cor 6:6 in cleanness, in knowledge, in patience, in kindness, in the Set- apart **Spirit [Ruach רוח]**, in love unfeigned,

2Cor 6:7 in the word of truth, in the power of **Elohim (אלהים)**, through the weapons of righteousness, on the right and on the left,

2Cor 6:8 through esteem and disrespect, through evil report and good report; regarded as deceivers, and yet true;

2Cor 6:9 as unknown, and yet well-known; as dying, and see, we live; as disciplined, and yet not killed;
2Cor 6:10 as sad, yet always rejoicing; as poor, yet enriching many; as having none, and yet possessing all.
2Cor 6:11 Our mouth has spoken openly to you, O Corinthians, our heart is wide open.
2Cor 6:12 You are not restrained by us, but you are restrained by your own affections.
2Cor 6:13 But for the same reward – I speak as to children – open wide your hearts too.
2Cor 6:14 Do not become unevenly yoked with unbelievers. For what partnership have righteousness and lawlessness? And what fellowship has light with darkness?
2Cor 6:15 And what agreement has **Messiah** (**מְשִׁיחַ**) with Beliya'al? Or what part does a believer have with an unbeliever?
2Cor 6:16 And what union has the Dwelling Place of **Elohim** (**אֱלֹהִים**) with idols? For you are a Dwelling Place of the living **Elohim** (**אֱלֹהִים**), as **Elohim** (**אֱלֹהִים**) has said, "I shall dwell in them and walk among them, and I shall be their **Elohim** (**אֱלֹהִים**), and they shall be My people."
2Cor 6:17 Therefore, "Come out from among them and be separate, says **YēHôVâH** (**יְהוָה**), and do not touch what is unclean, and I shall receive you.
2Cor 6:18 "And I shall be a **Father** [**Abba אבָּא**] to you, and you shall be sons and daughters to Me, says **YēHôVâH** (**יְהוָה**) the Almighty."
2Cor 7:1 Having, then, these promises, beloved, let us cleanse ourselves from all defilement of the flesh and **Spirit** [**Ruach רִּיחַ**], perfecting Holyness in the fear of **Elohim** (**אֱלֹהִים**).
2Cor 7:2 Make room for us, we wronged no one, we corrupted no one, we exploited no one.
2Cor 7:3 I do not say this to condemn, for I previously said that you are in our hearts, to die together and to live together.
2Cor 7:4 Great is my boldness of speech toward you, great is my boasting on your behalf. I have

been filled with encouragement, I overflow with joy in all our pressure.
2Cor 7:5 For, indeed, when we came into Makedonia, our flesh had no rest, but we were hard pressed on every side – conflicts without, fears within.
2Cor 7:6 But **Elohim** (**אֱלֹהִים**), who encourages the downcast, encouraged us by the coming of Titos,
2Cor 7:7 and not only by his coming, but also by the encouragement with which he was encouraged over you, when he reported to us your longing, your mourning, your ardour for me, so that I greatly rejoiced.
2Cor 7:8 For even if I made you sad with my letter, I do not regret it, though I did regret it. For I perceive that the same letter made you sad, even if for an hour.
2Cor 7:9 I now rejoice, not that you were made sad, but that you were saddened into repenting. For you were made sad according to **Elohim** (**אֱלֹהִים**), so that you suffered no loss from us.
2Cor 7:10 For sadness according to **Elohim** (**אֱלֹהִים**) works repentance to deliverance, not to be regretted, but the sadness of the world works death.
2Cor 7:11 For see how you have been saddened according to **Elohim** (**אֱלֹהִים**) – how much it worked out in you eagerness; indeed, clearing of yourselves; indeed, displeasure; indeed, fear; indeed, longing; indeed, ardour; indeed, righting of wrong! In every way you proved yourselves to be clear in the matter.
2Cor 7:12 So although I wrote to you, it was not for the sake of him who had done the wrong, nor for the sake of him who suffered wrong, but for the sake of revealing our diligence for you, before **Elohim** (**אֱלֹהִים**).
2Cor 7:13 For this reason we have been encouraged in your encouragement. And we rejoiced exceedingly more for the joy of Titos, because his **Spirit** [**Ruach רִּיחַ**] has been refreshed by all of you.

2Cor 7:14 Because if I have boasted somewhat about you to him, I am not ashamed. But as we spoke to you in all truth, even so our boasting to Titos was found true.

2Cor 7:15 And his tender feelings are greater for you as he remembers the obedience of all of you, as you received him with fear and trembling.

2Cor 7:16 I rejoice that in every way I am of good courage by reason of you.

2Cor 8:1 Now brothers, we make known to you the favour of **Elohim (אֱלֹהִים)** which has been given in the assemblies of Makedonia:

2Cor 8:2 that in much trial of pressure the overflowing of their joy and their deep poverty overflowed into the riches of their generosity.

2Cor 8:3 Because I bear witness that according to their ability, and beyond their ability, they gave voluntarily,

2Cor 8:4 begging us with much urgency for the favour of taking part in this service to the Holy ones.

2Cor 8:5 And, not as we had expected, they gave themselves first to the Master, and then to us by the desire of **Elohim (אֱלֹהִים)**,

2Cor 8:6 that we should urge Titos, that as he had begun, so he would also complete this kind gift in you as well.

2Cor 8:7 But as you excel in every way – in belief, and speech, and knowledge, and all diligence, and in your love for us – that you should excel in this kind gift as well.

2Cor 8:8 I speak not by command, but I am proving the genuineness of your love by the eagerness of others.

2Cor 8:9 For you know the favour of our Master **Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ)**, that being rich, He became poor for your sake, so that you might become rich through His poverty.

2Cor 8:10 And in this I give an opinion: It is to your advantage not only to be doing what you began and were desiring to do a year ago,

2Cor 8:11 and now also complete the work, that as there was a readiness in desiring it, so there also should be a completion out of what you have.

2Cor 8:12 For if the readiness is present, it is well received according to what one has, not according to what he does not have –

2Cor 8:13 not, however, that others should be eased and you hard pressed,

2Cor 8:14 but by fair sharing, that now at this time your plenty for their need, so that their plenty might also be for your need – that there might be fair sharing.

2Cor 8:15 As it has been written, “He who gathered much did not have too much, and he who gathered little had not less.”

2Cor 8:16 But thanks be to **Elohim (אֱלֹהִים)** who puts the same eagerness for you into the heart of Titos.

2Cor 8:17 Because he received the appeal, indeed, but being more eager, he went to you of his own accord.

2Cor 8:18 And we sent with him the brother whose praise is in the Good News through all the assemblies,

2Cor 8:19 and not only so, but who was also chosen by the assemblies to travel with us with this gift that is administered by us to the esteem of the Master Himself, and your ready mind,

2Cor 8:20 avoiding this: that anyone should blame us in this generous gift which is administered by us.

2Cor 8:21 For we provide what is right, not only in the sight of **YēHôVâH (יְהוָה)**, but also in the sight of men.

2Cor 8:22 And we sent with them our brother whom we have often proved eager in many ways, but now much more eager, because of the great reliance which we have in you.

2Cor 8:23 As for Titos, he is my partner and fellow worker for you. As for our brothers, they are messengers of the assemblies, the esteem of **Messiah (Mesiach מָשִׁיחַ)**.

2Cor 8:24 Therefore show to them the proof of your love and of our boasting on your behalf, and in the presence of the assemblies.

2Cor 9:1 Indeed, concerning the service to the Holy ones, it is unnecessary for me to write to you;

2Cor 9:2 for I know your eagerness, about which I boast of you to the Makedonians, that Achaia was ready a year ago. And your ardour has stirred up most of them.

2Cor 9:3 But I sent the brothers, lest our boasting on behalf of you should be made empty in this part, in order that, as I said, you were ready,

2Cor 9:4 lest if some Makedonians come with me and find you not ready, we – not to speak of you – should be put to shame because of our belief.

2Cor 9:5 So I thought it necessary to appeal to the brothers to come to you in advance, and arrange your promised blessing beforehand – this to be ready as a blessing and not as greediness.

2Cor 9:6 And this: He who sows sparingly shall also reap sparingly, and he who sows on blessing shall also reap on blessing.

2Cor 9:7 Let each one give as he purposes in his heart, not of grief or of necessity, for Elohim (אֱלֹהִים) loves a joyous giver.

2Cor 9:8 And Elohim (אֱלֹהִים) is able to make all favour overflow toward you, that you, always having all you need in every way, have plenty for every good work.

2Cor 9:9 As it has been written, “He scattered abroad, He gave to the poor, His righteousness remains forever.”

2Cor 9:10 And He who supplies seed to the sower, and bread for food, shall supply and increase the seed you have sown and increase the fruit of your righteousness,

2Cor 9:11 being enriched in every way for all simplicity, which works out thanksgiving to Elohim (אֱלֹהִים) through us.

2Cor 9:12 Because the rendering of this service not only supplies the needs of the Holy ones, but also is

overflowing through many thanksgivings to Elohim (אֱלֹהִים).

2Cor 9:13 Through the proof of this service, they esteem Elohim (אֱלֹהִים) on the submission of your confession to the Good News of Messiah (Mesiach מְשִׁיחַ), and generosity in sharing with them and all men,

2Cor 9:14 and by their prayer for you, who long for you because of the exceeding favour of Elohim (אֱלֹהִים) in you.

2Cor 9:15 Thanks also to Elohim (אֱלֹהִים) for His unspeakable gift!

2Cor 10:1 And I, Sha'ul, myself appeal to you, through the meekness and gentleness of Messiah (Mesiach מְשִׁיחַ) – I who am indeed lowly when face to face with you, but bold toward you when absent!

2Cor 10:2 But I pray, that when I am present, I might not be bold with that bravery by which I think to be bold against some who reckon us as if we walked according to the flesh.

2Cor 10:3 For though we walk in the flesh, we do not fight according to the flesh.

2Cor 10:4 For the weapons we fight with are not fleshly but mighty in Elohim (אֱלֹהִים) for overthrowing strongholds,

2Cor 10:5 overthrowing reasonings and every high matter that exalts itself against the knowledge of Elohim (אֱלֹהִים), taking captive every thought to make it obedient to the Messiah (Mesiach מְשִׁיחַ),

2Cor 10:6 and being ready to punish all disobedience, when your obedience is complete.

2Cor 10:7 Take a look at what you are facing. If anyone seems to trust in himself that he is of Messiah (Mesiach מְשִׁיחַ), let him reckon again for himself, that as he is of Messiah (Mesiach מְשִׁיחַ), so also are we.

2Cor 10:8 For even if I should boast somewhat more about our authority, which the Master gave us for building up, and not for overthrowing you, I shall not be put to shame,

2Cor 10:9 lest I seem to frighten you away by letters.

2Cor 10:10 Because they say, “His letters are truly weighty and strong, but his bodily presence is weak, and his speech amounts to naught.”

2Cor 10:11 Let such a one take this into account, that what we are in word by letters when absent, such we are also in deed when we are present.

2Cor 10:12 For we do not presume to count ourselves or compare ourselves with those who commend themselves. But they, measuring themselves by themselves, and comparing themselves among themselves, are not wise.

2Cor 10:13 But we shall not boast beyond measure, but within the measure of the limits **Elohim (אלהים)** assigned unto us, to reach even to you.

2Cor 10:14 For we are not overextending ourselves, as if we did not reach to you, for we also came to you with the Good News of the **Messiah (משיח)**,
(Mesiach משיח),

2Cor 10:15 not boasting beyond measure in the labours of others, but having an expectation, that as your belief grows, we shall be greatly enlarged by you, according to our limits,

2Cor 10:16 to bring the Good News in the parts beyond you – not to boast in another's limits in what has been accomplished.

2Cor 10:17 But “He who boasts, let him boast in **YĕHôVâH (יהוה)**.”

2Cor 10:18 For not he who commends himself is approved, but he whom the Master commends.

2Cor 11:1 I wish that you would bear with me in a little folly. But indeed, you are bearing with me.

2Cor 11:2 For I am jealous for you with a jealousy according to **Elohim (אלהים)**. For I gave you in marriage to one husband, to present you as an innocent maiden to **Messiah (Mesiach משיח)**.

2Cor 11:3 But I am afraid, lest, as the serpent deceived Hāwwah by his trickery, so your minds should be corrupted from the simplicity that is in **Messiah (Mesiach משיח)**.

2Cor 11:4 For, indeed, if he who is coming proclaims another **Yĕshua (ישוע)**, whom we have not proclaimed, or if you receive a different **Spirit [Ruach רוח]** which you have not received, or a different Good News which you have not accepted, you put up with it well enough!

2Cor 11:5 For I reckon that I am not inferior to the most eminent emissaries.

2Cor 11:6 But even if I am unskilled in word, yet not in knowledge. Indeed, in every way we have been manifested among you in all matters.

2Cor 11:7 Or did I commit sin in humbling myself in order to exalt you, because I brought good news, the Good News of **Elohim (אלהים)** to you without being paid?

2Cor 11:8 Other assemblies I robbed, by receiving wages from them to serve you.

2Cor 11:9 And when I was present with you, and in need, I was not a burden to anyone, for what was lacking to me the brothers who came from Makedonia supplied. And in every way I kept myself – and shall keep – from being a burden to you.

2Cor 11:10 It is a truth of **Messiah (Mesiach משיח)** in me, that this boasting in me shall not be stopped in the districts of Achaia.

2Cor 11:11 Why? Is it that I do not love you? **Elohim (אלהים)** knows!

2Cor 11:12 And I shall go on doing as I do, in order to cut off the occasion from those desiring an occasion, so that in that which they boast, they might be found also as we are.

2Cor 11:13 For such are false emissaries, deceptive workers, masquerading as emissaries of **Messiah (Mesiach משיח)**.

2Cor 11:14 And no wonder! For Satan himself masquerades as a messenger of light!

2Cor 11:15 It is not surprising, then, if his servants also masquerade as servants of righteousness, whose end shall be according to their works!

2Cor 11:16 Again I say, let no one think me to be a fool. And if otherwise, at least receive me as a fool, for me to also boast a little.

2Cor 11:17 What I speak, I speak not according to the Master, but as in foolishness, in this boldness of boasting.

2Cor 11:18 Since many boast according to the flesh, I too shall boast.

2Cor 11:19 For you, being wise, put up with fools gladly!

2Cor 11:20 For you put up with it if anyone enslaves you, if anyone devours you, if anyone takes from you, if anyone exalts himself, if one hits you in the face.

2Cor 11:21 To my shame, I say that we were too weak for that! But in whatever anyone is bold – I say it in foolishness – I am bold also.

2Cor 11:22 Are they Heḇrews? So am I. Are they Yisra'ërites? So am I. Are they the seed of 'Ab·rā·hām (אַבְרָהָם)? So am I.

2Cor 11:23 Are they servants of Messiah (Mesiach מְשִׁיחַ)? – I speak as beside myself – I am more, in labours much more, in stripes above measure, in prisons more frequently, in deaths many times.

2Cor 11:24 Five times I received from the Yehuḏim (Jews) forty stripes less one.

2Cor 11:25 Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, a night and a day I have been in the deep,

2Cor 11:26 in many travels, in dangers of waters, in dangers of robbers, in dangers from my own race, in dangers from the gentiles, in dangers in the city, in dangers in the desert, in dangers in the sea, in dangers among false brothers;

2Cor 11:27 in toil and hardship, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness,

2Cor 11:28 besides the matters from outside, what comes upon me daily: the anxiety for all the assemblies.

2Cor 11:29 Who is weak, and I am not weak? Who is made to stumble, and I do not burn inwardly?

2Cor 11:30 If I have to boast, I shall boast of matters that show up my weakness.

2Cor 11:31 The Elohim (אֱלֹהִים) and Father [Abba אָבָא] of our Master Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ), who is blessed forever, knows that I am not lying.

2Cor 11:32 In Damascus the governor, under Aretas the sovereign, was guarding the city of the Damascenes, wishing to seize me,

2Cor 11:33 but through a window I was let down in a basket by the wall, and escaped from his hands.

2Cor 12:1 To boast, indeed, is useless for me, for I shall go on to visions and revelations of YēHôVâH (יְהוָה).

2Cor 12:2 I know a man in Messiah (Mesiach מְשִׁיחַ) who fourteen years ago – whether in the body I do not know, or whether out of the body I do not know, Elohim (אֱלֹהִים) knows – such a one was caught up to the third heaven.

2Cor 12:3 And I know such a man – whether in the body or out of the body I do not know, Elohim (אֱלֹהִים) knows –

2Cor 12:4 that he was caught up into Paradise and heard unspeakable words, which it is not right for a man to speak.

2Cor 12:5 Of such a one I shall boast, but of myself I shall not boast, except in my weaknesses.

2Cor 12:6 For if I shall wish to boast, I shall not be a fool, for I shall speak the truth. But I refrain, lest anyone should think more of me than what he sees in me, or hears of me.

2Cor 12:7 And to keep me from exalting myself because of the exceeding greatness of the revelations, a thorn in the flesh was given to me, a messenger of Satan to hit me, to keep me from exalting myself.

2Cor 12:8 Concerning this I pleaded with the Master three times to take it away from me.

2Cor 12:9 And He said to me, “My favour is sufficient for you, for My power is perfected in weakness.” Most gladly, then, I shall rather boast in

my weaknesses, so that the power of **Messiah** (**Mesiach מְשִׁיחַ**) rests on me.

2Cor 12:10 Therefore I take pleasure in weaknesses, in insults, in needs, in persecutions, in distresses, for the sake of **Messiah (Mesiach מְשִׁיחַ)**. For when I am weak, then I am strong.

2Cor 12:11 I have become a fool – you have compelled me. For I should have been commended by you, for in no respect was I behind the most eminent emissaries, though I am a nobody.

2Cor 12:12 Indeed, the signs of an emissary were wrought among you with all endurance, in signs and wonders and powers.

2Cor 12:13 For what is there in which you were inferior to other assemblies, except that I myself was not a burden to you? Forgive me this wrong!

2Cor 12:14 See, I am ready to come to you for the third time. And I shall not be a burden to you, for I do not seek yours, but you. For the children should not lay up for the parents, but the parents for the children.

2Cor 12:15 And I shall most gladly spend and be spent for your lives. If I love you more and more, am I to be loved less?

2Cor 12:16 But be it so, I did not burden you. But being crafty, did I catch you with guile?

2Cor 12:17 Did I take advantage of you by any of those whom I sent to you?

2Cor 12:18 I urged Titos, and sent our brother with him. Did Titos take advantage of you? Did we not walk in the same **Spirit [Ruach רֹּחַ]** – not in the same steps?

2Cor 12:19 Again, do you think that we defend ourselves to you? We speak before **Elohim (אֱלֹהִים)** in **Messiah (Mesiach מְשִׁיחַ)**. But all this, beloved, is for your upbuilding.

2Cor 12:20 For I fear lest, when I come, I do not find you such as I wish, and I be found by you such as you do not wish – lest there be strife, jealousies, outbursts of wrath, selfish ambitions, slander, gossip, puffings up, unrests,

2Cor 12:21 and lest, when I come again, my **Elohim (אֱלֹהִים)** should humble me among you, and I shall mourn for many who have sinned before and have not repented of the uncleanness, and whoring, and indecency which they have practised.

2Cor 13:1 This is the third time I am coming to you. “By the mouth of two or three witnesses every word shall be established.”

2Cor 13:2 I have previously said, and I say beforehand, as being present the second time, and now being absent I write to those who have sinned before, and to all the rest, that if I come again I shall not spare,

2Cor 13:3 since you are seeking for proof of **Messiah (Mesiach מְשִׁיחַ)** speaking in me, who is not weak toward you, but mighty in you.

2Cor 13:4 For though He was impaled in weakness, yet He lives by the power of **Elohim (אֱלֹהִים)**. For we also are weak in Him, but we shall live with Him by the power of **Elohim (אֱלֹהִים)** toward you.

2Cor 13:5 Examine yourselves whether you are in the belief – prove yourselves. Or do you not know yourselves, that **Yēshua HaMashiach (יֵשׁוּעַ הַמְּשִׁיחַ)** is in you, unless you are disapproved.

2Cor 13:6 And I trust that you shall know that we are not disapproved.

2Cor 13:7 And we pray to **Elohim (אֱלֹהִים)** that you do no evil at all – not that we should appear approved, but that you should do what is right, even though we should appear unapproved.

2Cor 13:8 For we have no power at all against the truth, but for the truth.

2Cor 13:9 For we rejoice when we are weak and you are strong. And this also we pray for: your perfection.

2Cor 13:10 For this reason I write this in my absence, so that, being present I should not use sharpness, according to the authority which the Master has given me for upbuilding and not for overthrowing.

2Cor 13:11 For the rest, brothers, rejoice. Be made perfect, be encouraged, be of one mind, live in

peace. And the **Elohim (אֱלֹהִים)** of love and peace shall be with you.

2Cor 13:12 Greet one another with a Holy kiss.

2Cor 13:13 All the Holy ones greet you.

2Cor 13:14 The favour of the Master **Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ)**, and the love of **Elohim (אֱלֹהִים)**, and the fellowship of the **Holy Spirit (רוּחַ הַקֹּדֶשׁ)** be with all of you. Amēn.

iv. Hagar and Sā-rāh (שָׂרָה): Sons of Promise vs. Sons of Flesh (4:21 - 31)

3. Practical: A Life of Justification (5:1 - 6:18)

a. Freedom in Christ (5:1 - 15)

b. Walking by the Spirit (5:16 - 26)

c. Carry One Another's Burdens (6:1 - 10)

d. Final Warnings and Blessings (6:11 - 18)

Galatiyim/Galatians

Galatians Outline

1. Personal: Authentication of the Message and the Messenger (1:1 - 2:21)

a. Introduction (1:1 - 9)

i. Paul's Greeting to the Galatians (1:1 - 5)

ii. No Other Gospel (1:6 - 9)

b. Authentication of the Messenger (1:10 - 24)

i. Gospel Not According to Man (1:10 - 12)

ii. Former Life and Conversion (1:13 - 17)

iii. Paul's Reputation (1:18 - 24)

1. In Jerusalem (1:18 - 20)

2. The Churches in Judea (1:21 - 24)

c. Authentication of the Message (2:1 - 21)

i. The Council at Jerusalem (2:1 - 10)

ii. Paul Confronts Cephas (2:11 - 21)

2. Doctrinal: Justification (3:1 - 4:31)

a. Faith and Belief (3:1 - 9)

i. Who Has Bewitched You? (3:1 - 5)

ii. The Faith of Abraham (3:6 - 9)

b. Christ Has Redeemed Us (3:10 - 14)

c. The Purpose of the Law (3:15 - 25)

d. Sons through Faith in Christ (3:26 - 4:31)

i. Sons of Abraham by Faith (3:26 - 29)

ii. Sons and Heirs (4:1 - 7)

iii. Paul's Concern for the Galatians (4:8 - 20)

Gal 1:1 Sha'ul, an emissary – not from men, nor by a man, but by **Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ)** and **Elohim (אֱלֹהִים)** the **Father [Abba אָבָא]** who raised Him from the dead –

Gal 1:2 and all the brothers who are with me, to the assemblies of Galatia:

Gal 1:3 Favour to you and peace from **Elohim (אֱלֹהִים)** the **Father [Abba אָבָא]** and our Master **Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ)**,

Gal 1:4 who gave Himself for our sins, to deliver us out of this present wicked age, according to the desire of our **Elohim (אֱלֹהִים)** and **Father [Abba אָבָא]**, Gal 1:5 to whom be the praise forever and ever. Amēn.

Gal 1:6 I marvel that you are so readily turning away from Him who called you in the favour of **Messiah (Mesiach מָשִׁיחַ)**, to a different 'Good News,'

Gal 1:7 which is not another, only there are some who are troubling you and wishing to pervert the Good News of **Messiah (Mesiach מָשִׁיחַ)**.

Gal 1:8 However, even if we, or a messenger out of heaven, bring a 'Good News' to you beside what we announced to you, let him be accursed.

Gal 1:9 As we have said before, and now I say again, if anyone brings a 'Good News' to you beside what you have received, let him be accursed.

Gal 1:10 For do I now persuade men, or **Elohim (אֱלֹהִים)**? Or do I seek to please men? For if I still pleased men, I should not be a servant of **Messiah (Mesiach מָשִׁיחַ)**.

Gal 1:11 And I make known to you, brothers, that the Good News announced by me is not according to man.

Gal 1:12 For I did not receive it from man, nor was I taught it, but through a revelation of **Yēshua HaMashiach** (יֵשׁוּעַ הַמָּשִׁיחַ).

Gal 1:13 For you have heard of my former way of life in Yehudaism, how intensely I persecuted the assembly of **Elohim** (אֱלֹהִים), and ravaged it.

Gal 1:14 And I progressed in Yehudaism beyond many of my age in my race, being more exceedingly ardent for the traditions of my fathers. Gal 1:15 But when it pleased **Elohim** (אֱלֹהִים), who separated me from my mother's womb and called me by His favour,

Gal 1:16 to reveal His Son in me, that I might bring Him, the Good News, to the gentiles, I did not immediately consult with flesh and blood,

Gal 1:17 neither did I go up to Yerushalayim, to those who were emissaries before me. But I went to Arabiā, and returned again to Damascus.

Gal 1:18 Then after three years I went up to Yerushalayim to learn from Kēpha, and remained with him for fifteen days.

Gal 1:19 And I saw no other of the emissaries except Ya'aqob, the brother of the Master.

Gal 1:20 And what I write to you, see, before **Elohim** (אֱלֹהִים), I do not lie.

Gal 1:21 Then I went into the districts of Syria and of Kilikia.

Gal 1:22 And I was still not known by sight to the assemblies of Yehudāh which were in **Messiah** (מָשִׁיחַ),

Gal 1:23 but they were hearing only that, "The one who once persecuted us now brings as Good News the belief which he once ravaged."

Gal 1:24 So they were esteeming **Elohim** (אֱלֹהִים) in me.

Gal 2:1 Then after fourteen years I again went up to Yerushalayim, with Barnabāh, taking Titos along too.

Gal 2:2 And I went up by revelation, and laid before them that Good News which I proclaim among the gentiles, but separately to those who were esteemed, lest somehow I run, or had run, in vain.

Gal 2:3 But not even Titos who was with me, though a Greek, was compelled to be circumcised.

Gal 2:4 But as for the false brothers, sneakingly brought in, who sneaked in to spy out our freedom which we have in **Messiah** (מָשִׁיחַ) **Yēshua** (יֵשׁוּעַ) in order to enslave us,

Gal 2:5 to these we did not yield in subjection, not even for an hour, so that the truth of the Good News remains with you.

Gal 2:6 But from those who were esteemed to be whatever – what they were, it makes no difference to me, **Elohim** (אֱלֹהִים) shows no partiality – for those who were esteemed contributed naught to me.

Gal 2:7 But on the contrary, when they saw that the Good News to the uncircumcised had been entrusted to me, even as Kēpha to the circumcised –

Gal 2:8 for He who worked in Kēpha to make him an emissary to the circumcised also worked in me for the gentiles.

Gal 2:9 So when Ya'aqob, Kēpha, and Yoḥanan, who seemed to be supports, came to know the favour that had been given to me, they gave me and Barnabāh the right hand of fellowship, in order that we go to the gentiles and they to the circumcised,

Gal 2:10 only that we might remember the poor, which I myself was eager to do.

Gal 2:11 And when Kēpha had come to Antioch, I withstood him to his face, because he was at fault.

Gal 2:12 For before some came from Ya'aqob, he was eating with the gentiles, but when they came, he began to withdraw and separate himself, in fear of those of the circumcision.

Gal 2:13 And the rest of the Yehudim (Jews) joined him in hypocrisy, so that even Barnabāh was led away by their hypocrisy.

Gal 2:14 But when I saw that they are not walking straight according to the truth of the Good News, I said to Këpha before them all, “If you, being a Yehudite, live as a gentile and not as the Yehudim (Jews), why do you compel gentiles to live as Yehudim (Jews)?

Gal 2:15 “We, Yehudim (Jews) by nature, and not of the gentiles, sinners,

Gal 2:16 knowing that a man is not declared right by works of Law, but through belief in **Yëshua HaMashiach (ישוע המשיח)**, even we have believed in **Messiah (Mesiach משיח)** **Yëshua (ישוע)**, in order to be declared right by belief in **Messiah (Mesiach משיח)** and not by works of Law, because by works of Law no flesh shall be declared right.

Gal 2:17 “And if, while seeking to be declared right by **Messiah (Mesiach משיח)**, we ourselves also are found sinners, is **Messiah (Mesiach משיח)** then a servant of sin? Let it not be!

Gal 2:18 “For if I rebuild what I once overthrew, I establish myself a transgressor.

Gal 2:19 “For through Law I died to Law, in order to live to **Elohim (אלהים)**.

Gal 2:20 “I have been impaled with **Messiah (Mesiach משיח)**, and I no longer live, but **Messiah (Mesiach משיח)** lives in me. And that which I now live in the flesh I live by belief in the Son of **Elohim (אלהים)**, who loved me and gave Himself for me.

Gal 2:21 “I do not set aside the favour of **Elohim (אלהים)**, for if righteousness is through Law, then **Messiah (Mesiach משיח)** died for naught.”

Gal 3:1 O senseless Galatians! Who has put you under a spell, not to obey the truth – before whose eyes **Yëshua HaMashiach (ישוע המשיח)** was clearly portrayed among you as impaled?

Gal 3:2 This only I wish to learn from you: Did you receive the **Spirit [Ruach רוח]** by works of Law, or by the hearing of belief?

Gal 3:3 Are you so senseless? Having begun in the **Spirit [Ruach רוח]**, do you now end in the flesh?

Gal 3:4 Have you suffered so much in vain – if indeed in vain?

Gal 3:5 Is He, then, who is supplying the **Spirit [Ruach רוח]** to you and working miracles among you, doing it by works of Law, or by hearing of belief?

Gal 3:6 Even so ‘Ab·rā·hām (אַבְרָהָם) “did believe **Elohim (אלהים)**, and it was reckoned unto him as righteousness.”

Gal 3:7 Know, then, that those who are of belief are sons of ‘Ab·rā·hām (אַבְרָהָם).

Gal 3:8 And the Scripture, having foreseen that **Elohim (אלהים)** would declare right the nations by belief, announced the Good News to ‘Ab·rā·hām (אַבְרָהָם) beforehand, saying, “All the nations shall be blessed in you,”

Gal 3:9 so that those who are of belief are blessed with ‘Ab·rā·hām (אַבְרָהָם), the believer.

Gal 3:10 For as many as are of works of Law are under the curse, for it has been written, “Cursed is everyone who does not continue in all that has been written in the book of the Law, to do them.”

Gal 3:11 And that no one is declared right by Law before **Elohim (אלהים)** is clear, for “The righteous shall live by belief.”

Gal 3:12 And the Law is not of belief, but “The man who does them shall live by them.”

Gal 3:13 **Messiah (Mesiach משיח)** redeemed us from the curse of the Law, having become a curse for us – for it has been written, “Cursed is everyone who hangs upon a tree.” –

Gal 3:14 in order that the blessing of ‘Ab·rā·hām (אַבְרָהָם) might come upon the nations in **Messiah (Mesiach משיח)** **Yëshua (ישוע)**, to receive the promise of the **Spirit [Ruach רוח]** through belief.

Gal 3:15 Brothers, as a man I say it: a covenant, even though it is man’s, yet if it is confirmed, no one sets it aside, or adds to it.

Gal 3:16 But the promises were spoken to ‘Ab·rā·hām (אַבְרָהָם), and to his Seed. He does not say, “And to seeds,” as of many, but as of one, “And to your Seed,” who is **Messiah (Mesiach משיח)**.

Gal 3:17 Now this I say, Law, that came four hundred and thirty years later, does not annul a covenant previously confirmed by Elohim (אלהים) in Messiah (Mesiach משיח), so as to do away with the promise.

Gal 3:18 For if the inheritance is by Law, it is no longer by promise, but Elohim (אלהים) gave it to 'Ab·rā·hām (אַבְרָהָם) through a promise.

Gal 3:19 Why, then, the Law? It was added because of transgressions, until the Seed should come to whom the promise was made. And it was ordained through messengers in the hand of a mediator.

Gal 3:20 The Mediator, however, is not of one, but Elohim (אלהים) is one.

Gal 3:21 Is the Law then against the promises of Elohim (אלהים)? Let it not be! For if a law had been given that was able to make alive, truly righteousness would have been by Law.

Gal 3:22 But the Scripture has shut up all mankind under sin, that the promise by belief in Yēshua HaMashiach (ישוע המשיח) might be given to those who believe.

Gal 3:23 But before belief came, we were being guarded under Law, having been shut up for the belief being about to be revealed.

Gal 3:24 Therefore the Law became our trainer unto Messiah (Mesiach משיח), in order to be declared right by belief.

Gal 3:25 And after belief has come, we are no longer under a trainer.

Gal 3:26 For you are all sons of Elohim (אלהים) through belief in Messiah (Mesiach משיח) Yēshua (ישוע).

Gal 3:27 For as many of you as were immersed into Messiah (Mesiach משיח) have put on Messiah (Mesiach משיח).

Gal 3:28 There is not Yehudite nor Greek, there is not slave nor free, there is not male and female, for you are all one in Messiah (Mesiach משיח) Yēshua (ישוע).

Gal 3:29 And if you are of Messiah (Mesiach משיח), then you are seed of 'Ab·rā·hām (אַבְרָהָם), and heirs according to promise.

Gal 4:1 And I say, for as long as the heir is a child, he is no different from a slave, though he is master of all,

Gal 4:2 but is under guardians and trustees till the time prearranged by the father.

Gal 4:3 So we also, when we were children, were under the elementary matters of the world, being enslaved.

Gal 4:4 But when the completion of the time came, Elohim (אלהים) sent forth His Son, born of a woman, born under Law,

Gal 4:5 to redeem those who were under Law, in order to receive the adoption as sons.

Gal 4:6 And because you are sons, Elohim (אלהים) has sent forth the Spirit [Ruach רוח] of His Son into your hearts, crying, "Abba, Father [Abba אבא]!"

Gal 4:7 So you are no longer a slave but a son, and if a son, also an heir of Elohim (אלהים) through Messiah (Mesiach משיח).

Gal 4:8 But then, indeed, not knowing Elohim (אלהים), you served those which by nature are not mighty ones.

Gal 4:9 But now after you have known Elohim (אלהים), or rather are known by Elohim (אלהים), how do you turn again to the weak and poor elementary matters, to which you wish to be enslaved again?

Gal 4:10 You observe days and months and seasons and years.

Gal 4:11 I fear for you, lest by any means I have laboured for you in vain.

Gal 4:12 Brothers, I beg you to become as I am, because I am as you are. You did not wrong me at all.

Gal 4:13 But you know that through weakness of the flesh I brought the Good News to you before.

Gal 4:14 And my trial which was in my flesh you did not despise or reject, but you received me as a

messenger of Elohim (אֱלֹהִים), as Messiah (Mesiach מְשִׁיחַ) Yēshua (יֵשׁוּעַ).

Gal 4:15 What then was your blessedness? For I bear you witness, that if possible, you would have plucked out your own eyes and given them to me.

Gal 4:16 So then, have I become your enemy, speaking truth to you?

Gal 4:17 They are ardent towards you, for no good, but they wish to shut you out, that you might be ardent towards them.

Gal 4:18 And it is good always to be ardent in what is good, and not only when I am present with you.

Gal 4:19 My little children, for whom I am again in birth pains until Messiah (Mesiach מְשִׁיחַ) is formed in you,

Gal 4:20 even now I wish to be present with you now and to change my voice, for I have doubts about you.

Gal 4:21 Say to me, you who wish to be under Law, do you not hear the Law?

Gal 4:22 For it has been written that 'Aḇ-rā-hām (אַבְרָהָם) had two sons, one by a female servant, the other by a free woman.

Gal 4:23 But he who was of the female servant was born according to the flesh, and he of the free woman through promise.

Gal 4:24 This is allegorical, for these are the two covenants: one indeed from Mount Sinai which brings forth slavery, which is Hā-gār (הַגָּר),

Gal 4:25 for this Hā-gār (הַגָּר) is Mount Sinai in Arabia, and corresponds to Yerushalayim which now is, and is in slavery with her children.

Gal 4:26 But the Yerushalayim above is free, which is the mother of us all.

Gal 4:27 For it has been written, "Rejoice, O barren, you who do not bear! Break forth and shout, you who do not have birth pains! For the deserted one has many more children than she who has a husband."

Gal 4:28 And we, brothers, as Yiṣ-ḥāq was, are children of promise.

Gal 4:29 But, as he who was born according to the flesh then persecuted him born according to the Spirit [Ruach רוּחַ], so also now.

Gal 4:30 But what does the Scripture say? "Cast out the female servant and her son, for the son of the female servant shall by no means be heir with the son of the free woman."

Gal 4:31 Therefore, brothers, we are not children of the female servant but of the free woman.

Gal 5:1 In the freedom with which Messiah (Mesiach מְשִׁיחַ) has made us free, stand firm, then, and do not again be held with a yoke of slavery.

Gal 5:2 See, I, Sha'ul, say to you that if you become circumcised, Messiah (Mesiach מְשִׁיחַ) shall be of no use to you.

Gal 5:3 And I witness again to every man being circumcised that he is a debtor to do the entire Law.

Gal 5:4 You who are declared right by Law have severed yourselves from Messiah (Mesiach מְשִׁיחַ), you have fallen from favour.

Gal 5:5 For we, in Spirit [Ruach רוּחַ], by belief, eagerly wait for the expectation of righteousness.

Gal 5:6 For in Messiah (Mesiach מְשִׁיחַ) Yēshua (יֵשׁוּעַ) neither circumcision nor uncircumcision has any strength, but belief working through love.

Gal 5:7 You were running well, who held you back from obeying the truth?

Gal 5:8 That persuasion does not come from Him who calls you.

Gal 5:9 A little leaven leavens all the lump.

Gal 5:10 I trust in you, in the Master, that you shall have no other mind. And he who is troubling you shall bear his judgment, whoever he is.

Gal 5:11 And I, brothers, if I still proclaim circumcision, why am I still persecuted? Then the stumbling-block of the stake has been set aside.

Gal 5:12 O that those who disturb you would even cut themselves off!

Gal 5:13 For you, brothers, have been called to freedom, only do not use freedom as an occasion for the flesh, but through love serve one another.

Gal 5:14 For the entire Law is completed in one word, in this, "You shall love your neighbour as yourself."

Gal 5:15 And if you bite and devour one another, beware lest you be consumed by one another!

Gal 5:16 And I say: Walk in the Spirit [Ruach רוח], and you shall not accomplish the lust of the flesh.

Gal 5:17 For the flesh lusts against the Spirit [Ruach רוח], and the Spirit [Ruach רוח] against the flesh.

And these are opposed to each other, so that you do not do what you desire to do.

Gal 5:18 But if you are led by the Spirit [Ruach רוח], you are not under Law.

Gal 5:19 And the works of the flesh are well-known, which are these: adultery, whoring, uncleanness, indecency,

Gal 5:20 idolatry, drug sorcery, hatred, quarrels, jealousies, fits of rage, selfish ambitions, dissensions, factions,

Gal 5:21 envy, murders, drunkenness, wild parties, and the like – of which I forewarn you, even as I also said before, that those who practise such as these shall not inherit the reign of Elohim (אֱלֹהִים).

Gal 5:22 But the fruit of the Spirit [Ruach רוח] is love, joy, peace, patience, kindness, goodness, trustworthiness,

Gal 5:23 gentleness, self-control. Against such there is no Law.

Gal 5:24 And those who are of Messiah (Mesiach מָשִׁיחַ) have impaled the flesh with its passions and the desires.

Gal 5:25 If we live in the Spirit [Ruach רוח], let us also walk in the Spirit [Ruach רוח].

Gal 5:26 Let us not become conceited, provoking one another, envying one another.

Gal 6:1 Brothers, if a man is overtaken in some trespass, you the Spiritual ones, set such a one straight in a Spirit [Ruach רוח] of meekness, looking at yourself lest you be tried too.

Gal 6:2 Bear one another's burdens, and so complete the Law of Messiah (Mesiach מָשִׁיחַ).

Gal 6:3 For if anyone thinks himself to be somebody, when he is not, he deceives himself.

Gal 6:4 But let each one examine his own work, and then he shall have boasting in himself alone, and not in another.

Gal 6:5 For each one shall bear his own burden.

Gal 6:6 And let him who is instructed in the Word share in all that is good, with him who is instructing.

Gal 6:7 Do not be led astray: Elohim (אֱלֹהִים) is not mocked, for whatever a man sows, that he shall also reap.

Gal 6:8 Because he who sows to his own flesh shall reap corruption from the flesh, but he who sows to the Spirit [Ruach רוח] shall reap everlasting life from the Spirit [Ruach רוח].

Gal 6:9 And let us not lose heart in doing good, for in due season we shall reap if we do not grow weary.

Gal 6:10 So then, as we have occasion, let us do good to all, especially to those who are of the household of the belief.

Gal 6:11 See with what big letters I have written to you with my own hand!

Gal 6:12 As many as wish to make a good show in the flesh, these compel you to be circumcised, only so that they should not be persecuted for the stake of Messiah (Mesiach מָשִׁיחַ).

Gal 6:13 For those who are circumcised do not even watch over the Law, but they wish to have you circumcised so that they might boast in your flesh.

Gal 6:14 And for me, let it not be that I should boast except in the stake of our Master Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ), through whom the world has been impaled to me, and I to the world.

Gal 6:15 For in Messiah (Mesiach מָשִׁיחַ) Yēshua (יֵשׁוּעַ) neither circumcision nor uncircumcision has any strength, but a renewed creature.

Gal 6:16 And as many as walk according to this rule, peace and compassion be upon them, and upon the Yisra'el of Elohim (אֱלֹהִים).

Gal 6:17 From now on let no one trouble me, for I bear in my body the scars of the Master Yēshua (יֵשׁוּעַ).

Gal 6:18 The favour of our Master Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ) be with your Spirit [Ruach רוּחַ], brothers. Amēn.

Ephesians Outline

1. Paul's Greeting to the Ephesians (1:1 - 2)
2. God's Purpose for the Church (1:3 - 3:21)
 - a. Spiritual Blessings (1:3 - 14)
 - b. Spiritual Wisdom (1:15 - 23)
 - c. Alive with Christ (2:1 - 10)
 - d. One in Christ (2:11 - 18)
 - e. Christ Our Cornerstone (2:19 - 22)
 - f. The Mystery of the Gospel (3:1 - 13)
 - g. Paul's Prayer for the Ephesians (3:14 - 21)
3. Fulfilling God's Purpose for the Church (4:1 - 6:20)
 - a. Unity in the Body (4:1 - 16)
 - b. Righteous Living (4:17 - 5:20)
 - i. New Life in Christ (4:17 - 32)
 - ii. Imitators of God (5:1 - 7)
 - iii. Children of Light (5:8 - 20)
 - c. Authority and Submission (5:21 - 6:9)
 - i. Submit to One Another (5:21)
 - ii. Wives and Husbands (5:22 - 33)
 - iii. Children and Parents (6:1 - 4)
 - iv. Serving with Honor (6:5 - 9)
 - d. The Full Armor of God (6:10 - 20)
4. Final Greetings (6:21 - 24)

Eph 1:1 Sha'ul, an emissary of Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ) by the desire of Elohim (אֱלֹהִים), to the Holy ones who are in Ephesus, and true to Messiah (מָשִׁיחַ) Yēshua (יֵשׁוּעַ):

Eph 1:2 Favour to you and peace from Elohim (אֱלֹהִים) our Father [Abba אָבָא] and the Master Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ).

Eph 1:3 Blessed be the Elohim (אֱלֹהִים) and Father [Abba אָבָא] of our Master Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ), who has blessed us with every Spiritual blessing in the heavenlies in Messiah (Mesiach מָשִׁיחַ),

Eph 1:4 even as He chose us in Him before the foundation of the world, that we should be Holy and blameless before Him in love,

Eph 1:5 having previously ordained us to adoption as sons through Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ) to Himself, according to the good pleasure of His desire,

Eph 1:6 to the praise of the esteem of His favour with which He favoured us in the Beloved,

Eph 1:7 in whom we have redemption through His blood, the forgiveness of trespasses, according to the riches of His favour,

Eph 1:8 which He has lavished on us in all wisdom and insight,

Eph 1:9 having made known to us the secret of His desire, according to His good pleasure which He purposed in Him,

Eph 1:10 to administer at the completion of time, to gather together in one all in Messiah (Mesiach מָשִׁיחַ), both which are in the heavens and which are on earth, in Him,

Eph 1:11 in whom also we did obtain an inheritance, being previously ordained according to the purpose of Him working all matters according to the counsel of His desire,

Eph 1:12 for us to be the praise of His esteem – those having first trusted in Messiah (Mesiach מָשִׁיחַ),

Eph'siyim/Ephesians

Eph 1:13 in whom you also, having heard the word of the truth, the Good News of your deliverance, in whom also, having believed, you were sealed with the Holy Spirit (Ruach HaKodesh רוח הקודש) of promise,

Eph 1:14 who is the pledge of our inheritance, until the redemption of the purchased possession, to the praise of His esteem.

Eph 1:15 For this reason I too, having heard of your belief in the Master Yēshua (ישוע) and your love for all the Holy ones,

Eph 1:16 do not cease giving thanks for you, making mention of you in my prayers,

Eph 1:17 that the Elohim (אלהים) of our Master Yēshua HaMashiach (ישוע המשיח), the Father [Abba אבא] of esteem, would give you a Spirit [Ruach רוח] of wisdom and revelation in the knowledge of Him,

Eph 1:18 the eyes of your understanding being enlightened, so that you know what is the expectation of His calling, and what are the riches of the esteem of His inheritance in the Holy ones, Eph 1:19 and what is the exceeding greatness of His power toward us who are believing, according to the working of His mighty strength,

Eph 1:20 which He wrought in the Messiah (משיח) when He raised Him from the dead and seated Him at His right hand in the heavenlies, Eph 1:21 far above all rule and authority and power and mastery, and every name that is named, not only in this age but also in that which is to come.

Eph 1:22 And He put all under His feet, and gave Him to be head over all, to the assembly,

Eph 1:23 which is His body, the completeness of Him who fills all in all.

Eph 2:1 And you were dead in trespasses and sins, Eph 2:2 in which you once walked according to the course of this world, according to the ruler of the authority of the air, of the Spirit [Ruach רוח] that is now working in the sons of disobedience, Eph 2:3 among whom also we all once lived in the lusts of our flesh, doing the desires of the flesh and

of the mind, and were by nature children of wrath, as also the rest.

Eph 2:4 But Elohim (אלהים), who is rich in compassion, because of His great love with which He loved us,

Eph 2:5 even when we were dead in trespasses, made us alive together with Messiah (Mesiach משיח) – by favour you have been saved –

Eph 2:6 and raised us up together, and made us sit together in the heavenlies in Messiah (Mesiach משיח) Yēshua (ישוע),

Eph 2:7 in order to show in the coming ages the exceeding riches of His favour in kindness toward us in Messiah (Mesiach משיח) Yēshua (ישוע).

Eph 2:8 For by favour you have been saved, through belief, and that not of yourselves, it is the gift of Elohim (אלהים),

Eph 2:9 it is not by works, so that no one should boast.

Eph 2:10 For we are His workmanship, created in Messiah (Mesiach משיח) Yēshua (ישוע) unto good works, which Elohim (אלהים) prepared beforehand that we should walk in them.

Eph 2:11 Therefore remember that you, once gentiles in the flesh, who are called 'the uncircumcision' by what is called 'the circumcision' made in the flesh by hands,

Eph 2:12 that at that time you were without Messiah (Mesiach משיח), excluded from the citizenship of Yisra'el and strangers from the covenants of promise, having no expectation and without Elohim (אלהים) in the world.

Eph 2:13 But now in Messiah (Mesiach משיח) Yēshua (ישוע) you who once were far off have been brought near by the blood of the Messiah (Mesiach משיח).

Eph 2:14 For He is our peace, who has made both one, and having broken down the partition of the barrier,

Eph 2:15 having abolished in His flesh the enmity – the Law of the commands in dogma – so as to

create in Himself one renewed man from the two,
thus making peace,

Eph 2:16 and to completely restore to favour both
of them unto **Elohim (אלהים)** in one body through
the stake, having destroyed the enmity by it.

Eph 2:17 And having come, He brought as Good
News peace to you who were far off, and peace to
those near.

Eph 2:18 Because through Him we both have
access to the **Father [Abba אבא]** by one **Spirit [Ruach רוח]**.

Eph 2:19 So then you are no longer strangers and
foreigners, but fellow citizens with the Holy ones
and members of the household of **Elohim (אלהים)**,

Eph 2:20 having been built upon the foundation of
the emissaries and prophets, **Yēshua HaMashiach (ישוע המשיח)** Himself being chief corner-stone,

Eph 2:21 in whom all the building, being joined
together, grows into a set- apart Dwelling Place in
YēHôVâH (יהוה),

Eph 2:22 in whom you also are being built together
into a dwelling of **Elohim (אלהים)** in the **Spirit [Ruach רוח]**.

Eph 3:1 Because of this I, Sha'ul, am the prisoner of
Yēshua HaMashiach (ישוע המשיח) on behalf of you
gentiles –

Eph 3:2 if indeed you have heard of the
administration of the favour of **Elohim (אלהים)** that
was given to me for you,

Eph 3:3 that by revelation was made known to me
the secret, as I wrote before briefly.

Eph 3:4 In reading this, then, you are able to
understand my insight into the secret of **Messiah (משיח)**,
(Mesiach משיח),

Eph 3:5 which was not made known to the sons of
men in other generations, as it has now been
revealed by the **Spirit [Ruach רוח]** to His Holy
emissaries and prophets:

Eph 3:6 The gentiles to be co-heirs, united in the
same body, and partakers together in the promise
in **Messiah (Mesiach משיח)** through the Good
News,

Eph 3:7 of which I became a servant according to
the gift of the favour of **Elohim (אלהים)** given to me,
according to the working of His power.

Eph 3:8 To me, the very least of all the Holy ones,
this favour was given, to bring the Good News of
the unsearchable riches of **Messiah (Mesiach משיח)**
among the gentiles,

Eph 3:9 and to make all see how this secret is
administered, which for ages past has been hidden
in **Elohim (אלהים)** who created all through **Yēshua HaMashiach (ישוע המשיח)**,

Eph 3:10 so that now, through the assembly, the
many-sided wisdom of **Elohim (אלהים)** might be
known to the principalities and authorities in the
heavenlies,

Eph 3:11 according to the everlasting purpose
which He made in **Messiah (Mesiach משיח)** **Yēshua (ישוע)** our Master,

Eph 3:12 in whom we have boldness and access,
with reliance, through belief in Him.

Eph 3:13 I pray therefore, that you do not lose
heart at my pressures on your behalf, which is your
esteem.

Eph 3:14 For this reason I bow my knees to the
Father [Abba אבא] of our Master **Yēshua HaMashiach (ישוע המשיח)**,

Eph 3:15 from whom all fatherhood in the heavens
and earth is named,

Eph 3:16 in order that He might give you, according
to the riches of His esteem by power, to be
strengthened in the inner man, through His **Spirit [Ruach רוח]**,

Eph 3:17 that the **Messiah (Mesiach משיח)** might
dwell in your hearts through belief – having
become rooted and grounded in love,

Eph 3:18 in order that you might be strengthened
to firmly grasp, with all the Holy ones, what is the
width and length and depth and height,

Eph 3:19 to know the love of **Messiah (Mesiach משיח)** which surpasses knowledge, in order that
you might be filled to all the completeness of
Elohim (אלהים).

Eph 3:20 And to Him who is able to do exceedingly above what we ask or think, according to the power that is working in us,

Eph 3:21 to Him be esteem in the assembly by Messiah (Mesiach מְשִׁיחַ) Yēshua (יֵשׁוּעַ) unto all generations, for ever and ever. Amēn.

Eph 4:1 I call upon you therefore, I the prisoner of the Master, to walk worthily of the calling with which you were called,

Eph 4:2 with all humility and meekness, with patience, bearing with one another in love,

Eph 4:3 being eager to guard the unity of the Spirit [Ruach רוּחַ] in the bond of peace

Eph 4:4 one body and one Spirit [Ruach רוּחַ], as you also were called in one expectation of your calling,

Eph 4:5 one Master, one belief, one immersion,

Eph 4:6 one Elohim (אֱלֹהִים) and Father [Abba אָבָא] of all, who is above all, and through all, and in you all.

Eph 4:7 But to each one of us favour was given according to the measure of the gift of Messiah (Mesiach מְשִׁיחַ).

Eph 4:8 That is why it says, "When He went up on high, He led captivity captive, and gave gifts to men."

Eph 4:9 But what does "He went up" mean, except that He also first went down into the lower parts of the earth?

Eph 4:10 He who went down is also the One who went up far above all the heavens, to fill all.

Eph 4:11 And He Himself gave some as emissaries, and some as prophets, and some as evangelists, and some as shepherds and teachers

Eph 4:12 for the perfecting of the Holy ones, to the work of service to a building up of the body of the Messiah (Mesiach מְשִׁיחַ),

Eph 4:13 until we all come to the unity of the belief and of the knowledge of the Son of Elohim (אֱלֹהִים), to a perfect man, to the measure of the stature of the completeness of Messiah (Mesiach מְשִׁיחַ),

Eph 4:14 so that we should no longer be children, tossed and borne about by every wind of teaching,

by the trickery of men, in cleverness, unto the craftiness of leading astray,

Eph 4:15 but, maintaining the truth in love, we grow up in all respects into Him who is the head, Messiah (Mesiach מְשִׁיחַ),

Eph 4:16 from whom the entire body, joined and knit together by what every joint supplies, according to the working by which each part does its share, causes growth of the body for the building up of itself in love.

Eph 4:17 So this I say, and witness in the Master, that you should no longer walk as the gentiles walk, in the futility of their mind,

Eph 4:18 having been darkened in their understanding, having been estranged from the life of Elohim (אֱלֹהִים), because of the ignorance that is in them, because of the hardness of their heart, Eph 4:19 who, having become callous, have given themselves up to indecency, to work all uncleanness with greediness.

Eph 4:20 But you have not so learned Messiah (Mesiach מְשִׁיחַ),

Eph 4:21 if indeed you have heard Him and were taught by Him, as truth is in Yēshua (יֵשׁוּעַ):

Eph 4:22 that you put off – with regard to your former way of life – the old man, being corrupted according to the desires of the deceit,

Eph 4:23 and to be renewed in the Spirit [Ruach רוּחַ] of your mind,

Eph 4:24 and that you put on the renewed man which was created according to Elohim (אֱלֹהִים), in righteousness and Holyness of the truth.

Eph 4:25 Therefore, having put off the false, speak truth, each one with his neighbour, for we are members of one another.

Eph 4:26 "Be wroth, but do not sin." Do not let the sun go down on your rage,

Eph 4:27 nor give place to the devil.

Eph 4:28 Let him who stole steal no more, but rather let him labour, working with his hands what is good, so that he has somewhat to share with those in need.

Eph 4:29 Let no corrupt word come out of your mouth, but only such as is good for the use of building up, so as to impart what is pleasant to the hearers.

Eph 4:30 And do not grieve the Holy Spirit (Ruach HaKodesh רוח הקודש) of Elohim (אלהים), by whom you were sealed for the day of redemption.

Eph 4:31 Let all bitterness, and wrath, and displeasure, and uproar, and slander be put away from you, along with all evil.

Eph 4:32 And be kind towards one another, tenderhearted, forgiving one another, as Elohim (אלהים) also forgave you in Messiah (Mesiach משיח).

Eph 5:1 Become, then, imitators of Elohim (אלהים) as beloved children.

Eph 5:2 And walk in love, as Messiah (Mesiach משיח) also has loved us, and gave Himself for us, a gift and an offering to Elohim (אלהים) for a sweet-smelling fragrance.

Eph 5:3 But whoring and all uncleanness, or greed of gain, let it not even be named among you, as is proper among Holy ones –

Eph 5:4 neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather thanksgiving.

Eph 5:5 For this you know, that no one who whores, nor unclean one, nor one greedy of gain, who is an idolater, has any inheritance in the reign of Messiah (Mesiach משיח) and Elohim (אלהים).

Eph 5:6 Let no one deceive you with empty words, for because of these the wrath of Elohim (אלהים) comes upon the sons of disobedience.

Eph 5:7 Therefore do not become partakers with them.

Eph 5:8 For you were once darkness, but now you are light in the Master. Walk as children of light –

Eph 5:9 for the fruit of the Spirit [Ruach רוח] is in all goodness, and righteousness, and truth –

Eph 5:10 proving what is well-pleasing to the Master.

Eph 5:11 And have no fellowship with the fruitless works of darkness, but rather reprove them.

Eph 5:12 For it is a shame even to speak of what is done by them in secret.

Eph 5:13 But all matters being reprovèd are manifested by the light, for whatever is manifested is light.

Eph 5:14 That is why He says, "Wake up, you who sleep, and arise from the dead, and Messiah (Mesiach משיח) shall shine on you."

Eph 5:15 See then that you walk exactly, not as unwise, but as wise,

Eph 5:16 redeeming the time, because the days are wicked.

Eph 5:17 So then do not be foolish, but understand what the desire of Yehôvâh (יהוה) is.

Eph 5:18 And do not be drunk with wine, in which is loose behaviour, but be filled with the Spirit [Ruach רוח],

Eph 5:19 speaking to each other in psalms and songs of praise and Spiritual songs, singing and striking the strings in your heart to the Master,

Eph 5:20 giving thanks always for all to Elohim (אלהים) the Father [Abba אבא], in the Name of our Master Yeshua HaMashiach (ישוע המשיח),

Eph 5:21 subjecting yourselves to each other in the fear of Elohim (אלהים).

Eph 5:22 Wives, subject yourselves to your own husbands, as to the Master.

Eph 5:23 Because the husband is head of the wife, as also the Messiah (Mesiach משיח) is head of the assembly, and He is Saviour of the body.

Eph 5:24 But as the assembly is subject to Messiah (Mesiach משיח), so also let the wives be to their own husbands in every respect.

Eph 5:25 Husbands, love your wives, as Messiah (Mesiach משיח) also did love the assembly and gave Himself for it,

Eph 5:26 in order to set it apart and cleanse it with the washing of water by the Word,

Eph 5:27 in order to present it to Himself a splendid assembly, not having spot or wrinkle or

any of this sort, but that it might be Holy and blameless.

Eph 5:28 In this way husbands ought to love their own wives as their own bodies. He who loves his wife loves himself.

Eph 5:29 For no one ever hated his own flesh, but feeds and cherishes it, as also the Master does the assembly.

Eph 5:30 Because we are members of His body, of His flesh and of His bones.

Eph 5:31 "For this cause a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh."

Eph 5:32 This secret is great, but I speak concerning **Messiah (Mesiach מָשִׁיחַ)** and the assembly.

Eph 5:33 However, you too, everyone, let each one love his own wife as himself, and let the wife see that she fears her husband.

Eph 6:1 Children, obey your parents in the Master, for this is right.

Eph 6:2 "Respect your father and mother," which is the first command with promise,

Eph 6:3 in order that it might be well with you, and you might live long on the earth."

Eph 6:4 And you, fathers, do not provoke your children, but bring them up in the instruction and admonition of the Master.

Eph 6:5 Servants, obey your masters according to the flesh, with fear and trembling, in sincerity of heart, as to **Messiah (Mesiach מָשִׁיחַ)**;

Eph 6:6 not with eye-service as men-pleasers, but as servants of **Messiah (Mesiach מָשִׁיחַ)**, doing the desire of **Elohim (אֱלֹהִים)** from the inner self,

Eph 6:7 rendering service with pleasure, as to the Master, and not to men,

Eph 6:8 knowing that whatever good anyone does, he shall receive the same from the Master, whether he is slave or free.

Eph 6:9 And, masters, do the same to them, refrain from threatening, knowing that your own Master also is in the heavens, and there is no partiality with Him.

Eph 6:10 For the rest, my brothers, be strong in the Master and in the mightiness of His strength.

Eph 6:11 Put on the complete armour of **Elohim (אֱלֹהִים)**, for you to have power to stand against the schemes of the devil.

Eph 6:12 Because we do not wrestle against flesh and blood, but against principalities, against authorities, against the world-rulers of the darkness of this age, against Spiritual matters of wickedness in the heavenlies.

Eph 6:13 Because of this, take up the complete armour of **Elohim (אֱלֹהִים)**, so that you have power to withstand in the wicked day, and having done all, to stand.

Eph 6:14 Stand, then, having girded your waist with truth, and having put on the breastplate of righteousness,

Eph 6:15 and having fitted your feet with the preparation of the Good News of peace;

Eph 6:16 above all, having taken up the shield of belief with which you shall have power to quench all the burning arrows of the wicked one.

Eph 6:17 Take also the helmet of deliverance, and the sword of the **Spirit [Ruach רוּחַ]**, which is the Word of **Elohim (אֱלֹהִים)**,

Eph 6:18 praying at all times, with all prayer and supplication in the **Spirit [Ruach רוּחַ]**, watching in all perseverance and supplication for all the Holy ones;

Eph 6:19 also for me, that a word might be given to me in the opening of my mouth, to be bold in making known the secret of the Good News, Eph 6:20 for which I am an envoy in chains, that in it I might speak boldly, as I should speak.

Eph 6:21 Now, in order that you also might know about me, how I am doing, Tychikos, a beloved brother and trustworthy servant in the Master, shall make all matters known to you,

Eph 6:22 whom I did send to you for this same purpose, so that you know about us, and might encourage your hearts.

Eph 6:23 Peace to the brothers, and love, with belief, from **Elohim (אלהים)** the **Father [Abba אבא]** and the Master **Yēshua HaMashiach (ישוע המשיח)**.
Eph 6:24 Favour be with all those who love our Master **Yēshua HaMashiach (ישוע המשיח)**, undecayingly! Amēn.

Philippians Outline

1. Introduction (1:1 - 11)
 - a. Greetings from Paul and Timotiyos (1:1 - 2)
 - b. Thanksgiving and Prayer (1:3 - 11)
2. Paul's Imprisonment (1:12 - 26)
 - a. Trial's Advance the Gospel (1:12 - 20)
 - b. To Live Is Christ (1:21 - 26)
3. Following Yeshua' Example (1:27 - 2:18)
 - a. Worthy of the Gospel (1:27 - 30)
 - b. One in Christ (2:1 - 4)
 - c. The Mind of Christ (2:5 - 11)
 - d. Lights of the World (2:12 - 18)
4. Two Examples to Follow (2:19 - 30)
 - a. Timotiyos (2:19 - 24)
 - b. Epaphroditus (2:25 - 30)
5. Warnings against False Examples (3:1 - 21)
 - a. Righteousness through Faith in Christ (3:1 - 11)
 - b. Pressing on Toward the Goal (3:12 - 16)
 - c. Citizenship in Heaven (3:17 - 21)
6. Challenge to Live the Example (4:1 - 23)
 - a. Rejoice in Y^ehōvâh (4:1 - 9)
 - b. The Generosity of the Philippians (4:10 - 20)
 - c. Final Greetings (4:21 - 23)

Pilipiyim/Philippians

Philip 1:1 Sha'ul and Timotiyos, servants of **Yēshua HaMashiach (ישוע המשיח)**, to all the Holy ones in

Messiah (Mesiach משיח) **Yēshua (ישוע)** who are in Philippi, with the overseers and attendants:

Philip 1:2 Favour to you and peace from **Elohim (אלהים)** our **Father [Abba אבא]** and the Master **Yēshua HaMashiach (ישוע המשיח)**.

Philip 1:3 I thank my **Elohim (אלהים)** in all my remembrance of you.

Philip 1:4 In all my prayers for all of you, I always pray with joy,

Philip 1:5 for your fellowship in the Good News from the first day until now,

Philip 1:6 being persuaded of this, that He who has begun a good work in you shall perfect it until the day of **Yēshua HaMashiach (ישוע המשיח)**.

Philip 1:7 It is right for me to think this of you all, because I have you in my heart, all of you being sharers of the favour with me, both in my chains and in the defence and confirmation of the Good News.

Philip 1:8 For **Elohim (אלהים)** is my witness, how I long for you all with the affection of **Yēshua HaMashiach (ישוע המשיח)**.

Philip 1:9 And this I pray, that your love might extend more and more in knowledge and all discernment,

Philip 1:10 for you to examine the matters that differ, in order to be sincere, and not stumbling, until the day of **Messiah (Mesiach משיח)**,

Philip 1:11 being filled with the fruit of righteousness, through **Yēshua HaMashiach (ישוע המשיח)**, to the esteem and praise of **Elohim (אלהים)**.

Philip 1:12 And I wish you to know, brothers, that what has befallen me has turned out for the advancement of the Good News,

Philip 1:13 so that it has become known to all the palace guard, and to all the rest, that my chains are in **Messiah (Mesiach משיח)**;

Philip 1:14 and most of the brothers, trusting in the Master because of my chains, are much more bold to fearlessly speak the word.

Philip 1:15 Some indeed proclaim **Messiah** (**מָשִׁיחַ**) even from envy and strife, but some also out of pleasure –
Philip 1:16 the former announce **Messiah** (**מָשִׁיחַ**) from selfish ambition, not sincerely, thinking to add distress to my chains,
Philip 1:17 but the latter out of love, knowing that I am appointed for the defence of the Good News.
Philip 1:18 What then? Only that in every way, whether in pretence or in truth, **Messiah** (**מָשִׁיחַ**) is announced. And in this I rejoice, in fact, I shall rejoice.
Philip 1:19 For I know that this shall turn out for my deliverance through your prayer and the supply of the **Spirit** [**Ruach** **רוּחַ**] of **Yēshua HaMashiach** (**יֵשׁוּעַ הַמָּשִׁיחַ**),
Philip 1:20 according to my intense longing and anticipation that I shall not be ashamed at all, but that with all boldness, as always, so now also **Messiah** (**מָשִׁיחַ**) shall be made great in my body, whether by life or by death.
Philip 1:21 For to me, to live is **Messiah** (**מָשִׁיחַ**), and to die is gain.
Philip 1:22 And if to live in the flesh is to me a fruit of work, then what shall I choose? I do not know.
Philip 1:23 For I am pressed down by the two, having a desire to depart and be with **Messiah** (**מָשִׁיחַ**), which is much better,
Philip 1:24 but to remain in the flesh is more necessary for your sake.
Philip 1:25 And being persuaded of this, I know that I shall stay and continue with you all, for your progress and joy of belief,
Philip 1:26 so that your boasting might overflow in **Yēshua HaMashiach** (**יֵשׁוּעַ הַמָּשִׁיחַ**) on account of me, through my coming to you again.
Philip 1:27 Only, behave yourselves worthily of the Good News of **Messiah** (**מָשִׁיחַ**), in order that whether I come and see you or am absent, I hear about you, that you stand fast in one **Spirit** [**Ruach** **רוּחַ**], with one being, striving together for the belief of the Good News,

Philip 1:28 without being frightened in any way by those who oppose, which to them truly is a proof of destruction, but to you of deliverance, and that from **Elohim** (**אֱלֹהִים**).
Philip 1:29 Because to you it has been given as a favour, on behalf of **Messiah** (**מָשִׁיחַ**), not only to believe in Him, but also to suffer for His sake,
Philip 1:30 having the same struggle which you saw in me, and now hear to be in me.
Philip 2:1 If, then, there is any encouragement in **Messiah** (**מָשִׁיחַ**), if any comfort of love, if any fellowship of **Spirit** [**Ruach** **רוּחַ**], if any affection and compassion,
Philip 2:2 make my joy complete by being of the same mind, having the same love, one in being and of purpose,
Philip 2:3 doing none at all through selfishness or self-conceit, but in humility consider others better than yourselves.
Philip 2:4 Each one should look out not only for his own interests, but also for the interests of others.
Philip 2:5 For, let this mind be in you which was also in **Messiah** (**מָשִׁיחַ**) **Yēshua** (**יֵשׁוּעַ**),
Philip 2:6 who, being in the form of **Elohim** (**אֱלֹהִים**), did not regard equality with **Elohim** (**אֱלֹהִים**) a matter to be grasped,
Philip 2:7 but emptied Himself, taking the form of a servant, and came to be in the likeness of men.
Philip 2:8 And having been found in fashion as a man, He humbled Himself and became obedient unto death, death even of a stake.
Philip 2:9 **Elohim** (**אֱלֹהִים**), therefore, has highly exalted Him and given Him the Name which is above every name,
Philip 2:10 that at the Name of **Yēshua** (**יֵשׁוּעַ**) every knee should bow, of those in heaven, and of those on earth, and of those under the earth,
Philip 2:11 and every tongue should confess that **Yēshua HaMashiach** (**יֵשׁוּעַ הַמָּשִׁיחַ**) is Master, to the esteem of **Elohim** (**אֱלֹהִים**) the **Father** [**Abba** **אָבָא**].

Philip 2:12 So that, my beloved, as you always obeyed – not only in my presence, but now much rather in my absence – work out your own deliverance with fear and trembling,
Philip 2:13 for it is **Elohim (אֱלֹהִים)** who is working in you both to desire and to work for His good pleasure.
Philip 2:14 Do all matters without grumblings and disputings,
Philip 2:15 in order that you be blameless and faultless, children of **Elohim (אֱלֹהִים)** without blemish in the midst of a crooked and perverse generation, among whom you shine as lights in the world,
Philip 2:16 holding on to the Word of life, for a boast to me in the day of **Messiah (Mesiach מְשִׁיחַ)**, that I have not run in vain or laboured in vain.
Philip 2:17 In fact, even if I am being poured out as a drink offering on the offering and service of your belief, I am glad and rejoice with you all.
Philip 2:18 So you too should be glad and rejoice with me.
Philip 2:19 But I trust in the Master **Yēshua (יֵשׁוּעַ)** to send Timotiyos to you shortly, so that I too am encouraged by news from you.
Philip 2:20 For I have no one else of the same mind, who takes a genuine interest in your welfare.
Philip 2:21 For all seek their own interests, not those of **Messiah (Mesiach מְשִׁיחַ) Yēshua (יֵשׁוּעַ)**.
Philip 2:22 But you know he has proven himself, that as a son with his father he served with me for the Good News.
Philip 2:23 So I expect to send him as soon as I see how it goes with me,
Philip 2:24 and I trust in the Master that I myself shall also come shortly.
Philip 2:25 But I thought it necessary to send to you Epaphroditos, my brother, fellow worker, and fellow soldier, and your emissary and servant to my need,

Philip 2:26 since he was longing for you all, and being troubled because you had heard that he was sick.
Philip 2:27 For indeed he was sick, near to death, but **Elohim (אֱלֹהִים)** had compassion on him, and not only on him but on me as well, lest I should have sadness upon sadness.
Philip 2:28 Therefore I sent him more eagerly, so that on seeing him again you might rejoice, and I be less sad.
Philip 2:29 Receive him therefore in the Master with all joy, and hold such as he in esteem,
Philip 2:30 because for the work of **Messiah (Mesiach מְשִׁיחַ)** he was near death, risking his life, to fill up what was lacking in your service toward me.
Philip 3:1 For the rest, my brothers, rejoice in **YēHōvâH (יְהוָה)**. To write the same matters to you is truly no trouble to me, and for you it is safe.
Philip 3:2 Look out for dogs, look out for the evil workers, look out for the mutilation!
Philip 3:3 For we are the circumcision, who are serving **Elohim (אֱלֹהִים)** in the **Spirit [Ruach רֹּחַ]**, and boasting in **Messiah (Mesiach מְשִׁיחַ) Yēshua (יֵשׁוּעַ)**, and do not trust in the flesh,
Philip 3:4 though I too might have trust in the flesh. If anyone else thinks to trust in the flesh, I more
Philip 3:5 circumcised the eighth day, of the race of Yisra'el, of the tribe of Binyamin, a Hebrew of Hebrews, according to Law a Pharisee,
Philip 3:6 according to ardour, persecuting the assembly; according to righteousness that is in the law, having become blameless.
Philip 3:7 But what might have been a gain to me, I have counted as loss, because of **Messiah (Mesiach מְשִׁיחַ)**.
Philip 3:8 What is more, I even count all to be loss because of the excellence of the knowledge of **Messiah (Mesiach מְשִׁיחַ) Yēshua (יֵשׁוּעַ)** my Master, for whom I have suffered the loss of all, and count them as refuse, in order to gain **Messiah (Mesiach מְשִׁיחַ)**,

Philip 3:9 and be found in Him, not having my own righteousness, which is of the law, but that which is through belief in **Messiah (Mesiach מְשִׁיחַ)**, the righteousness which is from **Elohim (אֱלֹהִים)** on the basis of belief,

Philip 3:10 to know Him, and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death,

Philip 3:11 if somehow I might attain to the resurrection from the dead.

Philip 3:12 Not that I have already received, or already been perfected, but I press on, to lay hold of that for which **Messiah (Mesiach מְשִׁיחַ)** **Yēshua (יֵשׁוּעַ)** has also laid hold of me.

Philip 3:13 Brothers, I do not count myself to have laid hold of it yet, but only this: forgetting what is behind and reaching out for what lies ahead,

Philip 3:14 I press on toward the goal for the prize of the high calling of **Elohim (אֱלֹהִים)** in **Messiah (Mesiach מְשִׁיחַ)** **Yēshua (יֵשׁוּעַ)**.

Philip 3:15 As many, then, as are perfect, should have this mind. And if you think differently in any respect, **Elohim (אֱלֹהִים)** shall also reveal this to you.

Philip 3:16 But to what we have already attained – walk by the same rule, be of the same mind.

Philip 3:17 Become joint imitators of me, brothers, and observe those who so walk, as you have us for a pattern.

Philip 3:18 For many – of whom I have often told you, and now say to you even weeping – walk as enemies of the stake of **Messiah (Mesiach מְשִׁיחַ)**.

Philip 3:19 Their end is destruction, their mighty one is their stomach, and their esteem is in their shame – they mind the earthly.

Philip 3:20 For our citizenship is in the heavens, from which we also eagerly wait for the Saviour, the Master **Yēshua HaMashiach (יֵשׁוּעַ הַמְּשִׁיחַ)**,

Philip 3:21 who shall change our lowly body, to be conformed to His esteemed body, according to the working by which He is able even to bring all under His control.

Philip 4:1 So then, my brothers, beloved and longed-for, my joy and crown, stand firm in the Master, beloved.

Philip 4:2 I appeal to Euodia and I appeal to Suntutche to be of the same mind in the Master.

Philip 4:3 And I also ask you, true companion, help these women who laboured with me in the Good News, with Qlemes also, and the rest of my fellow workers, whose names are in the Book of Life.

Philip 4:4 Rejoice in **YēHôVâH (יְהוָה)** always, again I say, rejoice!

Philip 4:5 Let your gentleness be known to all men. The Master is near.

Philip 4:6 Do not worry at all, but in every matter, by prayer and petition, with thanksgiving, let your requests be made known to **Elohim (אֱלֹהִים)**.

Philip 4:7 And the peace of **Elohim (אֱלֹהִים)**, which surpasses all understanding, shall guard your hearts and minds through **Messiah (Mesiach מְשִׁיחַ)** **Yēshua (יֵשׁוּעַ)**.

Philip 4:8 For the rest, brothers, whatever is true, whatever is noble, whatever is righteous, whatever is clean, whatever is lovely, whatever is of good report, if there is any uprightness and if there is any praise – think on these.

Philip 4:9 And what you have learned and received and heard and saw in me, practise these, and the **Elohim (אֱלֹהִים)** of peace shall be with you.

Philip 4:10 And I rejoiced in **YēHôVâH (יְהוָה)** greatly that now at last your concern for me has revived again – though you were concerned, but had no chance.

Philip 4:11 Not that I speak concerning need, for I have learned to be content in whatever state I am.

Philip 4:12 I know what it is to be humbled, and I know what it is to have in excess. In any and every situation I have learned both to be filled, and to be hungry, both to have in excess, and to be in need.

Philip 4:13 I have strength to do all, through **Messiah (Mesiach מְשִׁיחַ)** who empowers me.

Philip 4:14 Yet you did well in sharing in my pressure.

Philip 4:15 And you know too, Philippians, that in the beginning of the Good News, when I went out from Makedonia, no assembly shared with me concerning giving and receiving, except you only, Philip 4:16 because, even in Thessalonike you sent to my need, once and twice.

Philip 4:17 Not that I seek the gift, but I seek the fruit that is multiplying to your account.

Philip 4:18 Indeed I have all and more than enough. I have been filled, having received from Epaphroditos what you sent, a sweet-smelling fragrance, an acceptable offering, well-pleasing to Elohim (אלהים).

Philip 4:19 And my Elohim (אלהים) shall fill all your need according to His riches in esteem by Messiah (Mesiach משיח) Yeshua (ישוע).

Philip 4:20 And to our Elohim (אלהים) and Father [Abba אבא] be esteem forever and ever. Amën.

Philip 4:21 Greet every Holy one in Messiah (Mesiach משיח) Yeshua (ישוע). The brothers with me greet you.

Philip 4:22 All the Holy ones greet you, but most of all those of Caesar's household.

Philip 4:23 The favour of our Master Yeshua HaMashiach (ישוע המשיח) be with you all. Amën.

5. Rules for Holy Living (3:1 - 4:6)

a. Put on the New Self (3:1 - 17)

b. Christian Households (3:18 - 21)

c. Serving with Honor (3:22 - 25)

d. Prayerful Speech and Actions (4:1 - 6)

6. Final Greetings (4:7 - 18)

a. Greetings from Paul's Fellow Workers (4:7 - 14)

b. Signature and Final Instructions (4:15 - 18)

Qolasim/Colossians

Col 1:1 Sha'ul, an emissary of Yeshua HaMashiach (ישוע המשיח) by the desire of Elohim (אלהים), and Timotiyos our brother,

Col 1:2 to the Holy ones in Colosse, and true brothers in Messiah (Mesiach משיח): Favour to you and peace from Elohim (אלהים) our Father [Abba אבא] and the Master Yeshua HaMashiach (ישוע המשיח).

Col 1:3 We give thanks to the Elohim (אלהים) and Father [Abba אבא] of our Master Yeshua HaMashiach (ישוע המשיח), praying always for you,

Col 1:4 having heard of your belief in Messiah (Mesiach משיח) Yeshua (ישוע) and of your love for all the Holy ones,

Col 1:5 because of the expectation that is laid up for you in the heavens, of which you heard before in the word of the truth of the Good News,

Col 1:6 which has come to you, as also in all the world it is bearing fruit and growing, as also among you, since the day you heard and knew the favour of Elohim (אלהים) in truth,

Col 1:7 as you also learned from Epaphras, our beloved fellow servant, who is a true servant of Messiah (Mesiach משיח) on your behalf,

Col 1:8 who also declared to us your love in the Spirit [Ruach רוח].

Col 1:9 That is also why we, from the day we heard, have not ceased praying for you, and asking that

Colossians Outline

1. Introduction (1:1 - 14)

a. Greetings from Paul and Timotiyos (1:1 - 2)

b. Thanksgiving and Prayer (1:3 - 14)

2. The Supremacy of the Son (1:15 - 23)

3. The Suffering Apostle (1:24 - 2:5)

a. Paul's Suffering for the Church (1:24 - 29)

b. Absent in Body, Present in Spirit (2:1 - 5)

4. Alive with Christ (2:6 - 23)

a. Warning against False Philosophy (2:6 - 15)

b. Reject False Teachers (2:16 - 23)

you be filled with the knowledge of His desire in all wisdom and Spiritual understanding,
Col 1:10 to walk worthily of the Master, pleasing all, bearing fruit in every good work and increasing in the knowledge of **Elohim (אֱלֹהִים)**,
Col 1:11 being empowered with all power, according to the might of His esteem, for all endurance and patience with joy,
Col 1:12 giving thanks to the **Father [Abba אבָּא]** who has made us fit to share in the inheritance of the Holy ones in the light,
Col 1:13 who has delivered us from the authority of darkness and transferred us into the reign of the Son of His love,
Col 1:14 in whom we have redemption through His blood, the forgiveness of sins,
Col 1:15 who is the likeness of the invisible **Elohim (אֱלֹהִים)**, the first-born of all creation.
Col 1:16 Because in Him were created all that are in the heavens and that are on earth, visible and invisible, whether thrones or rulerships or principalities or authorities – all have been created through Him and for Him.
Col 1:17 And He is before all, and in Him all hold together.
Col 1:18 And He is the Head of the body, the assembly, who is the beginning, the first-born from the dead, that He might become the One who is first in all.
Col 1:19 Because in Him all the completeness was well pleased to dwell,
Col 1:20 and through Him to completely restore to favour all unto Himself, whether on earth or in the heavens, having made peace through the blood of His stake.
Col 1:21 And you, who once were estranged and enemies in the mind by wicked works, but now He has completely restored to favour
Col 1:22 in the body of His flesh through death, to present you Holy, and blameless, and unreprouvable before Him,

Col 1:23 if indeed you continue in the belief, founded and steadfast, and are not moved away from the expectation of the Good News which you heard, which was proclaimed to every creature under the heaven, of which I, Sha'ul, became a servant,
Col 1:24 who now rejoice in my sufferings for you, and fill up in my flesh what is lacking in **Messiah (Mesiach מְשִׁיחַ)**'s afflictions, for the sake of His Body, which is the assembly,
Col 1:25 of which I became a servant according to the administration of **Elohim (אֱלֹהִים)** which was given to me for you, to fill the word of **Elohim (אֱלֹהִים)**,
Col 1:26 the secret which has been hidden from ages and from generations, but now has been revealed to His Holy ones,
Col 1:27 to whom **Elohim (אֱלֹהִים)** desired to make known what are the riches of the esteem of this secret among the gentiles: which is **Messiah (Mesiach מְשִׁיחַ)** in you, the expectancy of esteem,
Col 1:28 whom we announce, warning every man and teaching every man in all wisdom, in order to present every man perfect in **Messiah (Mesiach מְשִׁיחַ) Yeshua (יֵשׁוּעַ)**,
Col 1:29 for which I also labour, striving according to the working of Him who works in me in power.
Col 2:1 For I wish you to know what a great struggle I have for you and those in Laodikeia, and for as many as have not seen my face in the flesh,
Col 2:2 in order that their hearts might be encouraged, being knit together in love, and to all riches of the entire confirmation of understanding, to a true knowledge of the secret of **Elohim (אֱלֹהִים)**, and of the **Father [Abba אבָּא]**, and of the **Messiah (Mesiach מְשִׁיחַ)**,
Col 2:3 in whom are hidden all the treasures of wisdom and knowledge.
Col 2:4 And this I say, so that no one deceives you with enticing words.
Col 2:5 For though I am absent in the flesh, yet I am with you in **Spirit [Ruach רוּחַ]**, rejoicing to see your

good order and the steadfastness of your belief in Messiah (Mesiach מְשִׁיחַ).

Col 2:6 Therefore, as you accepted Messiah (Mesiach מְשִׁיחַ) Yēshua (יֵשׁוּעַ) the Master, walk in Him,

Col 2:7 having been rooted and built up in Him, and established in the belief, as you were taught, overflowing in it with thanksgiving.

Col 2:8 See to it that no one makes a prey of you through philosophy and empty deceit, according to the tradition of men, according to the elementary matters of the world, and not according to Messiah (Mesiach מְשִׁיחַ).

Col 2:9 Because in Him dwells all the completeness of the Mightiness bodily,

Col 2:10 and you have been made complete in Him, who is the Head of all principality and authority.

Col 2:11 In Him you were also circumcised with a circumcision not made with hands, in the putting off of the body of the sins of the flesh, by the circumcision of Messiah (Mesiach מְשִׁיחַ),

Col 2:12 having been buried with Him in immersion, in which you also were raised with Him through the belief in the working of Elohim (אֱלֹהִים), who raised Him from the dead.

Col 2:13 And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses,

Col 2:14 having blotted out the certificate of debt against us – by the dogmas – which stood against us. And He has taken it out of the way, having nailed it to the stake.

Col 2:15 Having stripped the principalities and the authorities, He made a public display of them, having prevailed over them in it.

Col 2:16 Let no one therefore judge you in eating or in drinking, or in respect of a festival or a new moon or Sabbaths –

Col 2:17 which are a shadow of what is to come – but the Body of the Messiah (Mesiach מְשִׁיחַ).

Col 2:18 Let no one deprive you of the prize, one who takes delight in false humility and worship of messengers, taking his stand on what he has not seen, puffed up by his fleshly mind,

Col 2:19 and not holding fast to the Head, from whom all the Body – nourished and knit together by joints and ligaments – grows with the growth of Elohim (אֱלֹהִים).

Col 2:20 If, then, you died with Messiah (Mesiach מְשִׁיחַ) from the elementary matters of the world, why, as though living in the world, do you subject yourselves to regulations:

Col 2:21 “Do not touch, do not taste, do not handle” –

Col 2:22 which are all to perish with use – according to the commands and teachings of men?

Col 2:23 These indeed have an appearance of wisdom in self-imposed worship, humiliation and harsh treatment of the body – of no value at all, only for satisfaction of the flesh.

Col 3:1 If, then, you were raised with Messiah (Mesiach מְשִׁיחַ), seek the matters which are above, where Messiah (Mesiach מְשִׁיחַ) is, seated at the right hand of Elohim (אֱלֹהִים).

Col 3:2 Mind the matters above, not those on the earth.

Col 3:3 For you have died, and your life has been hidden with Messiah (Mesiach מְשִׁיחַ) in Elohim (אֱלֹהִים).

Col 3:4 When the Messiah (Mesiach מְשִׁיחַ), who is our life, is manifested, then you also shall be manifested with Him in esteem.

Col 3:5 Therefore put to death your members which are on the earth: whoring, uncleanness, passion, evil desire and greed of gain, which is idolatry.

Col 3:6 Because of these the wrath of Elohim (אֱלֹהִים) is coming upon the sons of disobedience,

Col 3:7 in which you also once walked when you lived in them.

Col 3:8 But now, also put off all these: displeasure, wrath, evil, blasphemy, filthy talk from your mouth.

Col 3:9 Do not lie to each other, since you have put off the old man with his practices,

Col 3:10 and have put on the new one who is renewed in knowledge according to the likeness of Him who created him,

Col 3:11 where there is not Greek and Yehudite, circumcised and uncircumcised, foreigner, Scythian, slave, free, but **Messiah (Mesiach מְשִׁיחַ)** is all, and in all.

Col 3:12 Therefore, as chosen ones of **Elohim (אֱלֹהִים)**, Holy and beloved, put on compassion, kindness, humbleness of mind, meekness, patience,

Col 3:13 bearing with one another, and forgiving each other if anyone has a complaint against another, indeed, as **Messiah (Mesiach מְשִׁיחַ)** forgave you so also should you.

Col 3:14 But above all these put on love, which is a bond of the perfection.

Col 3:15 And let the peace of **Elohim (אֱלֹהִים)** rule in your hearts, to which indeed you were called in one Body, and be filled with thanks.

Col 3:16 Let the Word of **Messiah (Mesiach מְשִׁיחַ)** dwell in you richly, teaching and admonishing one another in all wisdom, singing with pleasure in your hearts to the Master in psalms and songs of praise and Spiritual songs.

Col 3:17 And whatever you do in word or deed, do all in the Name of the Master **Yēshua (יֵשׁוּעַ)**, giving thanks to **Elohim (אֱלֹהִים)** the **Father (Abba אָבָא)** through Him.

Col 3:18 Wives, subject yourselves to your own husbands, as is proper in the Master.

Col 3:19 Husbands, love your wives and do not be bitter toward them.

Col 3:20 Children, obey your parents in all, for this is well-pleasing to the Master.

Col 3:21 Fathers, do not provoke your children, lest they become discouraged.

Col 3:22 Servants, obey your masters according to the flesh in all respects, not with eye-service, as

men-pleasers, but in sincerity of heart, fearing **Elohim (אֱלֹהִים)**.

Col 3:23 And whatever you do, do it heartily, as to the Master and not to men,

Col 3:24 knowing that from the Master you shall receive the reward of the inheritance. It is the Master, **Messiah (Mesiach מְשִׁיחַ)**, you serve.

Col 3:25 But he who does wrong shall be repaid for the wrong which he has done, and there is no partiality.

Col 4:1 Masters, give your servants what is righteous and fair, knowing that you also have a Master in the heavens.

Col 4:2 Continue in prayer, watching therein, with thanksgiving,

Col 4:3 praying at the same time also for us, that **Elohim (אֱלֹהִים)** would open to us a door for the word, to speak the secret of **Messiah (Mesiach מְשִׁיחַ)**, for which I am also in chains,

Col 4:4 so that I make it clear, as I should speak.

Col 4:5 Walk in wisdom toward those who are outside, redeeming the time.

Col 4:6 Let your word always be with favour, seasoned with salt, so that you know how you ought to answer each one.

Col 4:7 Tuchikos, who is a beloved brother, a true servant, and a fellow servant in the Master, shall give you all the news about me.

Col 4:8 I am sending him to you for this purpose, to know your circumstances and to encourage your hearts,

Col 4:9 with Onesimos, a true and beloved brother, who is one of you. They shall let you know all the news here.

Col 4:10 Aristarchos my fellow prisoner greets you, with Marqos the relative of Barnabāh about whom you received instructions: if he comes to you, welcome him,

Col 4:11 also Yeshua who is called Justus. These are my only fellow workers for the reign of **Elohim (אֱלֹהִים)** who are of the circumcision, who were to me a comfort.

Col 4:12 Epaphras, who is one of you, a servant of Messiah (Mesiach מְשִׁיחַ), greets you, always wrestling for you in prayers, so that you stand perfect and complete in all the desire of Elohim (אֱלֹהִים).

Col 4:13 For I bear him witness that he has a deep concern for you, and for those who are in Laodikeia and those in Hierapolis.

Col 4:14 Luqas the beloved physician and Demas greet you.

Col 4:15 Greet the brothers in Laodikeia, and Numpah and the assembly that is in his house.

Col 4:16 And when this letter is read among you, see that it is read also in the assembly of the Laodikeians, and that you likewise read the letter from Laodikeia.

Col 4:17 And say to Archippos, "See to the service which you have received in the Master, so that you complete it."

Col 4:18 This greeting is in my own hand – Sha'ul. Remember my chains. Favour be with you. Amën.

1 Thessalonians Outline

1. A Celebration of Faith (1:1 - 3:13)
 - a. Greetings to the Thessalonians (1:1 - 10)
 - b. Paul's Ministry (2:1 - 20)
 - i. Paul Recalls His Visit (2:1 - 16)
 - ii. Paul's Longing to Visit Again (2:17 - 20)
 - c. Timotiyos's Ministry (3:1 - 10)
 - i. Timotiyos's Visit (3:1 - 5)
 - ii. Timotiyos's Encouraging Report (3:6 - 10)
 - d. Prayer for Endurance (3:11 - 13)
2. A Call to Righteous Living (4:1 - 5:28)
 - a. Living to Please God (4:1 - 12)
 - b. The Return of Y'hôvâh (4:13 - 18)
 - c. The Day of Y'hôvâh (5:1 - 11)
 - d. Christian Living (5:12 - 22)

e. Final Blessings and Instruction (5:23 - 28)

Tas`loniqim Aleph/1 Thessalonians

1Thes 1:1 Sha'ul, and Sila, and Timotiyos, to the assembly of the Thessalonians in Elohim (אֱלֹהִים) the Father [Abba אָבָא] and the Master Yêshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ): Favour to you and peace from Elohim (אֱלֹהִים) our Father [Abba אָבָא] and the Master Yêshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ).

1Thes 1:2 We give thanks to Elohim (אֱלֹהִים) always for you all, making mention of you in our prayers, 1Thes 1:3 remembering without ceasing your work of the belief, and the labour of love, and the endurance of the expectation in our Master Yêshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ) in the presence of our Elohim (אֱלֹהִים) and Father [Abba אָבָא],

1Thes 1:4 knowing, brothers beloved by Elohim (אֱלֹהִים), that you were chosen.

1Thes 1:5 Because our Good News did not come to you in word only, but also in power, and in the Holy Spirit (Ruach HaKodesh רוּחַ הַקֹּדֶשׁ) and in entire confirmation, as you know what kind of men we were among you for your sake.

1Thes 1:6 And you became imitators of us and of the Master, having received the word in much pressure, with joy of the Holy Spirit (Ruach HaKodesh רוּחַ הַקֹּדֶשׁ),

1Thes 1:7 so that you became an example to all who believe in Makedonia and Achaia.

1Thes 1:8 For from you the word of the Master has sounded forth, not only in Makedonia and Achaia, but also in every place your belief toward Elohim (אֱלֹהִים) has gone out, so that it is unnecessary for us to say whatever.

1Thes 1:9 For they themselves report what kind of reception we had with you, and how you turned to Elohim (אֱלֹהִים) from idols, to serve the living and true Elohim (אֱלֹהִים),

1Thes 1:10 and to wait for His Son from the heavens, whom He raised from the dead, **Yēshua** (יֵשׁוּעַ), who is delivering us from the wrath to come.

1Thes 2:1 For you yourselves know, brothers, that our coming to you was not in vain.

1Thes 2:2 But having suffered before and having been mistreated at Philippi, as you know, we were bold in our **Elohim (אלהים)** to speak to you the Good News of **Elohim (אלהים)** in much struggle.

1Thes 2:3 For the appeal we make does not come from delusion, nor from uncleanness, nor from deceit.

1Thes 2:4 But as we have been approved by **Elohim (אלהים)** to be entrusted with the Good News, so we speak, not as pleasing men, but **Elohim (אלהים)** who proves our hearts.

1Thes 2:5 For we never came with a word of flattery, as you know, nor with a cloak for greed – **Elohim (אלהים)** is witness –

1Thes 2:6 nor were we looking for praise from men, not from you nor from others, though we could have been a burden to you, as emissaries of **Messiah (Mesiach מְשִׁיחַ)**.

1Thes 2:7 But we were gentle in your midst, like a nursing mother warmly loving her own children.

1Thes 2:8 So, having a tender affection for you, we were well pleased to share with you not only the Good News of **Elohim (אלהים)**, but also our own lives, because you have become beloved to us.

1Thes 2:9 For you remember, brothers, our toil and hardship, for labouring night and day, in order not to burden any of you, we proclaimed to you the Good News of **Elohim (אלהים)**.

1Thes 2:10 You are witnesses, **Elohim (אלהים)** also, how Holy and righteously and blamelessly we behaved ourselves among you who believe,

1Thes 2:11 even as you know how each one of you, as a father to his children, encouraging and comforting and bearing witness to you,

1Thes 2:12 that you would walk worthily of **Elohim (אלהים)** who is calling you into His own reign and esteem.

1Thes 2:13 And because of this we thank **Elohim (אלהים)** without ceasing, that when you received the Word of **Elohim (אלהים)** which you heard from us, you welcomed it not as the word of men, but as it is truly, the Word of **Elohim (אלהים)**, which also works in you who believe.

1Thes 2:14 For you, brothers, became imitators of the assemblies of **Elohim (אלהים)** which are in Yehudāh in **Messiah (Mesiach מְשִׁיחַ)** **Yēshua** (יֵשׁוּעַ), because you also suffered the same treatment from your own countrymen as they also from the Yehudim (Jews),

1Thes 2:15 who killed both the Master **Yēshua** (יֵשׁוּעַ) and their own prophets, and have persecuted us, and who displease **Elohim (אלהים)** and are hostile to all men,

1Thes 2:16 forbidding us to speak to the gentiles that they might be saved, so as to fill up their sins always. But the wrath has come upon them to the utmost.

1Thes 2:17 But we, brothers, having been taken away from you for a short while – in presence, not in heart – were much more eagerly trying to see your face, with much longing.

1Thes 2:18 We would therefore have come to you, I indeed, Sha'ul, more than once, but Satan hindered us.

1Thes 2:19 For what is our expectation, or joy, or crown of boasting? Is it not even you, before our Master **Yēshua HaMashiach (יֵשׁוּעַ הַמְּשִׁיחַ)** at His coming?

1Thes 2:20 For you are our esteem and joy.

1Thes 3:1 So, when we could no longer stand it, we thought it good to be left in Athens alone,

1Thes 3:2 and sent Timotiyos, our brother and servant of **Elohim (אלהים)**, and our fellow worker in the Good News of **Messiah (Mesiach מְשִׁיחַ)**, to establish you and encourage you concerning your belief,

1Thes 3:3 that no one should be unsettled by these pressures, for you yourselves know that we are appointed to this.

1Thes 3:4 For indeed, we did inform you beforehand, when we were with, you that we would suffer pressure, and so it came to be, as you know.

1Thes 3:5 Because of this, when I could no longer stand it, I sent to find out about your belief, lest the trying one might have tried you, and our labour should be in vain.

1Thes 3:6 But now that Timotiyos has come to us from you, and having brought us good news of your belief and love, and that you always have good remembrance of us, longing to see us, as we also to see you,

1Thes 3:7 therefore, brothers, in all our pressure and distress we were encouraged concerning you by your belief.

1Thes 3:8 Because we now live, if you stand fast in the Master.

1Thes 3:9 For what thanks are we able to return to Elohîm (אֱלֹהִים) for you, for all the joy with which we rejoice for your sake in the presence of our Elohîm (אֱלֹהִים),

1Thes 3:10 night and day praying exceedingly, to see your face and make complete what is lacking in your belief?

1Thes 3:11 And our Elohîm (אֱלֹהִים) and Father [Abba אָבָא] Himself, and our Master Yēshua (יֵשׁוּעַ הַמָּשִׁיחַ), direct our way to you!

1Thes 3:12 And the Master make you increase and overflow in love to each other and to all, as we also do to you,

1Thes 3:13 to establish your hearts blameless in Holyness before our Elohîm (אֱלֹהִים) and Father [Abba אָבָא] at the coming of our Master Yēshua (יֵשׁוּעַ הַמָּשִׁיחַ) with all His Holy ones!

1Thes 4:1 For the rest then, brothers, we beg you and call upon you in the Master Yēshua (יֵשׁוּעַ), that as you received from us how you should walk and

to please Elohîm (אֱלֹהִים), you should excel still more,

1Thes 4:2 for you know what commands we gave you through the Master Yēshua (יֵשׁוּעַ).

1Thes 4:3 For this is the desire of Elohîm (אֱלֹהִים): your Holyness! – that you should abstain from whoring,

1Thes 4:4 that each one of you should know how to possess his own vessel in Holyness and respect,

1Thes 4:5 not in passion of lust, like the gentiles who do not know Elohîm (אֱלֹהִים),

1Thes 4:6 not to overstep and take advantage of his brother in this matter, because the Master is the revenger of all such, as we indeed said to you before and earnestly warned.

1Thes 4:7 For Elohîm (אֱלֹהִים) did not call us to uncleanness, but in Holyness.

1Thes 4:8 Therefore he who rejects this does not reject man, but Elohîm (אֱלֹהִים), who also gives us His Holy Spirit (Ruach HaKodesh רוּחַ הַקֹּדֶשׁ).

1Thes 4:9 And it is not necessary to write to you about brotherly love, for you yourselves are taught by Elohîm (אֱלֹהִים) to love one another,

1Thes 4:10 for, in fact, you do so toward all the brothers who are in all Makedonia. But we call upon you, brothers, that you do so more and more,

1Thes 4:11 and to make it your ambition to live peaceably, and to attend to your own, and to work with your own hands, as we commanded you,

1Thes 4:12 so that you behave decently toward those who are outside, and not be in any need.

1Thes 4:13 Now, brothers, we do not wish you to be ignorant concerning those who have fallen asleep, lest you be sad as others who have no expectation.

1Thes 4:14 For if we believe that Yēshua (יֵשׁוּעַ) died and rose again, so also Elohîm (אֱלֹהִים) shall bring with Him those who sleep in Yēshua (יֵשׁוּעַ).

1Thes 4:15 For this we say to you by the word of the Master, that we, the living who are left over at the coming of the Master shall in no way go before those who are asleep.

1Thes 4:16 Because the Master Himself shall come down from heaven with a shout, with the voice of a chief messenger, and with the trumpet of Elohim (אֱלֹהִים), and the dead in Messiah (Mesiach מְשִׁיחַ) shall rise first.

1Thes 4:17 Then we, the living who are left over, shall be caught away together with them in the clouds to meet the Master in the air – and so we shall always be with the Master.

1Thes 4:18 So, then, encourage one another with these words.

1Thes 5:1 Now, brothers, as to the times and the seasons, you do not need to be written to.

1Thes 5:2 For you yourselves know very well that the day of YēHôVâH (יְהוָה) comes as a thief in the night.

1Thes 5:3 For when they say, “Peace and safety!” then suddenly destruction comes upon them, as labour pains upon a pregnant woman, and they shall not escape.

1Thes 5:4 But you, brothers, are not in darkness, so that this Day should overtake you as a thief.

1Thes 5:5 For you are all sons of light and sons of the day. We are not of the night nor of darkness.

1Thes 5:6 So, then, we should not sleep, as others do, but we should watch and be sober.

1Thes 5:7 For those who sleep, sleep at night, and those who get drunk are drunk at night.

1Thes 5:8 But we who are of the day should be sober, putting on the breastplate of belief and love, and as a helmet the expectation of deliverance.

1Thes 5:9 Because Elohim (אֱלֹהִים) did not appoint us to wrath, but to obtain deliverance through our Master Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ),

1Thes 5:10 who died for us, so that we, whether awake or asleep, should live together with Him.

1Thes 5:11 Therefore encourage one another, and build up one another, as indeed you do.

1Thes 5:12 But brothers, we beg you to know those who labour among you, and are over you in the Master and admonish you,

1Thes 5:13 and to hold them in the highest regard in love because of their work. Be at peace among yourselves.

1Thes 5:14 And we appeal to you, brothers, warn those who are disorderly, encourage the faint-hearted, uphold the weak, be patient with all.

1Thes 5:15 See that no one renders evil for evil to anyone, but always pursue what is good both for yourselves and for all.

1Thes 5:16 Rejoice always,

1Thes 5:17 pray without ceasing,

1Thes 5:18 in all circumstances give thanks, for this is the desire of Elohim (אֱלֹהִים) in Messiah (Mesiach מְשִׁיחַ) Yēshua (יֵשׁוּעַ) for you.

1Thes 5:19 Do not quench the Spirit [Ruach רֹּחַ].

1Thes 5:20 Do not despise prophecies,

1Thes 5:21 prove them all. Hold fast what is good.

1Thes 5:22 Keep back from every form of wickedness.

1Thes 5:23 And the Elohim (אֱלֹהִים) of peace Himself set you completely apart, and your entire Spirit [Ruach רֹּחַ], and being, and body - be preserved blameless at the coming of our Master Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ)!

1Thes 5:24 He who calls you is trustworthy, who also shall do it.

1Thes 5:25 Brothers, pray for us.

1Thes 5:26 Greet all the brothers with a Holy kiss.

1Thes 5:27 I charge you by the Master that this letter be read to all the set- apart brothers.

1Thes 5:28 The favour of our Master Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ) be with you. Amēn.

2 Thessalonians Outline

1. Comfort During Persecution (1:1 - 12)

a. Greetings to the Thessalonians (1:1 - 4)

b. Worthy of the Kingdom of God (1:5 - 12)

2. The Day of Yēhōvâh (2:1 - 17)

- a. The Man of Lawlessness (2:1 - 12)
- b. Stand Firm (2:13 - 17)
- 3. Concern for the Church (3:1 - 18)
 - a. Request for Prayer (3:1 - 5)
 - b. A Warning against Idleness (3:6 - 15)
 - c. Signature and Final Greetings (3:16 - 18)

Tas'loniqim Bët/2 Thessalonians

2Thes 1:1 Sha'ul, and Sila, and Timotiyos, to the assembly of the Thessalonians in Elohim (אֱלֹהִים) our Father [Abba אָבָא] and the Master Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ):

2Thes 1:2 Favour to you and peace from Elohim (אֱלֹהִים) our Father [Abba אָבָא] and the Master Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ).

2Thes 1:3 We ought to give thanks to Elohim (אֱלֹהִים) always for you, brothers, as it is proper, because your belief grows exceedingly, and the love every one of you has for each other is increasing,

2Thes 1:4 so that we ourselves boast of you among the assemblies of Elohim (אֱלֹהִים) for your endurance and belief in all your persecutions and afflictions which you are bearing,

2Thes 1:5 clear evidence of the righteous judgment of Elohim (אֱלֹהִים), in order for you to be counted worthy of the reign of Elohim (אֱלֹהִים), for which you also suffer,

2Thes 1:6 since Elohim (אֱלֹהִים) shall rightly repay with affliction those who afflict you,

2Thes 1:7 and to give you who are afflicted rest with us when the Master Yēshua (יֵשׁוּעַ) is revealed from heaven with His mighty messengers,

2Thes 1:8 in flaming fire taking vengeance on those who do not know Elohim (אֱלֹהִים), and on those who do not obey the Good News of our Master Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ),

2Thes 1:9 who shall be punished with everlasting destruction from the presence of the Master and from the esteem of His strength,

2Thes 1:10 when He comes to be esteemed in His Holy ones and to be admired among all those who believe in that Day, because our witness to you was believed.

2Thes 1:11 To this end we always pray for you that our Elohim (אֱלֹהִים) would count you worthy of this calling, and complete all the good pleasure of goodness, and the work of belief with power,

2Thes 1:12 so that the Name of our Master Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ) is esteemed in you, and you in Him, according to the favour of our Elohim (אֱלֹהִים) and the Master Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ).

2Thes 2:1 As to the coming of our Master Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ) and our gathering together to Him, we ask you, brothers,

2Thes 2:2 not to become easily unsettled in mind or troubled, either by Spirit [Ruach רִיחַ] or by word or by letter, as if from us, as if the day of YēHôVâH (יְהוָה) has come.

2Thes 2:3 Let no one deceive you in any way, because the falling away is to come first, and the man of lawlessness is to be revealed, the son of destruction,

2Thes 2:4 who opposes and exalts himself above all that is called Elohim (אֱלֹהִים) or that is worshipped, so that he sits as Elohim (אֱלֹהִים) in the Dwelling Place of Elohim (אֱלֹהִים), showing himself that he is Elohim (אֱלֹהִים).

2Thes 2:5 Do you not remember that I told you this while I was still with you?

2Thes 2:6 And now you know what restrains, for him to be revealed in his time.

2Thes 2:7 For the secret of lawlessness is already at work – only until he who now restrains comes out of the midst.

2Thes 2:8 And then the lawless one shall be revealed, whom the Master shall consume with the Spirit [Ruach רִיחַ] of His mouth and bring to naught with the manifestation of His coming.

2Thes 2:9 The coming of the lawless one is according to the working of Satan, with all power and signs and wonders of falsehood,
2Thes 2:10 and with all deceit of unrighteousness in those perishing, because they did not receive the love of the truth, in order for them to be saved.
2Thes 2:11 And for this reason **Elohim (אֱלֹהִים)** sends them a working of delusion, for them to believe the falsehood,
2Thes 2:12 in order that all should be judged who did not believe the truth, but have delighted in the unrighteousness.
2Thes 2:13 But we ought to give thanks to **Elohim (אֱלֹהִים)** always for you, brothers, beloved by the Master, because **Elohim (אֱלֹהִים)** from the beginning chose you to be saved – in Holyness of **Spirit [Ruach רוח]**, and belief in the truth –
2Thes 2:14 unto which He called you by our Good News, for the obtaining of the esteem of our Master **Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ)**.
2Thes 2:15 So, then, brothers, stand fast and hold the traditions which you were taught, whether by word or by our letter.
2Thes 2:16 And our Master **Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ)** Himself, and our **Elohim (אֱלֹהִים)** and **Father [Abba אבָּא]**, who has loved us and given us everlasting encouragement and good expectation, through favour,
2Thes 2:17 encourage your hearts and establish you in every good word and work.
2Thes 3:1 For the rest, brothers, pray for us, so that the Word of **YēHōVâH (יְהוָה)** spreads rapidly and be praised, as also with you,
2Thes 3:2 and that we might be delivered from unreasonable and wicked men, for not all have belief.
2Thes 3:3 But the Master is trustworthy, who shall establish you and guard you from the wicked one.
2Thes 3:4 And we trust in the Master as to you, both that you do and shall do what we command you.

2Thes 3:5 And the Master direct your hearts into the love of **Elohim (אֱלֹהִים)** and into the endurance for **Messiah (Mesiach מְשִׁיחַ)**.
2Thes 3:6 But we command you, brothers, in the Name of our Master **Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ)**, that you withdraw from every brother who walks disorderly and not according to the tradition which you received from us.
2Thes 3:7 For you yourselves know how you ought to imitate us, for we were not disorderly among you,
2Thes 3:8 nor did we eat anyone's bread without paying for it, but worked with labour and toil night and day, in order not to burden any of you,
2Thes 3:9 not because we do not have authority, but to make ourselves an example, for you to imitate us.
2Thes 3:10 For even when we were with you, we commanded you this: If anyone does not wish to work, neither let him eat.
2Thes 3:11 For we hear of some among you walking disorderly, not working at all, but are busybodies.
2Thes 3:12 But we command and urge such, through our Master **Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ)**, to settle down, work and eat their own bread.
2Thes 3:13 And you, brothers, do not grow weary in doing good.
2Thes 3:14 And if anyone does not obey our word in this letter, note that one, and do not keep company with him, so that he is put to shame.
2Thes 3:15 However, do not regard him as an enemy, but admonish him as a brother.
2Thes 3:16 And the Master of peace Himself give you peace always in every way. The Master be with you all.
2Thes 3:17 The greeting of Sha'ul with my own hand, which is a sign in every letter, thus I write.
2Thes 3:18 The favour of our Master **Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ)** be with you all. Amēn.

1 Timotiyos Outline

1. Timotiyos's Commission (1:1 - 20)
 - a. Paul's Greeting to Timotiyos (1:1 - 2)
 - b. Correcting False Teachers (1:3 - 11)
 - c. God's Grace to Paul (1:12 - 17)
 - d. Paul's Charge to Timotiyos (1:18 - 20)
2. Instructions concerning the Church (2:1 - 6:21)
 - a. A Call to Prayer (2:1 - 8)
 - b. Instructions to Women (2:9 - 15)
 - c. Qualifications for Leaders (3:1 - 13)
 - i. Overseers (3:1 - 7)
 - ii. Deacons (3:8 - 13)
 - d. The Mystery of Godliness (3:14 - 16)
 - e. Instructions concerning False Teaching (4:1 - 16)
 - i. A Warning against Apostasy (4:1 - 5)
 - ii. A Good Servant of Yeshua Christ (4:6 - 16)
 - f. Instructions concerning Different Groups (5:1 - 6:2)
 - i. Reproof and Respect: The Older and Younger (5:1 - 2)
 - ii. Honoring True Widows (5:3 - 16)
 - iii. Honoring Elders (5:17 - 20)
 - iv. A Charge to Timotiyos (5:21 - 25)
 - v. Serving with Honor (6:1 - 2)
 - g. Other Matters of Concern (6:3 - 19)
 - i. Reject False Doctrines (6:3 - 5)
 - ii. Godliness with Contentment (6:6 - 10)
 - iii. Fight the Good Fight: A Charge to Timotiyos (6:11 - 16)
 - iv. A Charge to the Rich (6:17 - 19)
 - h. Guard the Faith (6:20 - 21)

Timotiyos Aleph/1 Timothy

1Tim 1:1 Sha'ul, an emissary of Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ), according to a command of Elohim (אֱלֹהִים) our Saviour, and of the Master Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ), our expectation,

1Tim 1:2 to Timotiyos, a genuine child in the belief: Favour, compassion, peace from Elohim (אֱלֹהִים) our Father [Abba אבָא] and Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ) our Master.

1Tim 1:3 As I appealed to you when I went into Makedonia, to remain in Ephesos, in order to command some not to teach differently,

1Tim 1:4 nor to pay attention to fables and endless genealogies, which cause disputes rather than an administration of Elohim (אֱלֹהִים) which is in belief.

1Tim 1:5 Now the goal of this command is love from a clean heart, from a good conscience and a sincere belief,

1Tim 1:6 which some, having missed the goal, turned aside to senseless talk,

1Tim 1:7 wishing to be teachers of Law, understanding neither what they say nor concerning what they strongly affirm.

1Tim 1:8 And we know that the Law is good if one uses it legitimately,

1Tim 1:9 knowing this: that Law is not laid down for a righteous being, but for the lawless and unruly, for the wicked and for sinners, for the wrong-doers and profane, for those who kill their fathers or mothers, for murderers,

1Tim 1:10 for those who whore, for sodomites, for kidnappers, for liars, for perjurers, and for whatever else that is contrary to sound teaching,

1Tim 1:11 according to the esteemed Good News of the blessed Elohim (אֱלֹהִים) which was entrusted to me.

1Tim 1:12 And I thank Messiah (Mesiach מֵשִׁיחַ) Yēshua (יֵשׁוּעַ) our Master who empowered me, because He counted me trustworthy, putting me into service,

1Tim 1:13 me, although I was formerly a blasphemer, and a persecutor, and an insulter. But

compassion was shown me because being ignorant I did it in unbelief.

1Tim 1:14 And the favour of our Master was exceedingly increased, with belief and love which are in **Messiah (Mesiach מְשִׁיחַ) Yēshua (יֵשׁוּעַ)**.

1Tim 1:15 Trustworthy is the word and worthy of all acceptance, that **Messiah (Mesiach מְשִׁיחַ) Yēshua (יֵשׁוּעַ)** came into the world to save sinners, of whom I am foremost.

1Tim 1:16 But because of this I received compassion, so that in me first, **Yēshua HaMashiach (יֵשׁוּעַ הַמְּשִׁיחַ)** might display all patience, as an example to those who are going to believe on Him for everlasting life.

1Tim 1:17 Now to the King of the ages, incorruptible, invisible, to **Elohim (אֱלֹהִים)** who alone is wise, be respect and esteem forever and ever. Amēn.

1Tim 1:18 This charge I entrust to you, son Timotiyos, according to the prophecies previously made concerning you, that by them you might wage the good campaign,

1Tim 1:19 having belief and a good conscience, which some have thrust aside and suffered shipwreck concerning their belief.

1Tim 1:20 Among these are Humenaios and Alexander, whom I delivered to Satan, in order to be taught not to blaspheme.

1Tim 2:1 First of all, then, I urge that petitions, prayers, intercessions, and thanksgiving be made for all men,

1Tim 2:2 for sovereigns and all those who are in authority, in order that we lead a calm and peaceable life in all reverence and seriousness.

1Tim 2:3 For this is good and acceptable before **Elohim (אֱלֹהִים)** our Saviour,

1Tim 2:4 who desires all men to be saved and to come to the knowledge of the truth.

1Tim 2:5 For there is one **Elohim (אֱלֹהִים)**, and one Mediator between **Elohim (אֱלֹהִים)** and men, the Man **Messiah (Mesiach מְשִׁיחַ) Yēshua (יֵשׁוּעַ)**,

1Tim 2:6 who gave Himself a ransom for all, to be witnessed in its own seasons,

1Tim 2:7 for which I was appointed a proclaimer and an emissary – I am speaking the truth in **Messiah (Mesiach מְשִׁיחַ)** and not lying – a teacher of the gentiles in belief and truth.

1Tim 2:8 So I resolve that the men pray everywhere, lifting up hands that are Holy, without wrath and disputing.

1Tim 2:9 Likewise, that the women dress themselves becomingly, with decency and sensibleness, not with braided hair or gold or pearls or costly garments,

1Tim 2:10 but with good works, which is becoming for women undertaking worship of **Elohim (אֱלֹהִים)**.

1Tim 2:11 Let a woman learn in silence, in all subjection.

1Tim 2:12 But I do not permit a woman to teach or to have authority over a man, rather, to be in silence.

1Tim 2:13 Because **Hā'ā-dām (הָאָדָם)** was formed first, then Hawwah.

1Tim 2:14 And **Hā'ā-dām (הָאָדָם)** was not deceived, but the woman, having been deceived, fell into transgression.

1Tim 2:15 But she shall be saved in childbearing if they continue in belief, and love, and Holyness, with sensibleness.

1Tim 3:1 Trustworthy is the word: If a man longs for the position of an overseer, he desires a good work.

1Tim 3:2 An overseer, then, should be blameless, the husband of one wife, sober, sensible, orderly, kind to strangers, able to teach,

1Tim 3:3 not given to wine, no brawler, but gentle, not quarrelsome, no lover of money,

1Tim 3:4 one who rules his own house well, having his children in subjection with all reverence,

1Tim 3:5 for if a man does not know how to rule his own house, how shall he look after the assembly of **Elohim (אֱלֹהִים)**?

1Tim 3:6 Not a new convert, lest he become puffed up with pride and fall into the judgment of the devil.

1Tim 3:7 And he should even have a good witness from those who are outside, lest he fall into reproach and the snare of the devil.

1Tim 3:8 Likewise attendants are to be reverent, not double-tongued, not given to much wine, not greedy for filthy gain,

1Tim 3:9 holding to the secret of the belief with a clean conscience.

1Tim 3:10 And let these also be proved first, then let them serve, if they are unprovable.

1Tim 3:11 Wives in the same way: reverent, not false accusers, sober, trustworthy in every way.

1Tim 3:12 Let attendants be the husbands of only one wife, ruling children and their own houses well.

1Tim 3:13 For those who have served well as attendants gain good standing for themselves, and much boldness in the belief that is in **Messiah** (**מָשִׁיחַ**) **Yēshua** (**יֵשׁוּעַ**).

1Tim 3:14 I am writing you this, expecting to come to you shortly,

1Tim 3:15 but if I delay, that you might know how you should behave in the House of **Elohim** (**אֱלֹהִים**), which is the assembly of the living **Elohim** (**אֱלֹהִים**) – a strong support and foundation of the truth.

1Tim 3:16 And, beyond all question, the secret of reverence is great – who was revealed in the flesh, declared right in **Spirit [Ruach רוח]**, was seen by messengers, was proclaimed among nations, was believed on in the world, was taken up in esteem.

1Tim 4:1 But the **Spirit [Ruach רוח]** distinctly says that in latter times some shall fall away from the belief, paying attention to misleading **Spirit [Ruach רוח]**s, and teachings of demons,

1Tim 4:2 speaking lies in hypocrisy, having been branded on their own conscience,

1Tim 4:3 forbidding to marry, saying to abstain from foods which **Elohim** (**אֱלֹהִים**) created to be

received with thanksgiving by those who believe and know the truth.

1Tim 4:4 Because every creature of **Elohim** (**אֱלֹהִים**) is good, and none is to be rejected if it is received with thanksgiving,

1Tim 4:5 for it is set apart by the Word of **Elohim** (**אֱלֹהִים**) and prayer.

1Tim 4:6 If you present these matters to the brothers, you shall be a good servant of **Yēshua HaMashiach** (**יֵשׁוּעַ הַמָּשִׁיחַ**), being nourished in the words of belief and of the good teaching which you have followed closely.

1Tim 4:7 But refuse profane and old wives' fables, and exercise yourself rather to reverence.

1Tim 4:8 For bodily exercise is profitable for a little, but reverence is profitable for all, having promise of the present life, and of that which is to come.

1Tim 4:9 Trustworthy is the word, and worthy of all acceptance.

1Tim 4:10 It is for this that we labour and struggle, because we trust in the living **Elohim** (**אֱלֹהִים**), who is the Saviour of all men, particularly of those who believe.

1Tim 4:11 Command and teach these matters.

1Tim 4:12 Let no one look down on your youth, but be an example to the believers in word, in behaviour, in love, in **Spirit [Ruach רוח]**, in belief, in cleanliness.

1Tim 4:13 Until I come, give attention to reading of Scripture, to encouragement, to teaching.

1Tim 4:14 Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the elderhood.

1Tim 4:15 Practise these matters, be in them, so that your progress might be plain to all.

1Tim 4:16 Pay attention to yourself and to the teaching. Continue in them, for in doing this you shall save both yourself and those who hear you.

1Tim 5:1 Do not rebuke an older man, but appeal to him as a father, younger ones as brothers,

1Tim 5:2 elderly women as mothers, younger ones as sisters, in all cleanliness.

1Tim 5:3 Respect widows who are truly widows.

1Tim 5:4 But if any widow has children or grandchildren, let them first learn to treat their own house reverently, and to repay their parents. For this is good and acceptable before **Elohim (אלהים)**.

1Tim 5:5 And she who is truly a widow, and left alone, trusts in **Elohim (אלהים)** and continues in petitions and prayers night and day.

1Tim 5:6 But she who is living in luxury is dead while she lives.

1Tim 5:7 And command these matters, in order for them to be blameless.

1Tim 5:8 And if anyone does not provide for his own, and especially for those of his household, he has denied the belief and is worse than an unbeliever.

1Tim 5:9 Do not enrol a widow unless she is over sixty years of age, having been the wife of one man,

1Tim 5:10 well reported for good works, if she has brought up children, if she has lodged strangers, if she has washed the feet of the Holy ones, if she has assisted the afflicted, if she has closely followed every good work.

1Tim 5:11 But refuse the younger widows, for when they become headstrong against the **Messiah (משיח)**, they desire to marry,

1Tim 5:12 having guilt because they set aside their first belief.

1Tim 5:13 Moreover, they learn to be idle, going about from house to house, and not only idle but also gossips and busybodies, speaking what is improper.

1Tim 5:14 So I resolve that the younger widows marry, bear children, manage the house, giving no occasion to the adversary for reviling.

1Tim 5:15 For already some have turned aside after Satan.

1Tim 5:16 If any believing man or woman has widows, let such assist them, and do not let the

assembly be burdened, in order to assist those who are truly widows.

1Tim 5:17 Let the elders who rule well be counted worthy of double respect, especially those who labour in the word and teaching.

1Tim 5:18 For the Scripture says, "You shall not muzzle an ox while it treads out the grain," and, "The labourer is worthy of his wages."

1Tim 5:19 Do not receive an accusation against an elder except from two or three witnesses.

1Tim 5:20 Reprove those who are sinning, in the presence of all, so that the rest also might fear.

1Tim 5:21 I earnestly witness before **Elohim (אלהים)** and the Master **Yēshua HaMashiach (ישוע המשיח)**, and the chosen messengers, that you watch over these matters without prejudice, doing none at all with partiality.

1Tim 5:22 Do not lay hands on anyone hastily, nor share in sins of others. Keep yourself clean.

1Tim 5:23 No longer drink only water, but use a little wine for your stomach's sake and your frequent ailments.

1Tim 5:24 The sins of some men are obvious, leading on to judgment, but those of some men follow later.

1Tim 5:25 In the same way, the good works are obvious, while it is impossible to conceal those that are otherwise.

1Tim 6:1 Let those who are servants under a yoke regard their own masters worthy of all respect, lest the Name of **Elohim (אלהים)** and His teaching be blasphemed.

1Tim 6:2 And those who have believing masters, let them not disregard them because they are brothers, but rather serve them because they are believing and beloved ones, those receiving of the good service in return. Teach and urge these matters.

1Tim 6:3 If anyone teaches differently and does not agree to the sound words, those of our Master **Yēshua HaMashiach (ישוע המשיח)**, and to the teaching which is according to reverence,

1Tim 6:4 he is puffed up, understanding none at all, but is sick about questionings and verbal battles from which come envy, strife, slander, wicked suspicions,

1Tim 6:5 worthless disputes of men of corrupt minds and deprived of the truth, who think that reverence is a means of gain – withdraw from such.

1Tim 6:6 But reverence with contentment is great gain.

1Tim 6:7 For we brought naught into the world, and it is impossible to take any out.

1Tim 6:8 When we have food and covering, we shall be satisfied with these.

1Tim 6:9 But those wishing to be rich fall into trial and a snare, and into many foolish and injurious lusts which plunge men in ruin and destruction.

1Tim 6:10 For the love of money is a root of all kinds of evil, for which some, by longing for it, have strayed from the belief, and pierced themselves through with many pains.

1Tim 6:11 But you, O man of **Elohim (אלהים)**, flee from all this, and pursue righteousness, reverence, belief, love, endurance, meekness.

1Tim 6:12 Fight the good fight of the belief, lay hold on everlasting life, to which you were also called and have confessed the good confession before many witnesses.

1Tim 6:13 In the sight of **Elohim (אלהים)** who gives life to all, and of **Messiah (Mesiach משיח) Yēshua (ישוע)** who witnessed the good confession before Pontius Pilate, I charge you:

1Tim 6:14 that you guard the command spotlessly, blamelessly, until the appearing of our Master **Yēshua HaMashiach (ישוע המשיח)**,

1Tim 6:15 which in His own seasons He shall reveal – the blessed and only Ruler, the King of sovereigns and Master of masters,

1Tim 6:16 who alone has immortality, dwelling in unapproachable light, whom no one has seen or is able to see, to whom be respect and everlasting might. Amēn.

1Tim 6:17 Charge those who are rich in this present age not to be high- minded, nor to trust in the uncertainty of riches, but in the living **Elohim (אלהים)**, who gives us richly all for enjoyment,

1Tim 6:18 to do good, to be rich in good works, to be generous, ready to share,

1Tim 6:19 storing up for themselves a good foundation for the time to come, so that they lay hold on everlasting life.

1Tim 6:20 O Timotiyos! Watch over that which has been entrusted to you, turning aside from the profane and empty babblings and contradictions of the falsely called 'knowledge,'

1Tim 6:21 which some, having professed it, have missed the goal concerning the belief. Favour be with you. Amēn.

2 Timotiyos Outline

1. Encouragement for Timotiyos (1:1 - 2:26)

a. Paul's Greeting to Timotiyos (1:1 - 2)

b. Faithfulness under Persecution (1:3 - 12)

c. Holding to Sound Teaching (1:13 - 18)

d. Instructions for Timotiyos (2:1 - 26)

i. Grace and Perseverance (2:1 - 13)

ii. Y^ehōvâh's Approved Workman (2:14 - 26)

2. Warning of Difficulties Ahead (3:1 - 4:22)

a. Evil in the Last Days (3:1 - 9)

b. The Means to Overcome Apostasy (3:10 - 4:8)

i. All Scripture is God-Breathed (3:10 - 17)

ii. Preach the Word (4:1 - 8)

c. Personal Concerns (4:9 - 15)

d. Y^ehōvâh Remains Faithful (4:16 - 18)

e. Final Greetings (4:19 - 22)

Timotiyos Bët/2 Timothy

2Tim 1:1 Sha'ul, an emissary of Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ) by the desire of Elohim (אֱלֹהִים), according to the promise of life which is in Messiah (מְשִׁיחַ) Yēshua (יֵשׁוּעַ),

2Tim 1:2 to Timotiyos, my beloved son: Favour, compassion, peace from Elohim (אֱלֹהִים) the Father [Abba אָבָא], and Messiah (מְשִׁיחַ) Yēshua (יֵשׁוּעַ) our Master.

2Tim 1:3 I thank Elohim (אֱלֹהִים), whom I serve with a clear conscience, as my forefathers did, as I unceasingly remember you in my prayers night and day,

2Tim 1:4 longing to see you, as I remember your tears, so that I might be filled with joy.

2Tim 1:5 For I recollect the sincere belief which is in you, which dwelt first in your grandmother Lois and your mother Eunike, and I am persuaded is in you too.

2Tim 1:6 For this reason I remind you to stir up the gift of Elohim (אֱלֹהִים) which is in you through the laying on of my hands.

2Tim 1:7 For Elohim (אֱלֹהִים) has not given us a Spirit [Ruach רוּחַ] of cowardice, but of power and of love and of self-control.

2Tim 1:8 So do not be ashamed of the witness of our Master, nor of me His prisoner, but suffer hardship with me for the Good News according to the power of Elohim (אֱלֹהִים),

2Tim 1:9 who has saved us and called us with a Holy calling, not according to our works, but according to His own purpose and favour which was given to us in Messiah (מְשִׁיחַ) Yēshua (יֵשׁוּעַ) before times of old,

2Tim 1:10 but now revealed by the appearing of our Saviour Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ), who indeed abolished death and brought life and incorruptibility to light through the Good News,

2Tim 1:11 for which I was appointed a proclaimer, and an emissary, and a teacher of the gentiles.

2Tim 1:12 For this reason I also suffer these matters, but I am not ashamed, for I know whom I have believed and am persuaded that He is able to watch over that which I have entrusted to Him until that Day.

2Tim 1:13 Hold the pattern of sound words which you have heard from me, in belief and love which are in Messiah (מְשִׁיחַ) Yēshua (יֵשׁוּעַ).

2Tim 1:14 Watch over the good deposit that was entrusted to you, by the Set- apart Spirit [Ruach רוּחַ] dwelling in us.

2Tim 1:15 You know this, that all those in Asia have turned away from me, among whom are Phugellos and Hermogenes.

2Tim 1:16 The Master grant compassion unto the household of Onesiphoros, for he often refreshed me, and was not ashamed of my chain,

2Tim 1:17 but when he was in Rome, he eagerly searched for me and found me.

2Tim 1:18 The Master grant to him to find compassion from the Master in that Day. And you know very well how many ways he attended to me at Ephesos.

2Tim 2:1 You then, my son, be strong in the favour that is in Messiah (מְשִׁיחַ) Yēshua (יֵשׁוּעַ).

2Tim 2:2 And what you have heard from me among many witnesses, entrust these to trustworthy men who shall be competent to teach others as well.

2Tim 2:3 Suffer hardship with us as a good soldier of Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ).

2Tim 2:4 No one serving as a soldier gets involved in the affairs of this life, in order to please only him who enlisted him as a soldier.

2Tim 2:5 And if anyone competes in a game, he is not crowned unless he competes according to the rules.

2Tim 2:6 The hard-working farmer ought to be first to receive his share of the crops.

2Tim 2:7 Think over what I say, for the Master shall give you understanding into all this.

2Tim 2:8 Remember that Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ), of the seed of Dawid, was raised from the dead according to my Good News,
2Tim 2:9 for which I suffer hardship, as a criminal, unto chains, but the Word of Elohim (אֱלֹהִים) is not chained.
2Tim 2:10 So I endure through it all for the sake of the chosen, so that they too obtain deliverance which is in Messiah (Mesiach מָשִׁיחַ) Yēshua (יֵשׁוּעַ) with everlasting esteem.
2Tim 2:11 Trustworthy is the word: For if we died with Him, we shall also live with Him.
2Tim 2:12 If we endure, we shall also reign with Him. If we deny Him, He also shall deny us.
2Tim 2:13 If we are not trustworthy, He remains trustworthy, it is impossible for Him to deny Himself.
2Tim 2:14 Remind them of this, earnestly witnessing before the Master, not to wage verbal battles – which is useless – to the overthrowing of the hearers.
2Tim 2:15 Do your utmost to present yourself approved to Elohim (אֱלֹהִים), a worker who does not need to be ashamed, rightly handling the Word of Truth.
2Tim 2:16 But keep away from profane, empty babblings, for they go on to more wickedness,
2Tim 2:17 and their word shall eat its way like gangrene. Humenaios and Philetos are of this sort,
2Tim 2:18 who have missed the goal concerning the truth, saying that the resurrection has already taken place, and overthrow the belief of some.
2Tim 2:19 However, the solid foundation of Elohim (אֱלֹהִים) stands firm, having this seal, “ YĒHÔVâH (יְהוָה) knows those who are His,” and, “Let everyone who names the Name of Messiah (Mesiach מָשִׁיחַ) turn away from unrighteous-ness.”
2Tim 2:20 But in a large house there are not only vessels of gold and silver, but also of wood and clay, some unto value and some unto no value.
2Tim 2:21 If, then, anyone cleanses himself from these matters, he shall be a vessel unto value,

having been set apart, of good use to the Master, having been prepared for every good work.
2Tim 2:22 And flee from the lusts of youth, but pursue righteousness, belief, love, peace with those calling on the Master out of a clean heart.
2Tim 2:23 But refuse foolish and stupid questions, knowing that they breed quarrels.
2Tim 2:24 And a servant of the Master should not quarrel but be gentle towards all, able to teach, patient when wronged,
2Tim 2:25 in meekness instructing those who are in opposition, lest somehow Elohim (אֱלֹהִים) gives them repentance unto a thorough knowledge of the truth,
2Tim 2:26 and they come to their senses, out of the snare of the devil, having been taken captive by him to do his desire.
2Tim 3:1 But know this, that in the last days hard times shall come.
2Tim 3:2 For men shall be lovers of self, lovers of money, boasters, proud, blasphemers, disobedient to parents, thankless, wrong-doers,
2Tim 3:3 unloving, unforgiving, slanderers, without self-control, fierce, haters of good,
2Tim 3:4 betrayers, reckless, puffed up, lovers of pleasure rather than lovers of Elohim (אֱלֹהִים),
2Tim 3:5 having a form of reverence but denying its power. And turn away from these!
2Tim 3:6 For among them are those who creep into households and captivate silly women loaded down with sins, led away by various lusts,
2Tim 3:7 always learning and never able to come to the knowledge of the truth.
2Tim 3:8 And as Yoḥane and Mamrë opposed Mosheh, so do these also oppose the truth – men of corrupt minds, found worthless concerning the belief;
2Tim 3:9 but they shall not go on further, for their folly shall be obvious to all, as also that of those men became.

2Tim 3:10 But you did closely follow my teaching, the way of life, the purpose, the belief, the patience, the love, the endurance,
2Tim 3:11 the persecutions, the sufferings, which came to me at Antioch, at Ikonion, and at Lustra – what persecutions I bore. Yet out of them all the Master delivered me.

2Tim 3:12 And indeed, all those wishing to live reverently in **Messiah (Mesiach מְשִׁיחַ) Yēshua (יֵשׁוּעַ)**, shall be persecuted.

2Tim 3:13 But evil men and impostors shall go on to the worse, leading astray and being led astray.

2Tim 3:14 But you, stay in what you have learned and trusted, having known from whom you have learned,

2Tim 3:15 and that from a babe you have known the Holy Scriptures, which are able to make you wise for deliverance through belief in **Messiah (Mesiach מְשִׁיחַ) Yēshua (יֵשׁוּעַ)**.

2Tim 3:16 All Scripture is breathed by **Elohim (אֱלֹהִים)** and profitable for teaching, for reproof, for setting straight, for instruction in righteousness,
2Tim 3:17 that the man of **Elohim (אֱלֹהִים)** might be fitted, equipped for every good work.

2Tim 4:1 In the sight of **Elohim (אֱלֹהִים)** and the Master **Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ)**, who shall judge the living and the dead at His appearing and His reign, I earnestly charge you:

2Tim 4:2 Proclaim the Word! Be urgent in season, out of season. Reprove, warn, appeal, with all patience and teaching.

2Tim 4:3 For there shall be a time when they shall not bear sound teaching, but according to their own desires, they shall heap up for themselves teachers tickling the ear,

2Tim 4:4 and they shall indeed turn their ears away from the truth, and be turned aside to myths.

2Tim 4:5 But you be sober in all matters, suffer hardships, do the work of an evangelist, accomplish your service completely.

2Tim 4:6 For I am already being poured out, and the time of my departure has arrived.

2Tim 4:7 I have fought the good fight, I have finished the race, I have guarded the belief.

2Tim 4:8 For the rest, there is laid up for me the crown of righteousness, which the Master, the righteous Judge, shall give to me on that Day, and not to me only but also to all those loving His appearing.

2Tim 4:9 Do your best to come to me soon,

2Tim 4:10 for Demas, having loved this present world, has deserted me and went to Thessalonike, Crescens to Galatia, Titos to Dalmatia.

2Tim 4:11 Luqas alone is with me. Take Marqos and bring him with you, for he is of good use to me for service.

2Tim 4:12 And Tuchikos I have sent to Ephesos.

2Tim 4:13 Bring the cloak that I left with Karpos at Troas when you come, and the books, especially the parchments.

2Tim 4:14 Alexander the coppersmith did many evils to me. The Master shall repay him according to his works.

2Tim 4:15 You, too, beware of him, for he strongly opposed our words.

2Tim 4:16 At my first defence no one stood with me, but all forsook me. Let it not be held against them.

2Tim 4:17 But the Master stood with me and did strengthen me, so that through me the preaching might be completely accomplished, and that all the gentiles should hear. And I was rescued out of the lion's mouth.

2Tim 4:18 And the Master shall rescue me from every wicked work and save me for His heavenly reign. To Him be esteem forever and ever. Amēn!

2Tim 4:19 Greet Prisca and Aquilas, and the house of Onesiphoros.

2Tim 4:20 Ērastos stayed in Corinth, but I left Trophimos sick in Miletos.

2Tim 4:21 Do your best to come before winter. Eubulos greets you, and Pudes, and Linos, and Klaudia, and all the brothers.

2Tim 4:22 The Master Yēshua HaMashiach (ישוע המשיח) be with your Spirit [Ruach רוח]. Favour be with you. Amēn.

Titos Outline

1. Paul's Greeting to Titos (1:1 - 4)
2. For the Leaders (1:5 - 16)
 - a. Appointing Elders on Crete (1:5 - 9)
 - b. Correcting False Teachers (1:10 - 16)
3. In the Household (2:1 - 15)
 - a. Teaching Sound Doctrine (2:1 - 10)
 - b. God's Grace Brings Salvation (2:11 - 15)
4. In the World (3:1 - 11)
 - a. Heirs of Grace (3:1 - 8)
 - b. Avoid Divisions (3:9 - 11)
5. Final Remarks and Greetings (3:12 - 15)

Titos/Titus

Titos 1:1 Sha'ul, a servant of Elohim (אלהים) and an emissary of Yēshua HaMashiach (ישוע המשיח), according to the belief of Elohim (אלהים)'s chosen ones and knowledge of the truth according to reverence,

Titos 1:2 in expectation of everlasting life which Elohim (אלהים), who does not lie, promised before times of old,

Titos 1:3 but in its own times has manifested His word through preaching, with which I was entrusted according to the command of Elohim (אלהים) our Saviour,

Titos 1:4 to Titos, a genuine child according to our common belief: Favour, compassion, peace from Elohim (אלהים) the Father [Abba אבא] and the

Master Yēshua HaMashiach (ישוע המשיח) our Saviour.

Titos 1:5 The reason I left you in Crete was that you should straighten out what was left undone, and appoint elders in every city as I commanded you:

Titos 1:6 if anyone is unrepovable, the husband of one wife, having believing children not accused of loose behaviour, or unruly.

Titos 1:7 For an overseer has to be unrepovable, as a managing one of Elohim (אלהים), not self-pleasing, not wroth, not given to wine, no brawler, not greedy for filthy gain,

Titos 1:8 but kind to strangers, a lover of what is good, sensible, righteous, Holy, self-controlled, Titos 1:9 clinging to the trustworthy word, according to the teaching, in order to be able both to encourage by sound teaching, and to reprove those who oppose it.

Titos 1:10 For there are many unruly men, senseless talkers and deceivers, especially those of the circumcision,

Titos 1:11 whose mouths have to be stopped, who upset entire households, teaching what they should not teach, for the sake of filthy gain.

Titos 1:12 One of them, a prophet of their own, said, "Cretans are always liars, evil beasts, lazy gluttons."

Titos 1:13 This witness is true. Therefore rebuke them sharply, in order for them to be sound in the belief,

Titos 1:14 not paying attention to Yehudite fables, and commands of men who turn from the truth.

Titos 1:15 Indeed, all matters are clean to the clean, but to those who are defiled and unbelieving no matter is clean, but both their mind and conscience are defiled.

Titos 1:16 They profess to know Elohim (אלהים), but in works they deny Him, being abominable, and disobedient, and unfit for any good work.

Titos 2:1 But you, speak what is fitting for sound teaching:

Titos 2:2 the older men are to be sober, serious, sensible, sound in belief, in love, in endurance,
Titos 2:3 the older women likewise are to be Holy in behaviour, not slanderers, not given to much wine, teachers of what is good,
Titos 2:4 in order for them to train the young women to love their husbands, to love their children,
Titos 2:5 to be sensible, blameless, workers at home, good, subject to their own husbands, in order that the word of **Elohim (אלהים)** is not evil spoken of.
Titos 2:6 Likewise urge the young men to be sensible.
Titos 2:7 Show yourself to them an example of good works in all matters. In teaching show uncorruptness, seriousness,
Titos 2:8 soundness of speech beyond reproach, in order that the opponent is put to shame, having no evil word to say about you.
Titos 2:9 Servants should be subject to their own masters, to be well-pleasing in every way, not back-talking,
Titos 2:10 not stealing, but showing all good trustworthiness, so that they adorn the teaching of **Elohim (אלהים)** our Saviour in every way.
Titos 2:11 For the saving Gift of **Elohim (אלהים)** has appeared to all men,
Titos 2:12 instructing us to renounce wickedness and worldly lusts, and to live sensibly, righteously, and reverently in the present age,
Titos 2:13 looking for the blessed expectation and esteemed appearance of the great **Elohim (אלהים)** and our Saviour **Yeshua HaMashiach (ישוע המשיח)**,
Titos 2:14 who gave Himself for us, to redeem us from all lawlessness and to cleanse for Himself a people, His own possession, ardent for good works.
Titos 2:15 Speak these matters, urge, and reprove with all authority. Let no one despise you.
Titos 3:1 Remind them to be subject to rulers and authorities, to obey, to be ready for every good work,

Titos 3:2 not to slander anyone, not to be quarrelsome, to be gentle, showing all meekness to all men.
Titos 3:3 For we ourselves were also once foolish, disobedient, led astray, serving various lusts and pleasures, living in evil and envy, being hated and hating one another.
Titos 3:4 But when the kindness and the love of **Elohim (אלהים)** our Saviour toward man appeared,
Titos 3:5 He saved us, not by works of righteousness which we have done but according to His compassion, through the washing of rebirth, and renewal by the **Holy Spirit (Ruach HaKodesh רוח הקודש)**,
Titos 3:6 which He poured out on us richly through **Yeshua HaMashiach (ישוע המשיח)** our Saviour,
Titos 3:7 that having been declared right by His favour we should become heirs according to the expectation of everlasting life.
Titos 3:8 Trustworthy is the word, and in this regard I wish you to strongly affirm, that those who have believed in **Elohim (אלהים)** should keep their minds on maintaining good works. This is good and profitable to men.
Titos 3:9 But keep away from foolish questions, and genealogies, and strife and quarrels about the Law, for they are unprofitable and useless.
Titos 3:10 Reject a divisive man after the first and second warning,
Titos 3:11 knowing that such a one has been perverted, and sins, being self-condemned.
Titos 3:12 When I shall send Artemas to you, or Tuchikos, do your best to come to me at Nikopolis, for I have decided to spend the winter there.
Titos 3:13 Do your best to send Zenas the lawyer and Apollos on their journey, so that they lack none at all.
Titos 3:14 And our brothers should also learn to maintain good works, to meet urgent needs, so that they shall not be without fruit.

Titos 3:15 All those with me greet you. Greet those who love us in the belief. Favour be with you all. Amën.

Pileymon Outline

1. Greetings from Paul and Timotiyos (1:1 - 3)
2. Pileymon's Faith and Love (1:4 - 7)
3. Paul's Appeal for Onesimus (1:8 - 22)
4. Final Greetings (1:23 - 25)

Pileymon/Philemon

Pileymon 1:1 Sha'ul, a prisoner of **Messiah** (**Mesiach** מְשִׁיחַ) **Yēshua** (יֵשׁוּעַ), and Timotiyos the brother, to Pileymon our beloved one and fellow worker,
Pileymon 1:2 and Apphia our sister, and Archippos our fellow soldier, and the assembly at your house:
Pileymon 1:3 Favour to you and peace from **Elohim** (**אֱלֹהִים**) our **Father** (**Abba** אָבָא) and the Master **Yēshua HaMashiach** (יֵשׁוּעַ הַמָּשִׁיחַ).
Pileymon 1:4 I always thank my **Elohim** (**אֱלֹהִים**) when I mention you in my prayers,
Pileymon 1:5 hearing of your love and the belief which you have toward the Master **Yēshua** (יֵשׁוּעַ) and toward all the Holy ones,
Pileymon 1:6 so that the sharing of your belief might become working in the knowledge of all the good which is in you toward **Messiah** (**Mesiach** מְשִׁיחַ) **Yēshua** (יֵשׁוּעַ).
Pileymon 1:7 For we have much joy and encouragement in your love, because the tender affections of the Holy ones have been refreshed by you, brother.

Pileymon 1:8 Therefore, although I have much boldness in **Messiah** (**Mesiach** מְשִׁיחַ) to command you what is fitting,

Pileymon 1:9 because of love, I rather appeal – being such a one as Sha'ul, the aged, and now also a prisoner of **Yēshua HaMashiach** (יֵשׁוּעַ הַמָּשִׁיחַ) –
Pileymon 1:10 I appeal to you for my child Onesimos, whom I brought forth while in my chains,

Pileymon 1:11 who formerly was of no use to you, but now is of good use to you and to me,
Pileymon 1:12 whom I sent back to you, and receive him, that is, my own tender affections,
Pileymon 1:13 whom I wished to keep with me, that on your behalf he might serve me in my chains for the Good News.

Pileymon 1:14 But without your opinion I wished to do none at all, so that your good deed should not be by way of necessity, but voluntary.

Pileymon 1:15 For he parted from you for a while, possibly because of this, so that you might have him back forever,

Pileymon 1:16 no longer as a slave but more than a slave, as a beloved brother, especially to me, and how much more to you, both in the flesh and in the Master.

Pileymon 1:17 So, if you regard me as your partner, receive him as you would me.

Pileymon 1:18 But if he has wronged you or owes you whatever, put that on my account.

Pileymon 1:19 I, Sha'ul, wrote with my own hand. I shall repay – not to mention to you that you indeed owe yourself to me also.

Pileymon 1:20 Yes, brother, let me derive pleasure from you in the Master, refresh my tender affections in the Master.

Pileymon 1:21 Trusting in your obedience, I wrote to you, knowing that you shall do even more than I say.

Pileymon 1:22 And at the same time also prepare a place for me to stay, for I trust that through your prayers I shall be given to you.

Pileymon 1:23 Epaphras, fellow prisoner of me in Messiah (Mesiach מְשִׁיחַ) Yēshua (יֵשׁוּעַ), greets you, Pileymon 1:24 and Marqos, Aristarchos, Demas, Luqas, my fellow workers.

Pileymon 1:25 The favour of our Master Yēshua HaMashiach (יֵשׁוּעַ הַמְּשִׁיחַ) be with your Spirit [Ruach רוּחַ]. Amën.

Hebrews Outline

1. Yeshua is Above the Angels (1:1 - 2:18)
 - a. The Supremacy of the Son (1:1 - 14)
 - b. Salvation Confirmed (2:1 - 4)
 - c. Yeshua like His Brothers (2:5 - 18)
2. Yeshua is Above Moses (3:1 - 4:13)
 - a. Yeshua Our Apostle and High Priest (3:1 - 6)
 - b. Do Not Harden Your Hearts (3:7 - 11)
 - c. The Peril of Unbelief (3:12 - 19)
 - d. The Sabbath Rest (4:1 - 13)
3. Yeshua As High Priest (4:14 - 7:28)
 - a. The Perfect High Priest (4:14 - 5:10)
 - b. Much to Say About This (5:11 - 6:12)
 - i. Milk and Solid Food (5:11 - 14)
 - ii. A Call to Maturity (6:1 - 12)
 - c. A Priest in the Order of Melchizedek (6:13 - 7:28)
 - i. God's Unchangeable Promise (6:13 - 20)
 - ii. Melchizedek and Abraham (7:1 - 10)
 - iii. A Superior Priesthood (7:11 - 28)
4. The New Covenant (8:1 - 9:28)
 - a. Christ's Eternal Priesthood (8:1 - 5)
 - b. The Terms of the New Covenant (8:6 - 13)
 - c. The Earthly Tabernacle (9:1 - 10)
 - d. Redemption through His Blood (9:11 - 28)
5. The Perfect Sacrifice (10:1 - 39)
 - a. Christ's Perfect Sacrifice (10:1 - 18)
 - b. A Call to Persevere (10:19 - 39)

6. Follow Great Models of Faith (11:1 - 13:25)
 - a. Faith and Assurance (11:1 - 3)
 - b. The Greatest Men and Women of Faith (11:4 - 40)
 - i. Able, Enoch, and Noah (11:4 - 7)
 - ii. Abraham and Sā-rāh (שָׂרָה) (11:8 - 19)
 - iii. Isaac, Ya'aqob, and Joseph (11:20 - 22)
 - iv. Moses (11:23 - 29)
 - v. Many Others (11:30 - 40)
 - c. The Practice of Faith (12:1 - 13:25)
 - i. A Call to Endurance (12:1 - 3)
 - ii. God Disciplines His Sons (12:4 - 13)
 - iii. A Call to Holiness (12:14 - 17)
 - iv. An Unshakable Kingdom (12:18 - 29)
 - v. Brotherly Love (13:1 - 4)
 - vi. Christ's Unchanging Nature (13:5 - 14)
 - vii. Sacrifice, Obedience, and Prayer (13:15 - 19)
 - viii. Benediction and Farewell (13:20 - 25)

Ib`rim/Hebrews

Hebrew 1:1 Elohīm (אֱלֹהִים), having of old spoken in many portions and many ways to the fathers by the prophets,
Hebrew 1:2 has in these last days spoken to us by the Son, whom He has appointed heir of all, through whom also He made the ages,
Hebrew 1:3 who being the brightness of the esteem and the exact representation of His substance, and sustaining all by the word of His power, having made a cleansing of our sins through Himself, sat down at the right hand of the Greatness on high,
Hebrew 1:4 having become so much better than the messengers, as He has inherited a more excellent Name than them.
Hebrew 1:5 For to which of the messengers did He ever say, "You are My Son, today I have brought

You forth”? And again, “I shall be to Him a **Father** [Abba אבא], and He shall be to Me a Son”?

Hebrew 1:6 And when He again brings the first-born into the world, He says, “Let all the messengers of **Elohim** (אלהים) do reverence to Him.”

Hebrew 1:7 And of the messengers indeed He says, “... who is making His messengers **Spirits** [Ruach רוח] and His servants a flame of fire.”

Hebrew 1:8 But to the Son He says, “Your throne, O **Elohim** (אלהים), is forever and ever, a sceptre of straightness is the sceptre of Your reign.

Hebrew 1:9 “You have loved righteousness and hated lawlessness. Because of this, **Elohim** (אלהים), Your **Elohim** (אלהים), has anointed You with the oil of gladness more than Your companions.”

Hebrew 1:10 And, “You, Master, did found the earth in the beginning, and the heavens are the work of Your hands.

Hebrew 1:11 “They shall perish, but You remain.

And they shall all grow old like a garment, Hebrew 1:12 and like a mantle You shall fold them up, and they shall be changed. But You are the same, and Your years shall not fail.”

Hebrew 1:13 And to which of the messengers did He ever say, “Sit at My right hand, until I make Your enemies a footstool for Your feet”?

Hebrew 1:14 Are they not all serving **Spirits** [Ruach רוח] sent out to attend those who are about to inherit deliverance?

Hebrew 2:1 Because of this we have to pay more attention to what we have heard, lest we drift away.

Hebrew 2:2 For if the word spoken through messengers proved to be firm, and every transgression and disobedience received a right reward,

Hebrew 2:3 how shall we escape if we neglect so great a deliverance, which first began to be spoken by the Master, and was confirmed to us by those that heard,

Hebrew 2:4 **Elohim** (אלהים) also bearing witness both with signs and wonders, with various miracles, and gifts of the **Holy Spirit** (Ruach HaKodesh רוח הקדש), distributed according to His own desire?

Hebrew 2:5 For it is not to messengers that He has subjected the world to come, concerning which we speak.

Hebrew 2:6 But somewhere one has witnessed, saying, “What is man that You remember him, or the son of man that You look after him?

Hebrew 2:7 “You have made him a little lower than the messengers. You have crowned him with esteem and respect, and set him over the works of Your hands.

Hebrew 2:8 “You have put all in subjection under his feet.” For in that He put all in subjection under him, He left none that is not subjected to him. But now we do not yet see all subjected to him.

Hebrew 2:9 But we do see Him who was made for a little while lower than the messengers, **Yēshua** (ישוע), because of the suffering of death crowned with esteem and respect, that by the favour of **Elohim** (אלהים) He should taste death for everyone.

Hebrew 2:10 For it was fitting for Him, because of whom all are and through whom all are, in bringing many sons to esteem, to make the Princely Leader of their deliverance perfect through sufferings.

Hebrew 2:11 For both He who sets apart and those who are being set apart are all of One, for which reason He is not ashamed to call them brothers, Hebrew 2:12 saying, “I shall announce Your Name to My brothers, in the midst of the congregation I shall sing praise to You.”

Hebrew 2:13 And again, “I shall put My trust in Him.” And again, “See, I and the children whom **Elohim** (אלהים) gave Me.”

Hebrew 2:14 Therefore, since the children share in flesh and blood, He Himself similarly shared in the same, so that by means of His death He might destroy him having the power of death, that is, the devil,

Hebrew 2:15 and deliver those who throughout life were held in slavery by fear of death.

Hebrew 2:16 For, doubtless, He does not take hold of messengers, but He does take hold of the seed of 'Ab-rā-hām (אַבְרָהָם).

Hebrew 2:17 So in every way He had to be made like His brothers, in order to become a compassionate and trustworthy High Priest in matters related to Elohim (אֱלֹהִים), to make atonement for the sins of the people.

Hebrew 2:18 For in what He had suffered, Himself being tried, He is able to help those who are tried.

Hebrew 3:1 Therefore, Holy brothers, partakers of the heavenly calling, closely consider the Emissary and High Priest of our confession, Messiah

(Mesiach (מְשִׁיחַ) Yēshua (יֵשׁוּעַ),

Hebrew 3:2 who was trustworthy to Him who appointed Him, as also Mosheh in all His house.

Hebrew 3:3 For this One has been deemed worthy of more esteem than Mosheh, as much as He who built the house enjoys more respect than the house.

Hebrew 3:4 For every house is built by someone, but He who built all is Elohim (אֱלֹהִים).

Hebrew 3:5 And Mosheh indeed was trustworthy in all His house as a servant, for a witness of what would be spoken later,

Hebrew 3:6 but Messiah (Mesiach (מְשִׁיחַ)) as a Son over His own house, whose house we are if we hold fast the boldness and the boasting of the expectation firm to the end.

Hebrew 3:7 Therefore, as the Holy Spirit (Ruach HaKodesh רוּחַ הַקֹּדֶשׁ) says, "Today, if you hear His voice,

Hebrew 3:8 do not harden your hearts as in the rebellion, in the day of trial in the wilderness,

Hebrew 3:9 where your fathers tried Me, proved Me, and saw My works forty years.

Hebrew 3:10 "Therefore I was grieved with that generation, and said, 'They always go astray in their heart, and they have not known My ways.'

Hebrew 3:11 "As I swore in My wrath, 'If they shall enter into My rest...' "

Hebrew 3:12 Look out, brothers, lest there be in any of you a wicked heart of unbelief in falling away from the living Elohim (אֱלֹהִים),

Hebrew 3:13 but encourage one another daily, while it is called "Today," lest any of you be hardened by the deceivableness of sin.

Hebrew 3:14 For we have become partakers of Messiah (Mesiach (מְשִׁיחַ)) if we hold fast the

beginning of our trust firm to the end,

Hebrew 3:15 while it is said, "Today, if you hear His voice, do not harden your hearts as in the rebellion."

Hebrew 3:16 For who, having heard, rebelled? Was it not all who came out of Mitsrayim, led by Mosheh?

Hebrew 3:17 And with whom was He grieved forty years? Was it not with those who sinned, whose corpses fell in the wilderness?

Hebrew 3:18 And to whom did He swear that they would not enter into His rest, but to those who did not obey?

Hebrew 3:19 So we see that they were unable to enter in because of unbelief.

Hebrew 4:1 Therefore, since a promise remains of entering into His rest, let us fear lest any of you seem to have come short of it.

Hebrew 4:2 For indeed the Good News was brought to us as well as to them, but the word which they heard did not profit them, not having been mixed with belief in those who heard it.

Hebrew 4:3 For we who have believed do enter into that rest, as He has said, "As I swore in My wrath, if they shall enter into My rest..." And yet His works have come into being from the foundation of the world.

Hebrew 4:4 For somewhere He has said thus about the seventh day, "And Elohim (אֱלֹהִים) rested on the seventh day from all His works,"

Hebrew 4:5 and in this again, "If they shall enter into My rest..."

Hebrew 4:6 Since then it remains for some to enter into it, and those who formerly received the Good News did not enter in because of disobedience, Hebrew 4:7 He again defines a certain day, "Today," saying through Dawid so much later, as it has been said, "Today, if you hear His voice, do not harden your hearts."

Hebrew 4:8 For if Yehoshua had given them rest, He would not have spoken of another day after that.

Hebrew 4:9 So there remains a Sabbath-keeping for the people of Elohim (אֱלֹהִים).

Hebrew 4:10 For the one, having entered into His rest, has himself also rested from his works, as Elohim (אֱלֹהִים) rested from His own.

Hebrew 4:11 Let us therefore do our utmost to enter into that rest, lest anyone fall after the same example of disobedience.

Hebrew 4:12 For the Word of Elohim (אֱלֹהִים) is living, and working, and sharper than any two-edged sword, cutting through even to the dividing of being and Spirit [Ruach רוּחַ], and of joints and marrow, and able to judge the thoughts and intentions of the heart.

Hebrew 4:13 And there is no creature hidden from His sight, but all are naked and laid bare before the eyes of Him with whom is our account.

Hebrew 4:14 Therefore, since we have a great High Priest who has passed through the heavens, Yēshua (יֵשׁוּעַ) the Son of Elohim (אֱלֹהִים), let us hold fast our confession.

Hebrew 4:15 For we do not have a High Priest unable to sympathize with our weaknesses, but One who was tried in all respects as we are, apart from sin.

Hebrew 4:16 Therefore, let us come boldly to the throne of favour, in order to receive compassion, and find favour for timely help.

Hebrew 5:1 For every priest taken from among men is appointed on behalf of men in matters relating to Elohim (אֱלֹהִים), to offer both gifts and offerings for sins,

Hebrew 5:2 being able to have a measure of feeling for those not knowing and being led astray, since he himself is also surrounded by weakness.

Hebrew 5:3 And on account of this he has to offer for sins – as for the people, so also for himself.

Hebrew 5:4 And no one obtains this esteem for himself, but he who is called by Elohim (אֱלֹהִים), even as Aharon also was.

Hebrew 5:5 So also the Messiah (Mesiach מְשִׁיחַ) did not extol Himself to become High Priest, but it was He who said to Him, "You are My Son, today I have brought You forth."

Hebrew 5:6 As He also says in another place, "You are a priest forever according to the order of Malkitseḏeq,"

Hebrew 5:7 who, in the days of His flesh, when He had offered up prayers and petitions with strong crying and tears to Him who was able to save Him from death, and was heard because of His reverent fear,

Hebrew 5:8 though being a Son, He learned obedience by what He suffered.

Hebrew 5:9 And having been perfected, He became the Causer of everlasting deliverance to all those obeying Him,

Hebrew 5:10 having been designated by Elohim (אֱלֹהִים) a High Priest "according to the order of Malkitseḏeq,"

Hebrew 5:11 concerning whom we have much to say, and hard to explain, since you have become dull of hearing.

Hebrew 5:12 For indeed, although by this time you ought to be teachers, you need someone to teach you again the first elements of the Words of Elohim (אֱלֹהִים). And you have become such as need milk and not solid food.

Hebrew 5:13 For everyone partaking of milk is inexperienced in the word of righteousness, for he is a babe.

Hebrew 5:14 But solid food is for the mature whose senses have been trained by practice to discern both good and evil.

Hebrew 6:1 Therefore, having left the word of the beginning of the **Messiah (Mesiach מְשִׁיחַ)**, let us go on to perfection, not laying again the foundation of repentance from dead works, and of belief toward **Elohim (אֱלֹהִים)**,

Hebrew 6:2 of the teaching of immersions, and of laying on of hands, and of resurrection of the dead, and of everlasting judgment.

Hebrew 6:3 And this we shall do, if **Elohim (אֱלֹהִים)** indeed permits.

Hebrew 6:4 For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the **Holy Spirit (Ruach HaKodesh רֹּחַ הַקֹּדֶשׁ)**,

Hebrew 6:5 and have tasted the good Word of **Elohim (אֱלֹהִים)** and the powers of the age to come, Hebrew 6:6 and fall away, to renew them again to repentance – having impaled for themselves the Son of **Elohim (אֱלֹהִים)** again, and put Him to open shame.

Hebrew 6:7 For ground that is drinking the rain often falling on it, and is bearing plants fit for those by whom it is tilled, receives blessing from **Elohim (אֱלֹהִים)**,

Hebrew 6:8 but if it brings forth thorns and thistles, it is rejected and near to being cursed, and ends up by being burned.

Hebrew 6:9 But although we speak in this way, beloved, we are persuaded, concerning you, of better matters which possess deliverance.

Hebrew 6:10 For **Elohim (אֱלֹהִים)** is not unrighteous to forget your work and labour of love which you have shown toward His Name, in that you have attended to the Holy ones, and still attend.

Hebrew 6:11 And we desire that each one of you show the same eagerness, to the entire confirmation of expectation until the end,

Hebrew 6:12 in order that you do not become sluggish, but imitate those who through belief and patience inherit the promises.

Hebrew 6:13 For **Elohim (אֱלֹהִים)**, having promised 'Ab·rā·hām (אַבְרָהָם), since He could swear by no one greater, swore by Himself,

Hebrew 6:14 saying, "Truly, blessing I shall bless you, and increasing I shall increase you."

Hebrew 6:15 And so, after being patient, he obtained the promise.

Hebrew 6:16 For men do indeed swear by the one greater, and an oath for confirmation is for them an end of all dispute.

Hebrew 6:17 In this way **Elohim (אֱלֹהִים)**, resolving to show even more clearly to the heirs of promise the unchangeableness of His purpose, confirmed it by an oath,

Hebrew 6:18 so that by two unchangeable matters in which it is impossible for **Elohim (אֱלֹהִים)** to lie, we might have strong encouragement, we who have fled for refuge to lay hold of the expectation set before us,

Hebrew 6:19 which we have as an anchor of the life, both safe and firm, and entering into that within the veil,

Hebrew 6:20 where **Yēshua (יֵשׁוּעַ)** has entered as a forerunner for us, having become High Priest forever according to the order of Malkitsedeq.

Hebrew 7:1 For this Malkitsedeq, King of Shalēm, priest of the Most High **Elohim (אֱלֹהִים)**, who met 'Ab·rā·hām (אַבְרָהָם) returning from the slaughter of the sovereigns and blessed him,

Hebrew 7:2 to whom also 'Ab·rā·hām (אַבְרָהָם) gave a tenth part of all, his name being translated, indeed, first, 'King of righteousness,' and then also King of Shalēm, that is, 'King of peace,'

Hebrew 7:3 without father, without mother, without genealogy, having neither beginning of days nor end of life, but having been made like the Son of **Elohim (אֱלֹהִים)**, remains a priest for all time.

Hebrew 7:4 Now see how great this one was, to whom even the ancestor 'Ab·rā·hām (אַבְרָהָם) gave a tenth of the choicest booty.

Hebrew 7:5 And truly, those who are of the sons of Lēwi, who receive the priesthood, have a command

to receive tithes from the people according to the Law, that is, from their brothers, though they have come from the loins of 'Ab·rā·hām (אַבְרָהָם), Hebrew 7:6 however, the one whose genealogy is not derived from them received tithes from 'Ab·rā·hām (אַבְרָהָם), and blessed the one who held the promises.

Hebrew 7:7 And it is beyond all dispute that the lesser is blessed by the better.

Hebrew 7:8 And here it is men who die that receive tithes, but there it is someone of whom it is witnessed that he lives.

Hebrew 7:9 And one might say that through 'Ab·rā·hām (אַבְרָהָם) even Lëwi, who received tithes, gave tithes,

Hebrew 7:10 for he was still in the loins of his father when Malkitseḏeq met him.

Hebrew 7:11 Truly, then, if perfection were through the Lëwitical priesthood – for under it the people were given the Law – why was there still need for another priest to arise according to the order of Malkitseḏeq, and not be called according to the order of Aharon?

Hebrew 7:12 For the priesthood being changed, of necessity there takes place a change of law also.

Hebrew 7:13 For He of whom this is said belongs to another tribe, from which no one had attended at the altar.

Hebrew 7:14 For it is perfectly clear that our Master arose from Yehuḏah, a tribe about which Mosheh never spoke of concerning priesthood,

Hebrew 7:15 and this is clearer still, if another priest arises in the likeness of Malkitseḏeq,

Hebrew 7:16 who has become, not according to the Law of fleshly command, but according to the power of an endless life,

Hebrew 7:17 for He does witness, “You are a priest forever according to the order of Malkitseḏeq.”

Hebrew 7:18 For there is indeed a setting aside of the former command because of its weakness and unprofitableness,

Hebrew 7:19 for the Law perfected naught, but the bringing in of a better expectation, through which we draw near to Elohīm (אֱלֹהִים).

Hebrew 7:20 And it was not without an oath!

Hebrew 7:21 For they indeed became priests without an oath, but He became Priest with an oath by Him who said to Him, “YēHôVâH (יְהוָה) has sworn and shall not regret, ‘You are a priest forever according to the order of Malkitseḏeq.’ ”

Hebrew 7:22 By as much as this Yēshua (יֵשׁוּעַ) has become a guarantor of a better covenant.

Hebrew 7:23 And indeed, those that became priests were many, because they were prevented by death from continuing,

Hebrew 7:24 but He, because He remains forever, has an unchangeable priesthood.

Hebrew 7:25 Therefore He is also able to save completely those who draw near to Elohīm (אֱלֹהִים) through Him, ever living to make intercession for them.

Hebrew 7:26 For it was fitting that we should have such a High Priest – kind, innocent, undefiled, having been separated from sinners, and exalted above the heavens,

Hebrew 7:27 who does not need, as those high priests, to offer up slaughter offerings day by day, first for His own sins and then for those of the people, for this He did once for all when He offered up Himself.

Hebrew 7:28 For the Law appoints as high priests men who have weakness, but the word of the oath which came after the Law, appoints the Son having been perfected forever.

Hebrew 8:1 Now the summary of what we are saying is: We have such a High Priest, who is seated at the right hand of the throne of the Greatness in the heavens,

Hebrew 8:2 and who serves in the Holy place and of the true Tent, which YēHôVâH (יְהוָה) set up, and not man.

Hebrew 8:3 For every high priest is appointed to offer both gifts and slaughters. So it was also necessary for this One to have somewhat to offer.

Hebrew 8:4 For if indeed He were on earth, He would not be a priest, since there are priests who offer the gifts according to the Law,

Hebrew 8:5 who serve a copy and shadow of the heavenly, as Mosheh was warned when he was about to make the Tent. For He said, "See that you make all according to the pattern shown you on the mountain."

Hebrew 8:6 But now He has obtained a more excellent service, inasmuch as He is also Mediator of a better covenant, which was constituted on better promises.

Hebrew 8:7 For if that first covenant had been faultless, then no place would have been sought for a second.

Hebrew 8:8 For finding fault with them, He says, "See, the days are coming," says YēHôVâH (יְהוָה), "when I shall conclude with the house of Yisra'el and with the house of Yehudah a renewed covenant,

Hebrew 8:9 not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Mitsrayim, because they did not continue in My covenant, and I disregarded them," says YēHôVâH (יְהוָה).

Hebrew 8:10 "Because this is the covenant that I shall make with the house of Yisra'el after those days, says YēHôVâH (יְהוָה), giving My laws in their mind, and I shall write them on their hearts, and I shall be their Elohîm (אֱלֹהִים), and they shall be My people.

Hebrew 8:11 "And they shall by no means teach each one his neighbour, and each one his brother, saying, 'Know YēHôVâH (יְהוָה),' because they all shall know Me, from the least of them to the greatest of them.

Hebrew 8:12 "Because I shall forgive their unrighteousness, and their sins and their lawlessnesses I shall no longer remember."

Hebrew 8:13 By saying, 'renewed,' He has made the first old. Now what becomes old and growing aged is near disappearing.

Hebrew 9:1 Now the first covenant indeed had regulations of worship and the earthly Holy place.

Hebrew 9:2 For a Tent was prepared: the first part, in which was the lampstand, and the table, and the showbread, which is called the Holy Place.

Hebrew 9:3 And after the second veil, the part of the Tent which is called Most Holy,

Hebrew 9:4 to which belonged the golden censer, and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that held the manna, and the rod of Aharon that budded, and the tablets of the covenant,

Hebrew 9:5 and above it the keruḇim of esteem were overshadowing the place of atonement – about which we do not now speak in detail.

Hebrew 9:6 And these having been prepared like this, the priests always went into the first part of the Tent, accomplishing the services.

Hebrew 9:7 But into the second part the high priest went alone once a year, not without blood, which he offered for himself and for sins of ignorance of the people,

Hebrew 9:8 the Holy Spirit (Ruach HaKodesh רוח הַקֹּדֶשׁ) signifying this, that the way into the Most Holy Place was not yet made manifest while the first Tent has a standing,

Hebrew 9:9 which was a parable for the present time in which both gifts and slaughters are offered which are unable to perfect the one serving, as to his conscience,

Hebrew 9:10 only as to foods and drinks, and different washings, and fleshly regulations imposed until a time of setting matters straight.

Hebrew 9:11 But Messiah (Mesiach מָשִׁיחַ), having become a High Priest of the coming good matters,

through the greater and more perfect Tent not made with hands, that is, not of this creation, Hebrew 9:12 entered into the Most Holy Place once for all, not with the blood of goats and calves, but with His own blood, having obtained everlasting redemption.

Hebrew 9:13 For if the blood of bulls and goats and the ashes of a heifer, sprinkling the defiled, sets apart for the cleansing of the flesh,

Hebrew 9:14 how much more shall the blood of the Messiah (Mesiach מְשִׁיחַ), who through the everlasting Spirit [Ruach רוח] offered Himself unblemished to Elohim (אֱלֹהִים), cleanse your conscience from dead works to serve the living Elohim (אֱלֹהִים)?

Hebrew 9:15 And because of this He is the Mediator of a renewed covenant, so that, death having taken place for redemption of the transgressions under the first covenant, those who are called might receive the promise of the everlasting inheritance.

Hebrew 9:16 For where a covenant is, it is necessary for the death of the covenanted one to be established.

Hebrew 9:17 For a covenant over those dead is firm, since it is never valid while the covenanted one is living.

Hebrew 9:18 Therefore not even the first covenant was instituted without blood.

Hebrew 9:19 For when, according to Law, every command had been spoken by Mosheh to all the people, he took the blood of calves and goats, with water, and scarlet wool, and hyssop, and sprinkled both the book itself and all the people,

Hebrew 9:20 saying, "This is the blood of the covenant which Elohim (אֱלֹהִים) commanded you."

Hebrew 9:21 And in the same way he sprinkled with blood both the Tent and all the vessels of the service.

Hebrew 9:22 And, according to the Law, almost all is cleansed with blood, and without shedding of blood there is no forgiveness.

Hebrew 9:23 It was necessary, then, that the copies of the heavenly ones should be cleansed with these, but the heavenly ones themselves with better slaughter offerings than these.

Hebrew 9:24 For Messiah (Mesiach מְשִׁיחַ) has not entered into a Holy Place made by hand – figures of the true – but into the heaven itself, now to appear in the presence of Elohim (אֱלֹהִים) on our behalf, Hebrew 9:25 not that He should offer Himself often, as the high priest enters into the Holy Place year by year with blood not his own.

Hebrew 9:26 For if so, He would have had to suffer often, since the foundation of the world. But now He has appeared once for all at the end of the ages to put away sin by the offering of Himself.

Hebrew 9:27 And as it awaits men to die once, and after this the judgment,

Hebrew 9:28 so also the Messiah (Mesiach מְשִׁיחַ), having been offered once to bear the sins of many, shall appear a second time, apart from sin, to those waiting for Him, unto deliverance.

Hebrew 10:1 For the Law, having a shadow of the good matters to come, and not the image itself of the matters, was never able to make perfect those who draw near with the same slaughter offerings which they offer continually year by year.

Hebrew 10:2 Otherwise, would they not have ceased to be offered? Because those who served, once cleansed, would have had no more consciousness of sins.

Hebrew 10:3 But in those offerings is a reminder of sins year by year.

Hebrew 10:4 For it is impossible for blood of bulls and goats to take away sins.

Hebrew 10:5 Therefore, coming into the world, He says, "Slaughtering and meal offering You did not desire, but a body You have prepared for Me.

Hebrew 10:6 "In burnt offerings and offerings for sin You did not delight.

Hebrew 10:7 "Then I said, 'See, I come – in the roll of the book it has been written concerning Me – to do Your desire, O Elohim (אֱלֹהִים).' "

Hebrew 10:8 Saying above, "Slaughter and meal offering, and burnt offerings, and offerings for sin You did not desire, nor delighted in," which are offered according to the Law,
Hebrew 10:9 then He said, "See, I come to do Your desire, O **Elohim (אלהים)**." He takes away the first to establish the second.

Hebrew 10:10 By that desire we have been set apart through the offering of the body of **Yeshua HaMashiach (ישוע המשיח)** once for all.

Hebrew 10:11 And indeed every priest stands day by day doing service, and repeatedly offering the same slaughter offerings which are never able to take away sins.

Hebrew 10:12 But He, having offered one slaughter offering for sins for all time, sat down at the right hand of **Elohim (אלהים)**,

Hebrew 10:13 waiting from that time onward until His enemies are made a footstool for His feet.

Hebrew 10:14 For by one offering He has perfected for all time those who are being set apart.

Hebrew 10:15 And the **Holy Spirit (Ruach HaKodesh רוח הקדש)** also witnesses to us, for after having said before,

Hebrew 10:16 "This is the covenant that I shall make with them after those days, says **YEHôVâH (יהוה)**, giving My laws into their hearts, and in their minds I shall write them,"

Hebrew 10:17 and, "Their sins and their lawlessnesses I shall remember no more."

Hebrew 10:18 Now where there is forgiveness of these, there is no longer a slaughter offering for sin.

Hebrew 10:19 So, brothers, having boldness to enter into the Holy Place by the blood of **Yeshua (ישוע)**,

Hebrew 10:20 by a new and living way which He instituted for us, through the veil, that is, His flesh,

Hebrew 10:21 and having a High Priest over the House of **Elohim (אלהים)**,

Hebrew 10:22 let us draw near with a true heart in completeness of belief, having our hearts sprinkled

from a wicked conscience and our bodies washed with clean water.

Hebrew 10:23 Let us hold fast the confession of our expectation without yielding, for He who promised is trustworthy.

Hebrew 10:24 And let us be concerned for one another in order to stir up love and good works,

Hebrew 10:25 not forsaking the assembling of ourselves together, as is the habit of some, but encouraging, and so much more as you see the Day coming near.

Hebrew 10:26 For if we sin purposely after we have received the knowledge of the truth, there no longer remains a slaughter offering for sins,
Hebrew 10:27 but some fearsome anticipation of judgment, and a fierce fire which is about to consume the opponents.

Hebrew 10:28 Anyone who has disregarded the Law of Mosheh dies without compassion on the witness of two or three witnesses.

Hebrew 10:29 How much worse punishment do you think shall he deserve who has trampled the Son of **Elohim (אלהים)** underfoot, counted the blood of the covenant by which he was set apart as common, and insulted the **Spirit [Ruach רוח]** of favour?

Hebrew 10:30 For we know Him who has said, "Vengeance is Mine, I shall repay, says **YEHôVâH (יהוה)**." And again, "**YEHôVâH (יהוה)** shall judge His people."

Hebrew 10:31 It is fearsome to fall into the hands of the living **Elohim (אלהים)**. Hebrew 10:32 But remember the former days, when, after you were enlightened, you endured a great struggle with sufferings.

Hebrew 10:33 On the one hand you were exposed to reproaches and pressures, and on the other hand you became sharers with those who were so treated,

Hebrew 10:34 for you sympathised with me in my chains, and you accepted with joy the seizure of your possessions, knowing that you have a better

and a lasting possession for yourselves in the heavens.

Hebrew 10:35 Do not, then, lose your boldness, which has great reward.

Hebrew 10:36 For you have need of endurance, so that when you have done the desire of **Elohim (אלהים)**, you receive the promise:

Hebrew 10:37 “For yet a little while – He who is coming shall come and shall not delay.”

Hebrew 10:38 “But the righteous shall live by belief, but if anyone draws back, my being has no pleasure in him.”

Hebrew 10:39 But we are not of those who draw back to destruction, but of belief to the preservation of life.

Hebrew 11:1 And belief is the substance of what is expected, the proof of what is not seen.

Hebrew 11:2 For by this the elders obtained witness.

Hebrew 11:3 By belief, we understand that the ages were prepared by the word of **Elohim (אלהים)**, so that what is seen was not made of what is visible.

Hebrew 11:4 By belief, Heḇel offered to **Elohim (אלהים)** a greater slaughter offering than Qayin, through which he obtained witness that he was righteous, **Elohim (אלהים)** witnessing of his gifts. And through it, having died, he still speaks.

Hebrew 11:5 By belief, Ḥanok was translated so as not to see death, “and was not found because **Elohim (אלהים)** had translated him.” For before his translation he obtained witness, that he pleased **Elohim (אלהים)**.

Hebrew 11:6 But without belief it is impossible to please Him, for he who comes to **Elohim (אלהים)** has to believe that He is, and that He is a rewarder of those who earnestly seek Him.

Hebrew 11:7 By belief, Nō-ah (נח), having been warned of what was yet unseen, having feared, prepared an ark to save his house, through which he condemned the world and became heir of the righteousness which is according to belief.

Hebrew 11:8 By belief, ‘Ab-rā-hām (אַבְרָהָם) obeyed when he was called to go out to the place which he was about to receive as an inheritance. And he went out, not knowing where he was going.

Hebrew 11:9 By belief, he sojourned in the land of promise as a stranger, dwelling in tents with Yiṣ-ḥāq and Ya‘aqob, the heirs with him of the same promise,

Hebrew 11:10 for he was looking for the city having foundations, whose builder and maker is **Elohim (אלהים)**.

Hebrew 11:11 By belief also, Sā-rāh (שָׂרָה) herself was enabled to conceive seed, and she bore a child when she was past the normal age, because she deemed Him trustworthy who had promised.

Hebrew 11:12 And so from one, and him as good as dead, were born as numerous as the stars of the heaven, as countless as the sand which is by the seashore.

Hebrew 11:13 In belief all these died, not having received the promises, but seeing them from a distance, welcomed and embraced them, and confessed that they were aliens and strangers on the earth.

Hebrew 11:14 For those who speak this way make it clear that they seek a fatherland.

Hebrew 11:15 And yet, if they had indeed kept remembering that place from which they had come out, they would have had the chance to return.

Hebrew 11:16 But now they long for a better place, that is, a heavenly. Therefore **Elohim (אלהים)** is not ashamed to be called their **Elohim (אלהים)**, for He has prepared a city for them.

Hebrew 11:17 By belief, ‘Ab-rā-hām (אַבְרָהָם), when he was tried, offered up Yiṣ-ḥāq, and he who had received the promises offered up his only brought-forth son,

Hebrew 11:18 of whom it was said, “In Yiṣ-ḥāq your seed shall be called,”

Hebrew 11:19 reckoning that **Elohim (אלהים)** was able to raise, even from the dead, from which he received him back, as a type.

Hebrew 11:20 By belief, Yiṣ-ḥāq blessed Ya'aqob and Ėsaw concerning that which was to come.
 Hebrew 11:21 By belief, Ya'aqob, when he was dying, blessed each of the sons of Yosëph, and did reverence on the top of his staff.
 Hebrew 11:22 By belief, Yosëph, when he was dying, made mention of the outgoing of the children of Yisra'el, and gave orders concerning his bones.
 Hebrew 11:23 By belief, Mosheh, having been born, was hidden three months by his parents, because they saw he was a comely child, and were not afraid of the sovereign's command.
 Hebrew 11:24 By belief, Mosheh, having become great, refused to be called the son of the daughter of Pharaoh,
 Hebrew 11:25 choosing rather to be afflicted with the people of Elohîm (אֱלֹהִים) than to enjoy the pleasures of sin for a time,
 Hebrew 11:26 deeming the reproach of Messiah (מֶשִׁיחַ) greater riches than the treasures in Mitsrayim, for he was looking to the reward.
 Hebrew 11:27 By belief, he left Mitsrayim, not fearing the wrath of the sovereign, for he was steadfast, as seeing Him who is invisible.
 Hebrew 11:28 By belief, he performed the Passover and the sprinkling of blood, lest he who destroyed the first-born should touch them.
 Hebrew 11:29 By belief, they passed through the Red Sea as by dry land, and when the Mitsrites tried it, they were drowned.
 Hebrew 11:30 By belief, the walls of Yeriho fell, having been surrounded for seven days.
 Hebrew 11:31 By belief, Raḥab the whore did not perish with those who did not believe, having received the spies with peace.
 Hebrew 11:32 And what more shall I say? For the time would fail me to relate of Gid'on and Baraq and Shimshon and Yiphtaḥ, also of Dawid and Shemu'el and the prophets,

Hebrew 11:33 who through belief, overcame reigns, worked righteousness, obtained promises, stopped the mouths of lions,
 Hebrew 11:34 quenched the power of fire, escaped the edge of the sword, out of weakness were made strong, became mighty in battle, put foreign armies to flight.
 Hebrew 11:35 Women received back their dead by resurrection. And others were tortured, not accepting release, to obtain a better resurrection.
 Hebrew 11:36 And others had trial of mockings and floggings and more, of chains and imprisonment.
 Hebrew 11:37 They were stoned, they were tried, they were sawn in two, they were slain with the sword. They went about in sheepskins, in goatskins, being in need, afflicted, mistreated,
 Hebrew 11:38 of whom the world was not worthy – wandering in deserts and mountains and caves and holes of the earth.
 Hebrew 11:39 And having obtained witness through the belief, all these did not receive the promise,
 Hebrew 11:40 Elohîm (אֱלֹהִים) having provided what is better for us, that they should not be made perfect apart from us.
 Hebrew 12:1 We too, then, having so great a cloud of witnesses all around us, let us lay aside every weight and the sin which so easily entangles us, and let us run with endurance the race set before us,
 Hebrew 12:2 looking to the Princely Leader and Perfecter of our belief, Yēshua (יֵשׁוּעַ), who for the joy that was set before Him endured the stake, having despised the shame, and sat down at the right hand of the throne of Elohîm (אֱלֹהִים).
 Hebrew 12:3 For consider Him who endured such opposition from sinners against Himself, lest you become weary and faint in your lives.
 Hebrew 12:4 You have not yet resisted unto blood, striving against sin.
 Hebrew 12:5 And you have forgotten the appeal which speaks to you as to sons, "My son, do not

despise the discipline of YĕHôVâH (יהוה), nor faint when you are reproved by Him, Hebrew 12:6 for whom YĕHôVâH (יהוה) loves, He disciplines, and flogs every son whom He receives.” Hebrew 12:7 If you endure discipline, Elohîm (אלהים) is treating you as sons. For what son is there whom a father does not discipline? Hebrew 12:8 But if you are without discipline, of which all have become sharers, then you are illegitimate and not sons. Hebrew 12:9 Moreover, we indeed had fathers of our flesh disciplining us, and we paid them respect. Shall we not much rather be subject to the Father [Abba אבא] of Spirit [Ruach רוּחַ]s, and live? Hebrew 12:10 For they indeed disciplined us for a few days as seemed best to them, but He does it for our profit, so that we might share His apartness. Hebrew 12:11 And indeed, no discipline seems pleasant at the time, but grievous, but afterward it yields the peaceable fruit of righteousness to those who have been trained by it. Hebrew 12:12 So, strengthen the hands which hang down and the weak knees, Hebrew 12:13 and make straight paths for your feet, lest the lame be turned aside, but instead, to be healed. Hebrew 12:14 Pursue peace with all, and pursue apartness without which no one shall see the Master. Hebrew 12:15 See to it that no one falls short of the favour of Elohîm (אלהים), that no root of bitterness springing up causes trouble, by which many become defiled, Hebrew 12:16 lest there be anyone who whores, or profane one, like Ėsaw, who for a single meal sold his birthright. Hebrew 12:17 For you know that afterward, when he wished to inherit the blessing, he was rejected, for he found no place for repentance, though he sought it with tears.

Hebrew 12:18 For you have not drawn near to a mountain touched and scorched with fire, and to blackness, and darkness and storm, Hebrew 12:19 and a sound of a trumpet, and a voice of words, so that those who heard it begged that no further Word should be spoken to them, Hebrew 12:20 for they could not bear what was commanded, “If even a beast touches the mountain, it shall be stoned or shot through with an arrow.” Hebrew 12:21 And so fearsome was the sight that Mosheh said, “I exceedingly fear and tremble.” Hebrew 12:22 But you have drawn near to Mount Tsiyon and to the city of the living Elohîm (אלהים), to the heavenly Yerushalayim, to myriads of messengers, Hebrew 12:23 to the entire gathering and assembly of the first-born having been enrolled in heaven, and to Elohîm (אלהים) the Judge of all, and to the Spirit [Ruach רוּחַ]s of righteous men made perfect, Hebrew 12:24 and to Yĕshua (ישוע) the Mediator of a new covenant, and to the blood of sprinkling which speaks better than the blood of Heḇel. Hebrew 12:25 Take heed not to refuse the One speaking. For if those did not escape who refused the warning on earth, much less we who turn away from Him from heaven, Hebrew 12:26 whose voice shook the earth then, but now He has promised, saying, “Yet once more I shake not only the earth, but also the heaven.” Hebrew 12:27 And this, “Yet once more,” makes clear the removal of what is shaken – as having been made – so that the unshaken matters might remain. Hebrew 12:28 Therefore, receiving an unshakeable reign, let us hold the favour, through which we serve Elohîm (אלהים) pleasingly with reverence and awe, Hebrew 12:29 for indeed, our Elohîm (אלהים) is a consuming fire. Hebrew 13:1 Let the brotherly love continue.

Hebrew 13:2 Do not forget to receive strangers, for by so doing some have unwittingly entertained messengers.

Hebrew 13:3 Remember the prisoners as if chained with them, and those being mistreated, since you yourselves also are in the body.

Hebrew 13:4 Let marriage be respected by all, and the bed be undefiled. But **Elohim (אֱלֹהִים)** shall judge those who whore, and adulterers.

Hebrew 13:5 Let your way of life be without the love of money, and be satisfied with what you have. For He Himself has said, "I shall never leave you nor forsake you,"

Hebrew 13:6 so that we boldly say, " **YēHôVâH (יְהוָה)** is my helper, I shall not fear what man shall do to me."

Hebrew 13:7 Remember those leading you, who spoke the Word of **Elohim (אֱלֹהִים)** to you. Consider the outcome of their way of life and imitate their belief.

Hebrew 13:8 **Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ)** is the same yesterday, and today, and forever.

Hebrew 13:9 Do not be borne about by various and strange teachings. For it is good for the heart to be established by favour, not with foods which have not profited those who have been occupied with them.

Hebrew 13:10 We have an altar from which those serving the Tent have no authority to eat.

Hebrew 13:11 For the bodies of those beasts whose blood is brought into the Holy Place by the high priest for sin, are burned outside the camp.

Hebrew 13:12 And so **Yēshua (יֵשׁוּעַ)** also suffered outside the gate, to set apart the people with His own blood.

Hebrew 13:13 Let us, then, go to Him outside the camp, bearing His reproach.

Hebrew 13:14 For we have no lasting city here, but we seek the one coming.

Hebrew 13:15 Through Him then, let us continually offer up a slaughter offering of praise to **Elohim**

(אֱלֹהִים), that is, the fruit of our lips, giving thanks to His Name.

Hebrew 13:16 And do not forget to do good and to share, for with such slaughter offerings **Elohim (אֱלֹהִים)** is well pleased.

Hebrew 13:17 Obey those leading you, and be subject to them, for they watch for your lives, as having to give account. Let them do so with joy and not groaning, for that would be of no advantage to you.

Hebrew 13:18 Pray for us, for we trust that we have a good conscience, desiring to behave well in every way.

Hebrew 13:19 But I particularly encourage you to do this, that I might be restored to you the sooner.

Hebrew 13:20 And the **Elohim (אֱלֹהִים)** of peace who brought up our Master **Yēshua (יֵשׁוּעַ)** from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant,

Hebrew 13:21 make you perfect in every good work to do His desire, working in you what is pleasing in His sight, through **Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ)**, to whom be esteem forever and ever. Amēn.

Hebrew 13:22 And I call upon you, brothers, bear with the word of encouragement for I have written to you in few words.

Hebrew 13:23 Know that brother Timotiyos has been released, with whom I shall see you if he comes shortly.

Hebrew 13:24 Greet all those leading you, and all the Holy ones. Those from Italy greet you.

Hebrew 13:25 Favour be with you all. Amēn.

Ya'aqob Outline

1. Genuine Faith (1:1 - 3:18)

a. A Greeting from Ya'aqob (1:1)

b. The Testing of Faith (1:2 - 18)

- i. Rejoicing in Trials (1:2 - 12)
- ii. Good and Perfect Gifts (1:13 - 18)
- c. Hearing and Doing (1:19 - 27)
- d. A Warning against Favoritism (2:1 - 13)
- e. Faith and Works (2:14 - 26)
- f. Taming the Tongue (3:1 - 12)
- g. The Wisdom from Above (3:13 - 18)
- 2. Warnings against Worldliness (4:1 - 5:6)
- a. A Warning against Pride (4:1 - 6)
- b. Drawing Near to God (4:7 - 12)
- c. Do Not Boast about Tomorrow (4:13 - 17)
- d. A Warning to the Rich (5:1 - 6)
- 3. The Return of Y'hôvâh (5:7 - 20)
- a. Patience in Suffering (5:7 - 12)
- b. The Prayer of Faith (5:13 - 18)
- c. Restoring a Sinner (5:19 - 20)

The Epistle of Ya'aqob/(James)

Ya'aqob 1:1 Ya'aqob, a servant of **Elohim (אלהים)** and of the Master **Yêshua HaMashiach (ישוע המשיח)**, to the twelve tribes who are in the dispersion: Greetings.

Ya'aqob 1:2 My brothers, count it all joy when you fall into various trials,

Ya'aqob 1:3 knowing that the proving of your belief works endurance.

Ya'aqob 1:4 And let endurance have a perfect work, so that you be perfect and complete, lacking in naught.

Ya'aqob 1:5 If any of you lacks wisdom, let him ask of **Elohim (אלהים)**, who gives to all generously and without reproach, and it shall be given to him.

Ya'aqob 1:6 But he should ask in belief, not doubting, for he who doubts is like a wave of the sea driven and tossed by the wind.

Ya'aqob 1:7 For that man should not think that he shall receive whatever from the Master –

Ya'aqob 1:8 he is a double-minded man, unstable in all his ways.

Ya'aqob 1:9 And let the lowly brother boast in his exaltation,

Ya'aqob 1:10 but the rich in his humiliation, because as a flower of the field he shall pass away.

Ya'aqob 1:11 For the sun rose with burning heat, and withered the grass, and its flower fell, and its pretty appearance perished. So also the rich man shall fade away in his ways.

Ya'aqob 1:12 Blessed is the man who does endure trial, for when he has been proved, he shall receive the crown of life which the Master has promised to those who love Him.

Ya'aqob 1:13 Let no one say when he is enticed, "I am enticed by **Elohim (אלהים)**," for **Elohim (אלהים)** is not enticed by evil matters, and He entices no one.

Ya'aqob 1:14 But each one is enticed when he is drawn away by his own desires and trapped.

Ya'aqob 1:15 Then, when desire has conceived, it gives birth to sin. And sin, when it has been accomplished, brings forth death.

Ya'aqob 1:16 Do not go astray, my beloved brothers.

Ya'aqob 1:17 Every good gift and every perfect gift is from above, coming down from the **Father [Abba אבא]** of lights, with whom there is no change, nor shadow of turning.

Ya'aqob 1:18 Having purposed it, He brought us forth by the Word of truth, for us to be a kind of first-fruits of His creatures.

Ya'aqob 1:19 So then, my beloved brothers, let every man be swift to hear, slow to speak, slow to wrath,

Ya'aqob 1:20 for the wrath of man does not work the righteousness of **Elohim (אלהים)**.

Ya'aqob 1:21 Therefore put away all filthiness and overflow of evil, and receive with meekness the implanted Word, which is able to save your lives.

Ya'aqob 1:22 And become doers of the Word, and not hearers only, deceiving yourselves.

Ya'aqob 1:23 Because if anyone is a hearer of the Word and not a doer, he is like a man who looks at his natural face in a mirror,

Ya'aqob 1:24 for he looks at himself, and goes away, and immediately forgets what he was like.

Ya'aqob 1:25 But he that looked into the perfect Law, that of freedom, and continues in it, not becoming a hearer that forgets, but a doer of work, this one shall be blessed in his doing of the Law.

Ya'aqob 1:26 If anyone among you thinks he is religious, and does not bridle his tongue but deceives his own heart, this one's religion is worthless.

Ya'aqob 1:27 Clean and undefiled religion before the Elohim (אֱלֹהִים) and Father [Abba אבָּא] is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world.

Ya'aqob 2:1 My brothers, do not hold the belief of our Master Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ), the Master of esteem, with partiality.

Ya'aqob 2:2 For if there should come into your meeting a man with gold rings, in a splendid robe, and there should also come in a poor one dressed in rags,

Ya'aqob 2:3 and you pay attention to the one wearing the splendid robe and say to him, "You sit here in a good place," and say to the poor one, "You stand there," or, "Sit here by my feet,"

Ya'aqob 2:4 have you not discriminated among yourselves, and become judges with wicked thoughts?

Ya'aqob 2:5 Listen, my beloved brothers: Has Elohim (אֱלֹהִים) not chosen the poor of this world, rich in belief and heirs of the reign which He promised to those who love Him?

Ya'aqob 2:6 But you have shown disrespect towards the poor man. Do not the rich oppress you and drag you into the courts?

Ya'aqob 2:7 Do they not blaspheme that good Name by which you are called?

Ya'aqob 2:8 If you truly accomplish the sovereign law according to the Scripture, "You shall love your neighbour as yourself," you do well,

Ya'aqob 2:9 but if you show partiality, you commit sin, being found guilty by the Law as transgressors.

Ya'aqob 2:10 For whoever shall guard all the Law, and yet stumble in one point, he is guilty of all.

Ya'aqob 2:11 For He who said, "Do not commit adultery," also said, "Do not murder." Now if you do not commit adultery, but you do murder, you have become a transgressor of Law.

Ya'aqob 2:12 So speak and so do as those who are to be judged by a Law of freedom.

Ya'aqob 2:13 For the judgment is without compassion to the one who has shown no compassion. And compassion boasts over judgment.

Ya'aqob 2:14 My brothers, what use is it for anyone to say he has belief but does not have works? This belief is unable to save him.

Ya'aqob 2:15 And if a brother or sister is naked and in need of daily food,

Ya'aqob 2:16 but one of you says to them, "Go in peace, be warmed and be filled," but you do not give them the bodily needs, what use is it?

Ya'aqob 2:17 So also belief, if it does not have works, is in itself dead.

Ya'aqob 2:18 But someone might say, "You have belief, and I have works." Show me your belief without your works, and I shall show you my belief by my works.

Ya'aqob 2:19 You believe that Elohim (אֱלֹהִים) is one. You do well. The demons also believe – and shudder!

Ya'aqob 2:20 But do you wish to know, O foolish man, that the belief without the works is dead?

Ya'aqob 2:21 Was not 'Ab-rā-hām (אַבְרָהָם) our father declared right by works when he offered Yiṣ-ḥāq his son on the altar?

Ya'aqob 2:22 Do you see that the belief was working with his works, and by the works the belief was perfected?

Ya'aqob 2:23 And the Scripture was filled which says, "Ab-rā-hām (אַבְרָהָם) believed Elohim (אֱלֹהִים), and it was reckoned to him for righteousness." And he was called, "Elohim (אֱלֹהִים)'s friend."

Ya'aqob 2:24 You see, then, that a man is declared right by works, and not by belief alone.

Ya'aqob 2:25 In the same way, was not Raḥab the whore also declared right by works when she received the messengers and sent them out another way?

Ya'aqob 2:26 For as the body without the Spirit [Ruach רוּחַ] is dead, so also the belief is dead without the works.

Ya'aqob 3:1 Not many of you should become teachers, my brothers, knowing that we shall receive greater judgment.

Ya'aqob 3:2 For we all stumble in many matters. If anyone does not stumble in word, he is a perfect man, able also to bridle the entire body.

Ya'aqob 3:3 Look, we put bits in the mouths of horses, for them to obey us, and we turn their body.

Ya'aqob 3:4 Look at the ships too: although they are so big and are driven by strong winds, they are turned by a very small rudder wherever the pilot intends.

Ya'aqob 3:5 So too the tongue is a little member, yet boasts greatly. See how a little fire kindles a great forest!

Ya'aqob 3:6 And the tongue is a fire, the world of unrighteousness. Among our members the tongue is set, the one defiling the entire body, and setting on fire the wheel of life, and it is set on fire by Gehenna.

Ya'aqob 3:7 For every kind of beast and bird, of reptile and creature of the sea, is tamed and has been tamed by mankind.

Ya'aqob 3:8 But no man is able to tame the tongue. It is unruly, evil, filled with deadly poison.

Ya'aqob 3:9 With it we bless our Elohim (אֱלֹהִים) and Father [Abba אָבָא], and with it we curse men,

who have been made in the likeness of Elohim (אֱלֹהִים).

Ya'aqob 3:10 Out of the same mouth proceed blessing and cursing. My brothers, this should not be so.

Ya'aqob 3:11 Does the fountain send forth the sweet and the bitter from the same opening?

Ya'aqob 3:12 My brothers, is a fig tree able to bear olives, or a grapevine figs? So neither is a fountain able to make salt and sweet water.

Ya'aqob 3:13 Who is wise and understanding among you? Let him show by his good behaviour his works in meekness of wisdom.

Ya'aqob 3:14 But if you have bitter jealousy and self-seeking in your hearts, do not boast against and lie against the truth.

Ya'aqob 3:15 This is not the wisdom coming down from above, but it is earthly, unSpiritual, demonic.

Ya'aqob 3:16 For where jealousy and self-seeking are, there is confusion and every foul deed.

Ya'aqob 3:17 But the wisdom from above is first clean, then peaceable, gentle, ready to obey, filled with compassion and good fruits, without partiality and without hypocrisy.

Ya'aqob 3:18 And the fruit of righteousness is sown in peace by those who make peace.

Ya'aqob 4:1 Where do fightings and strivings come from among you? Do they not come from your pleasures that battle in your members?

Ya'aqob 4:2 You desire, and do not have. You murder, and are jealous, and are unable to obtain. You strive and fight, and you do not possess, because you do not ask.

Ya'aqob 4:3 You ask and do not receive, because you ask evilly, in order to spend it on your pleasures.

Ya'aqob 4:4 Adulterers and adulteresses! Do you not know that friendship with the world is enmity with Elohim (אֱלֹהִים)? Whoever therefore intends to be a friend of the world makes himself an enemy of Elohim (אֱלֹהִים).

Ya'aqob 4:5 Or do you think that the Scripture speaks to no purpose? Does the Spirit [Ruach רוח] which dwells in us intensely crave unto envy?

Ya'aqob 4:6 But He gives greater favour. Because of this He says, "Elohim (אלהים) resists the proud, but gives favour to the humble."

Ya'aqob 4:7 So then subject yourselves to Elohim (אלהים). Resist the devil and he shall flee from you.

Ya'aqob 4:8 Draw near to Elohim (אלהים) and He shall draw near to you. Cleanse hands, sinners. And cleanse the hearts, you double-minded!

Ya'aqob 4:9 Lament and mourn and weep! Let your laughter be turned to mourning and your joy to dejection.

Ya'aqob 4:10 Humble yourselves in the sight of the Master, and He shall lift you up.

Ya'aqob 4:11 Brothers, do not speak against one another. He that speaks against a brother and judges his brother, speaks against Law and judges Law. And if you judge Law, you are not a doer of Law but a judge.

Ya'aqob 4:12 There is one Lawgiver and Judge, who is able to save and to destroy. Who are you to judge another?

Ya'aqob 4:13 Come now, you who say, "Today or tomorrow, let us go to such and such a city, spend a year there, and trade, and make a profit,"

Ya'aqob 4:14 when you do not know of tomorrow. For what is your life? For it is a vapour that appears for a little, and then disappears –

Ya'aqob 4:15 instead of your saying, "If the Master desires, we shall live and do this or that."

Ya'aqob 4:16 But now you boast in your proud speeches. All such boasting is wicked.

Ya'aqob 4:17 To him, then, who knows to do good and does not do it, to him it is sin.

Ya'aqob 5:1 Come now, rich ones, weep, crying aloud over the hardships coming upon you!

Ya'aqob 5:2 Your riches have rotted, and your garments have become moth-eaten.

Ya'aqob 5:3 Your gold and silver have become rusty, and their rust shall be a witness against you

and shall eat your flesh like fire. You have laid up treasure in the last days.

Ya'aqob 5:4 See, the wages of the workmen who mowed your fields, which you kept back, cry out. And the cries of the reapers have reached the ears of YēHôVâH (יהוה) of hosts.

Ya'aqob 5:5 You have lived on the earth in pleasure and luxury, you have fattened your hearts, as in a day of slaughter.

Ya'aqob 5:6 You have condemned, you have murdered the righteous – he does not resist you.

Ya'aqob 5:7 So, brothers, be patient until the coming of the Master. See, the farmer waits for the precious fruit of the earth, waiting patiently for it until it receives the early and latter rain.

Ya'aqob 5:8 You too, be patient. Establish your hearts, for the coming of the Master has drawn near.

Ya'aqob 5:9 Do not grumble against each other, brothers, lest you be judged. See, the Judge is standing at the door!

Ya'aqob 5:10 My brothers, as an example of suffering and patience, take the prophets, who spoke in the Name of YēHôVâH (יהוה).

Ya'aqob 5:11 See, we call those blessed who endure. You have heard of the endurance of Iyob and saw the purpose of YēHôVâH (יהוה), that He is very sympathetic and compassionate.

Ya'aqob 5:12 But above all, my brothers, do not swear, either by the heaven or by the earth or with any other oath. But let your Yes be Yes, and your No, No, lest you fall into judgment.

Ya'aqob 5:13 Is any of you suffering evil? Let him pray. Is anyone in good Spirit [Ruach רוח]? Let him sing psalms.

Ya'aqob 5:14 Is anyone among you sick? Let him call for the elders of the assembly, and let them pray over him, having anointed him with oil in the Name of the Master.

Ya'aqob 5:15 And the prayer of the belief shall save the sick, and the Master shall raise him up. And if he has committed sins, he shall be forgiven.

Ya'aqob 5:16 Confess your trespasses to one another, and pray for one another, so that you are healed. The earnest prayer of a righteous one accomplishes much.

Ya'aqob 5:17 Ēliyahu was a man with feelings like us, and he prayed earnestly that it would not rain. And it did not rain on the land for three years and six months.

Ya'aqob 5:18 And he prayed again, and the heaven gave rain, and the land brought forth its fruit.

Ya'aqob 5:19 Brothers, if anyone among you goes astray from the truth, and someone turns him back,

Ya'aqob 5:20 let him know that he who turns a sinner from the straying of his way shall save a life from death and cover a great number of sins.

1 Kēpha Outline

1. A Greeting from Kēpha (1:1 - 2)
2. A Living Hope: A Song of Praise (1:3 - 12)
3. A Call to Holiness (1:13 - 21)
4. The Enduring Word (1:22 - 25)
5. The Living Stone and Chosen People (2:1 - 12)
6. Submission to Authority (2:13 - 3:7)
 - a. Governments and Masters (2:13 - 20)
 - b. Christ's Example of Suffering (2:21 - 25)
 - c. Wives and Husbands (3:1 - 7)
7. Turning from Evil (3:8 - 13)
8. Holy Living while Suffering (3:14 - 4:19)
 - a. Suffering for Righteousness (3:14 - 22)
 - b. Living for God's Glory (4:1 - 11)
 - c. Suffering as Christians (4:12 - 19)
9. Instruction to Elders (5:1 - 4)
10. Cast Your Cares on Him (5:5 - 9)
11. Benediction and Farewell (5:10 - 14)

Kēpha Aleph/1 Peter

1Pet 1:1 Kēpha, an emissary of Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ), to the chosen, strangers of the dispersion in Pontos, Galatia, Kappadokia, Asia, and Bithunia,

1Pet 1:2 chosen according to the foreknowledge of Elohim (אֱלֹהִים) the Father [Abba אָבָא], set apart by the Spirit [Ruach רוּחַ] unto obedience and sprinkling of the blood of Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ): Favour and peace be increased to you.

1Pet 1:3 Blessed be the Elohim (אֱלֹהִים) and Father [Abba אָבָא] of our Master Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ), who according to His great compassion has caused us to be born again to a living expectation through the resurrection of Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ) from the dead,

1Pet 1:4 to an inheritance incorruptible and undefiled and unfading, having been kept in the heavens for you,

1Pet 1:5 who are protected by the power of Elohim (אֱלֹהִים) through belief, for a deliverance ready to be revealed in the last time,

1Pet 1:6 in which you exult, even though for a little while, if need be, you have been grieved by manifold trials,

1Pet 1:7 in order that the proving of your belief – much more precious than gold that perishes, and proven by fire – might be found to result in praise and respect and esteem at the revelation of Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ),

1Pet 1:8 whom having not seen, you love; in whom you exult with unspeakable and esteemed joy, yet not seeing, but believing,

1Pet 1:9 obtaining the goal of your belief: a deliverance of lives.

1Pet 1:10 Concerning this deliverance the prophets have sought out and searched out, prophesying concerning the favour for you,

1Pet 1:11 searching to know what, or what sort of time, the Spirit [Ruach רוח] which was in them was pointing out concerning Messiah (Mesiach משיח), when it was bearing witness beforehand the sufferings of Messiah (Mesiach משיח), and the esteems that would follow,
1Pet 1:12 to whom it was revealed that they were serving, not themselves, but you, in these matters which now have been announced to you through those who brought the Good News to you by the Holy Spirit (Ruach HaKodesh רוח הקודש) sent from heaven – into which messengers long to look into.
1Pet 1:13 Therefore, having girded up the loins of your mind, being sober, set your expectation perfectly upon the favour that is to be brought to you at the revelation of Yēshua HaMashiach (ישוע המשיח),
1Pet 1:14 as obedient children, not conforming yourselves to the former lusts in your ignorance,
1Pet 1:15 instead, as the One who called you is Holy, so you also should become Holy in all behaviour,
1Pet 1:16 because it has been written, “Be Holy, for I am Holy.”
1Pet 1:17 And if you call on the Father [Abba אבא], who without partiality judges according to each one’s work, pass the time of your sojourning in fear,
1Pet 1:18 knowing that you were redeemed from your futile way of life inherited from your fathers, not with what is corruptible, silver or gold,
1Pet 1:19 but with the precious blood of Messiah (Mesiach משיח), as of a lamb unblemished and spotless,
1Pet 1:20 foreknown, indeed, before the foundation of the world, but manifested in these last times for your sakes,
1Pet 1:21 who through Him believe in Elohim (אלהים) who raised Him from the dead and gave Him esteem, so that your belief and expectation are in Elohim (אלהים).

1Pet 1:22 Now that you have cleansed your lives in obeying the truth through the Spirit [Ruach רוח] to unfeigned brotherly love, love one another fervently with a clean heart,
1Pet 1:23 having been born again – not of corruptible seed, but incorruptible – through the living Word of Elohim (אלהים), which remains forever,
1Pet 1:24 because “All flesh is as grass, and all the esteem of man as the flower of the grass. The grass withers, and its flower falls away,
1Pet 1:25 but the Word of Elohim (אלהים) remains forever.” And this is the Word, announced as Good News to you.
1Pet 2:1 Having put aside, then, all evil, and all deceit, and hypocrisies, and envyings, and all evil words,
1Pet 2:2 as newborn babes, desire the unadulterated milk of the Word, in order that you grow by it,
1Pet 2:3 if indeed you have tasted that the Master is good.
1Pet 2:4 Drawing near to Him, a living Stone – rejected indeed by men, but chosen by Elohim (אלהים) and precious –
1Pet 2:5 you also, as living stones, are being built up, a Spiritual house, a Holy priesthood, to offer up Spiritual slaughter offerings acceptable to Elohim (אלהים) through Yēshua HaMashiach (ישוע המשיח).
1Pet 2:6 Because it is contained in the Scripture, “See, I lay in Tsiyon a chief corner-stone, chosen, precious, and he who believes on Him shall by no means be put to shame.”
1Pet 2:7 This preciousness, then, is for you who believe; but to those who are disobedient, “The stone which the builders rejected has become the chief corner-stone,”
1Pet 2:8 and “A stone of stumbling and a rock that makes for falling,” who stumble because they are disobedient to the Word, to which they also were appointed.

1Pet 2:9 But you are a chosen race, a royal priesthood, a Holy nation, a people for a possession, that you should proclaim the praises of Him who called you out of darkness into His marvellous light,

1Pet 2:10 who once were not a people, but now the people of **Elohim (אלהים)**; who had not obtained compassion, but now obtained compassion.

1Pet 2:11 Beloved ones, I appeal to you as sojourners and pilgrims, to abstain from fleshly lusts which battle against the life,

1Pet 2:12 having your behaviour among the gentiles good so that when they speak against you as evil-doers, let them, by observing your good works, esteem **Elohim (אלהים)** in a day of visitation.

1Pet 2:13 Be subject to every institution of man because of the Master, whether to the sovereign as supreme,

1Pet 2:14 or to governors, as to those who are sent by him for the punishment of doers of evil, and a praise for those who do good.

1Pet 2:15 Because such is the desire of **Elohim (אלהים)**, that by doing good you should put to silence the ignorance of foolish men,

1Pet 2:16 as free, yet not using your freedom as a cloak for evil, but as servants of **Elohim (אלהים)**.

1Pet 2:17 Respect all, love the brotherhood, fear **Elohim (אלהים)**, respect the sovereign.

1Pet 2:18 Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the crooked ones.

1Pet 2:19 For this is favour, if because of conscience toward **Elohim (אלהים)** anyone bears up under grief, suffering unrighteously.

1Pet 2:20 For what credit is there in enduring a beating when you sin? But if you suffer for doing good and you endure, this finds favour with **Elohim (אלהים)**.

1Pet 2:21 For to this you were called, because **Messiah (Mesiach משיח)** also suffered for us,

leaving us an example, that you should follow His steps,

1Pet 2:22 “who committed no sin, nor was deceit found in His mouth,”

1Pet 2:23 who, being reviled, did not revile in return; suffering, did not threaten, but committed Himself to Him who judges righteously;

1Pet 2:24 who Himself bore our sins in His body on the timber, so that we, having died to sins, might live unto righteousness – by whose stripes you were healed.

1Pet 2:25 For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your lives.

1Pet 3:1 In the same way, wives, be subject to your own husbands, so that if any are disobedient to the Word, they, without a word, might be won by the behaviour of their wives,

1Pet 3:2 having seen your blameless behaviour in fear.

1Pet 3:3 Your adornment should not be outward – arranging the hair, wearing gold, or putting on dresses –

1Pet 3:4 but the hidden Man of the heart, with the incorruptible ornament of a meek and peaceable **Spirit [Ruach רוח]**, which is of great value before **Elohim (אלהים)**.

1Pet 3:5 For in this way, in former times, the Holy women who trusted in **Elohim (אלהים)** also adorned themselves, being subject to their own husbands,

1Pet 3:6 as Sā·rāh (שָׂרָה) obeyed 'Aḇ·rā·hām (אַבְרָהָם), calling him master, of whom you became children, doing good, and not frightened by any fear.

1Pet 3:7 In the same way, husbands, live understandingly together, giving respect to the wife, as to the weaker vessel, and as being heirs together of the favour of life, so that your prayers are not hindered.

1Pet 3:8 To sum up, let all of you be like-minded, sympathetic, loving as brothers, tenderhearted, humble-minded,

1Pet 3:9 not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, in order to inherit a blessing.

1Pet 3:10 For “He who wishes to love life and see good days, let him keep his tongue from evil, and his lips from speaking deceit,

1Pet 3:11 let him turn away from evil and do good, let him seek peace and pursue it.

1Pet 3:12 “Because the eyes of **YēHôVâH (יהוה)** are on the righteous, and his ears are open to their prayers, but the face of **YēHôVâH (יהוה)** is against those who do evil.”

1Pet 3:13 And who is the one doing evil to you, if you become imitators of the good?

1Pet 3:14 But even if you suffer for righteousness' sake, you are blessed. “And do not fear their threats, neither be troubled.”

1Pet 3:15 But set apart **YēHôVâH (יהוה)** **Elohim (אלהים)** in your hearts, and always be ready to give an answer to everyone asking you a reason concerning the expectation that is in you, with meekness and fear,

1Pet 3:16 having a good conscience, so that when they speak against you as doers of evil, those who falsely accuse your good behaviour in **Messiah (Mesiach משיח)**, shall be ashamed.

1Pet 3:17 For it is better, if it is the desire of **Elohim (אלהים)**, to suffer for doing good than for doing evil.

1Pet 3:18 Because even **Messiah (Mesiach משיח)** once suffered for sins, the righteous for the unrighteous, to bring you to **Elohim (אלהים)**, having been put to death indeed in flesh but made alive in the **Spirit [Ruach רוח]**,

1Pet 3:19 in which also He went and proclaimed unto the **Spirit [Ruach רוח]**s in prison,

1Pet 3:20 who were disobedient at one time when the patience of **Elohim (אלהים)** waited in the days of Nō-ah (נח), while the ark was being prepared, in which a few, that is, eight beings, were saved through water,

1Pet 3:21 which figure now also saves us: immersion – not a putting away of the filth of the flesh, but the answer of a good conscience toward **Elohim (אלהים)** – through the resurrection of

Yēshua HaMashiach (ישוע המשיח),

1Pet 3:22 who, having gone into heaven, is at the right hand of **Elohim (אלהים)**, messengers and authorities and powers having been subjected to Him.

1Pet 4:1 Therefore, since **Messiah (Mesiach משיח)** suffered in the flesh, arm yourselves also with the same mind, because he who has suffered in the flesh has ceased from sin,

1Pet 4:2 so that he no longer lives the rest of his time in the flesh for the lusts of men, but according to the desire of **Elohim (אלהים)**.

1Pet 4:3 For we have spent enough of our past lifetime in doing the desire of the gentiles, having walked in indecencies, lusts, drunkenness, orgies, wild parties, and abominable idolatries,

1Pet 4:4 in which they are surprised that you do not run with them in the same flood of loose behaviour, blaspheming,

1Pet 4:5 who shall give an account to Him who is ready to judge the living and the dead.

1Pet 4:6 For this reason the Good News was also brought to those who are dead, so that, whereas they are judged according to men in the flesh, they might live according to **Elohim (אלהים)** in the **Spirit [Ruach רוח]**.

1Pet 4:7 But the end of all has drawn near.

Therefore be sober-minded, and be attentive in the prayers.

1Pet 4:8 And above all have fervent love for one another, because love covers a great number of sins.

1Pet 4:9 Welcome one another without grumbling.

1Pet 4:10 As each one has received a gift, serve one another, as good trustees of the manifold favour of **Elohim (אלהים)**.

1Pet 4:11 If anyone speaks, let it be as the Words of **Elohim (אלהים)**. If anyone serves, let it be as with

the strength which **Elohim (אלהים)** provides, so that **Elohim (אלהים)** might be praised in it all through **Yēshua HaMashiach (ישוע המשיח)**, to whom belong the esteem and the rule forever and ever. Amēn.

1Pet 4:12 Beloved ones, do not be surprised at the fiery trial that is coming upon you, to try you, as though some unusual matter has befallen you,

1Pet 4:13 but as you share **Messiah (Mesiach משיח)**'s sufferings, rejoice, in order that you might rejoice exultingly at the revelation of His esteem.

1Pet 4:14 If you are reproached for the Name of **Messiah (Mesiach משיח)**, you are blessed, because the **Spirit [Ruach רוח]** of esteem and of **Elohim (אלהים)** rests upon you. On their part He is blasphemed, but on your part He is praised.

1Pet 4:15 For do not let any of you suffer as a murderer, or thief, or doer of evil, or as a meddler.

1Pet 4:16 But if one suffers being Messianic, let him not be ashamed, but let him esteem **Elohim (אלהים)** in this matter.

1Pet 4:17 Because it is time for judgment to begin from the House of **Elohim (אלהים)**. And if firstly from us, what is the end of those who do not obey the Good News of **Elohim (אלהים)**?

1Pet 4:18 And if the righteous one is scarcely saved, where shall the wicked and the sinner appear?

1Pet 4:19 So then, those who suffer according to the desire of **Elohim (אלהים)** should commit their lives to a trustworthy Creator, in doing good.

1Pet 5:1 Therefore, as a fellow elder and a witness of the sufferings of **Messiah (Mesiach משיח)**, and also a sharer of the esteem that is to be revealed, I appeal to the elders among you:

1Pet 5:2 Shepherd the flock of **Elohim (אלהים)** which is among you, serving as overseers, not by compulsion but voluntarily, not out of greed for filthy gain, but eagerly,

1Pet 5:3 neither as being masters over those entrusted to you, but being examples to the flock.

1Pet 5:4 And when the Chief Shepherd appears, you shall receive the never- fading crown of esteem.

1Pet 5:5 In the same way, you younger ones, be subject to elders. And gird yourselves with humility toward one another, for "**Elohim (אלהים)** resists the proud, but gives favour to the humble."

1Pet 5:6 Humble yourselves, then, under the mighty hand of **Elohim (אלהים)**, so that He exalts you in due time,

1Pet 5:7 casting all your worry upon Him, for He is concerned about you.

1Pet 5:8 Be sober, watch, because your adversary the devil walks about like a roaring lion, seeking someone to devour.

1Pet 5:9 Resist him, firm in the belief, knowing that the same hardships are experienced by your brotherhood in the world.

1Pet 5:10 And the **Elohim (אלהים)** of all favour, who called you to His everlasting esteem by **Messiah (Mesiach משיח) Yēshua (ישוע)**, after you have suffered a while, Himself perfect, establish, strengthen, and settle you.

1Pet 5:11 To Him be the esteem and the might forever and ever. Amēn.

1Pet 5:12 Through Sila the trustworthy brother, as I reckon, I have written to you briefly, encouraging and witnessing that this is the true favour of **Elohim (אלהים)**. In this stand fast.

1Pet 5:13 She who is in Babel, chosen together with you, greets you, also my son, Marqos.

1Pet 5:14 Greet one another with a kiss of love. Peace to all of you who are in **Messiah (Mesiach משיח) Yēshua (ישוע)**. Amēn.

2 Kēpha Outline

1. Kēpha 's Final Challenge (1:1 - 21)
 - a. A Greeting from Kēpha (1:1 - 2)

- b. Partakers of the Divine Nature (1:3 - 15)
- c. Eyewitnesses of His Majesty (1:16 - 21)
- 2. Deliverance from False Prophets (2:1 - 22)
 - a. False Teachers Among You (2:1 - 3)
 - b. Historic Evidence for Their Judgement (2:4 - 9)
 - c. Characteristics of the False Teachers (2:10 - 22)
- 3. The Return of Yeshua (3:1 - 18)
 - a. The Coming Judgement (3:1 - 7)
 - b. The Day of Y^ehōvâh (3:8 - 13)
 - c. Final Exhortations (3:14 - 18)

Kēpha Bět/2 Peter

2Pet 1:1 Shim'on Kēpha, a servant and emissary of Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ), to those who have obtained a belief as precious as ours by the righteousness of our Elohim (אֱלֹהִים) and Saviour Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ):

2Pet 1:2 Favour and peace be increased to you in the knowledge of Elohim (אֱלֹהִים) and of Yēshua (יֵשׁוּעַ) our Master,

2Pet 1:3 as His Mighty-like power has given to us all we need for life and reverence, through the knowledge of Him who called us to esteem and uprightness.

2Pet 1:4 Through these there have been given to us exceedingly great and precious promises, so that through these you might be partakers of the Mighty-like nature, having escaped from the corruption in the world, caused by lust.

2Pet 1:5 And for this reason do your utmost to add to your belief uprightness, to uprightness knowledge,

2Pet 1:6 to knowledge self-control, to self-control endurance, to endurance reverence,

2Pet 1:7 to reverence brotherly affection, and to brotherly affection love.

2Pet 1:8 For if these are in you and increase, they cause you to be neither inactive nor without fruit in

the knowledge of our Master Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ).

2Pet 1:9 For he in whom these are not present is blind, being shortsighted, and has forgotten that he has been cleansed from his old sins.

2Pet 1:10 For this reason, brothers, all the more do your utmost to make firm your calling and choosing, for if you are doing these matters you shall never stumble at all,

2Pet 1:11 for in this way an entrance into the everlasting reign of our Master and Saviour Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ) shall be richly supplied to you.

2Pet 1:12 And so I intend to remind you of these matters again and again, though you know them and have been established in the present truth.

2Pet 1:13 But I think it is right, as long as I am in this tent, to stir you up by a reminder,

2Pet 1:14 knowing that the putting off of my tent is soon, even as our Master Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ) made clear to me.

2Pet 1:15 And I shall do my utmost also, to see to it that you always have a reminder of these matters after my departure.

2Pet 1:16 For we did not follow cleverly devised stories when we made known to you the power and coming of our Master Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ), but were eye-witnesses of His superbness.

2Pet 1:17 For when He received respect and esteem from Elohim (אֱלֹהִים) the Father [Abba אָבָא], such a voice came to Him from the Excellent Esteem, "This is My Son, the Beloved in whom I did delight."

2Pet 1:18 And we heard this voice which came from heaven when we were with Him on the Holy mountain.

2Pet 1:19 And we have the prophetic word made more certain, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts,

2Pet 1:20 knowing this first, that no prophecy of Scripture came to be of one's own interpretation, 2Pet 1:21 for prophecy never came by the desire of man, but men of Elohim (אֱלֹהִים) spoke, being moved by the Holy Spirit (Ruach HaKodesh רֹחַ הַקֹּדֶשׁ).

2Pet 2:1 But there also came to be false prophets among the people, as also among you there shall be false teachers, who shall secretly bring in destructive heresies, and deny the Master who bought them, bringing swift destruction on themselves.

2Pet 2:2 And many shall follow their destructive ways, because of whom the way of truth shall be evil spoken of,

2Pet 2:3 and in greed, with fabricated words, they shall use you for gain. From of old their judgment does not linger, and their destruction does not slumber.

2Pet 2:4 For if Elohim (אֱלֹהִים) did not spare the messengers who sinned, but sent them to Tartaros, and delivered them into chains of darkness, to be kept for judgment,

2Pet 2:5 and did not spare the world of old, but preserved Nō-ah (נֹחַ), a proclaimer of righteousness, and seven others, bringing in the flood on the world of the wicked,

2Pet 2:6 and having reduced to ashes the cities of Sedom and Amarah condemned them to destruction – having made them an example to those who afterward would live wickedly,

2Pet 2:7 and rescued righteous lō-wṭ (לֹוֹט), who was oppressed with the indecent behaviour of the lawless

2Pet 2:8 (for day after day that righteous man, dwelling among them, tortured his righteous being by seeing and hearing their lawless works),

2Pet 2:9 then YēHōVâH (יְהוָה) knows how to rescue the reverent ones from trial and to keep the unrighteous unto the day of judgment, to be punished,

2Pet 2:10 and most of all those walking after the flesh in filthy lust and despising authority – bold, headstrong, speaking evil of esteemed ones, 2Pet 2:11 whereas messengers who are greater in strength and power do not bring a slanderous accusation against them before the Master. 2Pet 2:12 But these, like natural unreasoning beasts, having been born to be caught and destroyed, blaspheme that which they do not know, shall be destroyed in their destruction, 2Pet 2:13 being about to receive the wages of unrighteousness, deeming indulgence in the day of pleasure, spots and blemishes, revelling in their own deceptions while they feast with you, 2Pet 2:14 having eyes filled with an adulteress, and unable to cease from sin, enticing unstable beings, having a heart trained in greed, children of a curse, 2Pet 2:15 having left the right way they went astray, having followed the way of Bil'am the son of Be'or, who loved the wages of unrighteousness, 2Pet 2:16 but he was rebuked for his transgression: a dumb donkey speaking with the voice of a man restrained the madness of the prophet.

2Pet 2:17 These are fountains without water, clouds driven by a storm, to whom the blackest darkness is kept forever.

2Pet 2:18 For speaking arrogant nonsense, they entice – through the lusts of the flesh, through indecencies – the ones who have indeed escaped from those living in delusion,

2Pet 2:19 promising them freedom, though themselves being slaves of corruption – for one is a slave to whatever overcomes him.

2Pet 2:20 For if, after they have escaped the defilements of the world through the knowledge of the Master and Saviour Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ), they are again entangled in them and overcome, the latter end is worse for them than the first.

2Pet 2:21 For it would have been better for them not to have known the way of righteousness, than

having known it, to turn from the Holy command delivered unto them.

2Pet 2:22 For them the proverb has proved true, “A dog returns to his own vomit,” and, “A washed sow returns to her rolling in the mud.”

2Pet 3:1 This is now, beloved ones, the second letter I write to you, in which I stir up your sincere mind, to remember

2Pet 3:2 the words previously spoken by the Holy prophets, and of the command of the Master and Saviour, spoken by your emissaries,

2Pet 3:3 knowing this first: that mockers shall come in the last days with mocking, walking according to their own lusts,

2Pet 3:4 and saying, “Where is the promise of His coming? For since the fathers fell asleep, all continues as from the beginning of creation.”

2Pet 3:5 For they choose to have this hidden from them: that the heavens were of old, and the earth standing out of water and in the water, by the Word of Elohīm (אֱלֹהִים),

2Pet 3:6 through which the world at that time was destroyed, being flooded with water.

2Pet 3:7 And the present heavens and the earth are treasured up by the same Word, being kept for fire, to a day of judgment and destruction of wicked men.

2Pet 3:8 But, beloved ones, let not this one matter be hidden from you: that with YēHōVâH (יְהוָה) one day is as a thousand years, and a thousand years as one day.

2Pet 3:9 YēHōVâH (יְהוָה) is not slow in regard to the promise, as some count slowness, but is patient toward us, not wishing that any should perish but that all should come to repentance.

2Pet 3:10 But the day of YēHōVâH (יְהוָה) shall come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with intense heat, and the earth and the works that are in it shall be burned up.

2Pet 3:11 Seeing all these are to be destroyed in this way, what kind of people ought you to be in Holy behaviour and reverence,

2Pet 3:12 looking for and hastening the coming of the day of Elohīm (אֱלֹהִים), through which the heavens shall be destroyed, being set on fire, and the elements melt with intense heat!

2Pet 3:13 But according to His promise we wait for a renewed heavens and a renewed earth in which righteousness dwells.

2Pet 3:14 So then, beloved ones, looking forward to this, do your utmost to be found by Him in peace, spotless and blameless,

2Pet 3:15 and reckon the patience of our Master as deliverance, as also our beloved brother Sha'ul wrote to you, according to the wisdom given to him,

2Pet 3:16 as also in all his letters, speaking in them concerning these matters, in which some are hard to understand, which those who are untaught and unstable twist to their own destruction, as they do also the other Scriptures.

2Pet 3:17 You, then, beloved ones, being forewarned, watch, lest you also fall from your own steadfastness, being led away with the delusion of the lawless,

2Pet 3:18 but grow in the favour and knowledge of our Master and Saviour Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ). To Him be the esteem both now and to a day that abides. Amēn.

1 Yohanan Outline

1. The First Test of Fellowship (1:1 - 2:17)
 - a. Understanding Christ and Sin (1:1 - 10)
 - i. The Word of Life: Yeshua Christ (1:1 - 4)
 - ii. Walking in the Light: View of Sin (1:5 - 10)
 - b. Outward Displays of Understanding (2:1 - 17)
 - i. Yeshua Our Advocate: Obedience (2:1 - 6)

ii. Love Properly (2:7 - 17)

1. A New Commandment: Love One Another (2:7 - 14)

2. Do Not Love the World (2:15 - 17)

2. The Second Test of Fellowship (2:18 - 3:24)

a. Understanding Antichrists (2:18 - 23)

b. Outward Displays of Understanding (2:24 - 3:24)

i. Remain in Christ: Do Not Be Deceived (2:24 - 29)

ii. Children of God (3:1 - 24)

1. Practice Righteousness (3:1 - 10)

2. Love One Another (3:11 - 24)

3. The Third Test of Fellowship (4:1 - 21)

a. Testing the Spirits (4:1 - 6)

b. Outward Display of Understanding (4:7 - 21)

i. Love Comes from God (4:7 - 10)

ii. Love One Another (4:11 - 21)

4. The Fourth Test of Fellowship (5:1 - 21)

a. Understanding Christ's Victory (5:1 - 12)

i. Overcoming the World (5:1 - 8)

ii. God's Testimony about His Son (5:9 - 12)

b. Outward Displays of Understanding (5:13 - 21)

i. Effective Prayer (5:13 - 17)

ii. The True God (5:18 - 21)

Yohanan Aleph/1 Yohanan

1John 1:1 What was from the beginning, what we have heard, what we have seen with our eyes, what we have looked upon, and our hands have handled, concerning the Word of life:

1John 1:2 And the life was manifested, and we have seen, and bear witness, and announce to you that everlasting life which was with the **Father** [Abba אבא] and was manifested to us.

1John 1:3 We announce to you what we have seen and heard, so that you too might have fellowship with us. And truly our fellowship is with the **Father**

[Abba אבא] and with His Son **Yēshua HaMashiach** (ישוע המשיח).

1John 1:4 And we write this to you in order that your joy might be complete.

1John 1:5 And this is the message which we have heard from Him and announce to you, that **Elohim** (אלהים) is light and in Him is no darkness at all.

1John 1:6 If we say that we have fellowship with Him, and walk in darkness, we lie and are not doing the truth.

1John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of **Yēshua HaMashiach** (ישוע המשיח) His Son cleanses us from all sin.

1John 1:8 If we say that we have no sin, we are misleading ourselves, and the truth is not in us.

1John 1:9 If we confess our sins, He is trustworthy and righteous to forgive us the sins and cleanse us from all unrighteousness.

1John 1:10 If we say that we have not sinned, we make Him a liar, and His Word is not in us.

1John 2:1 My little children, I write this to you, so that you do not sin. And if anyone sins, we have an Intercessor with the **Father** [Abba אבא], **Yēshua HaMashiach** (ישוע המשיח), a righteous One.

1John 2:2 And He Himself is an atoning offering for our sins, and not for ours only but also for all the world.

1John 2:3 And by this we know that we know Him, if we guard His commands.

1John 2:4 The one who says, "I know Him," and does not guard His commands, is a liar, and the truth is not in him.

1John 2:5 But whoever guards His Word, truly the love of **Elohim** (אלהים) has been perfected in him. By this we know that we are in Him.

1John 2:6 The one who says he stays in Him ought himself also to walk, even as He walked.

1John 2:7 Beloved, I write no fresh command to you, but an old command which you have had from the beginning. The old command is the Word which you heard from the beginning.

1John 2:8 Again I write you a fresh command, which is true in Him and in you, because the darkness is passing away, and the true light now shines.

1John 2:9 The one who says he is in the light, and hates his brother, is in the darkness until now.

1John 2:10 The one who loves his brother stays in the light, and there is no stumbling-block in him.

1John 2:11 But the one who hates his brother is in the darkness and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes.

1John 2:12 I write to you, little children, because your sins have been forgiven on account of His Name.

1John 2:13 I write to you, fathers, because you have known Him from the beginning. I write to you, young men, because you have overcome the wicked one. I write to you, little children, because you have known the **Father [Abba אבא]**.

1John 2:14 I wrote to you, fathers, because you have known Him from the beginning. I wrote to you, young men, because you are strong, and the Word of **Elohim (אלהים)** stays in you, and you have overcome the wicked one.

1John 2:15 Do not love the world nor that which is in the world. If anyone loves the world, the love of the **Father [Abba אבא]** is not in him.

1John 2:16 Because all that is in the world – the lust of the flesh, the lust of the eyes, and the pride of life – is not of the **Father [Abba אבא]** but is of the world.

1John 2:17 And the world passes away, and the lust of it, but the one doing the desire of **Elohim (אלהים)** remains forever.

1John 2:18 Little children, it is the last hour. And as you have heard that the anti-Messiah (Mesiach משיח) is coming, even now many anti-Messiah (Mesiach משיח)s have come. This is how we know that it is the last hour.

1John 2:19 They went out from us, but they were not of us, for if they had been of us, they would

have stayed with us – but in order that it might be made manifest that none of them were of us.

1John 2:20 And you have an anointing from the Holy One, and you know all.

1John 2:21 I did not write to you because you do not know the truth, but because you know it, and because no falsehood is of the truth.

1John 2:22 Who is the liar, except the one denying that **Yēshua (ישוע)** is the **Messiah (Mesiach משיח)**? This is the anti-Messiah (Mesiach משיח), the one denying the **Father [Abba אבא]** and the Son.

1John 2:23 No one denying the Son has the **Father [Abba אבא]**. The one confessing the Son has the **Father [Abba אבא]** as well.

1John 2:24 As for you, let that stay in you which you heard from the beginning. If what you heard from the beginning stays in you, you also shall stay in the Son and in the **Father [Abba אבא]**.

1John 2:25 And this is the promise that He has promised us: everlasting life.

1John 2:26 I have written this to you concerning those who lead you astray.

1John 2:27 But the anointing which you have received from Him stays in you, and you have no need that anyone should teach you. But as the same anointing does teach you concerning all, and is true, and is no falsehood, and even as it has taught you, you stay in Him.

1John 2:28 And now, little children, stay in Him, so that when He appears, we might have boldness and not be ashamed before Him at His coming.

1John 2:29 If you know that He is righteous, you know that everyone doing righteousness has been born of Him.

1John 3:1 See what love the **Father [Abba אבא]** has given us, that we should be called children of **Elohim (אלהים)**! For this reason the world does not know us, because it did not know Him.

1John 3:2 Beloved ones, now we are children of **Elohim (אלהים)**. And it has not yet been revealed what we shall be, but we know that when He is

revealed, we shall be like Him, for we shall see Him as He is.

1John 3:3 And everyone having this expectation in Him cleanses himself, as He is clean.

1John 3:4 Everyone doing sin also does lawlessness, and sin is lawlessness.

1John 3:5 And you know that He was manifested to take away our sins, and in Him there is no sin.

1John 3:6 Everyone staying in Him does not sin. Everyone sinning has neither seen Him nor known Him.

1John 3:7 Little children, let no one lead you astray. The one doing righteousness is righteous, even as He is righteous.

1John 3:8 The one doing sin is of the devil, because the devil has sinned from the beginning. For this purpose the Son of Elohim (אלהים) was manifested: to destroy the works of the devil.

1John 3:9 Everyone having been born of Elohim (אלהים) does not sin, because His seed stays in him, and he is powerless to sin, because he has been born of Elohim (אלהים).

1John 3:10 In this the children of Elohim (אלהים) and the children of the devil are manifest: Everyone not doing righteousness is not of Elohim (אלהים), neither the one not loving his brother.

1John 3:11 Because this is the message that you heard from the beginning, that we should love one another,

1John 3:12 not as Qayin who was of the wicked one and killed his brother. And why did he kill him? Because his works were wicked but those of his brother were righteous.

1John 3:13 Do not marvel, my brothers, if the world hates you.

1John 3:14 We know that we have passed out of death into life, because we love the brothers. The one not loving his brother stays in death.

1John 3:15 Everyone hating his brother is a murderer, and you know that no murderer has everlasting life staying in him.

1John 3:16 By this we have known love, because He laid down His life for us. And we ought to lay down our lives for the brothers.

1John 3:17 But whoever has this world's goods, and sees his brother in need, and shuts up his tender affections from him, how does the love of Elohim (אלהים) stay in him?

1John 3:18 My little children, let us not love in word or in tongue, but in deed and in truth.

1John 3:19 And by this we know that we are of the truth, and shall set our hearts at rest before Him,

1John 3:20 that if our heart condemns us, Elohim (אלהים) is greater than our heart, and knows all.

1John 3:21 Beloved ones, if our heart does not condemn us, we have boldness toward Elohim (אלהים).

1John 3:22 And whatever we ask we receive from Him, because we guard His commands and do what is pleasing in His sight.

1John 3:23 And this is His command, that we should believe in the Name of His Son Yēshua HaMashiach (ישוע המשיח) and love one another, as He gave us command.

1John 3:24 And the one guarding His commands stays in Him, and He in him. And by this we know that He stays in us, by the Spirit [Ruach רוח] which He gave us.

1John 4:1 Beloved ones, do not believe every Spirit [Ruach רוח], but prove the Spirit [Ruach רוח]s, whether they are of Elohim (אלהים), because many false prophets have gone out into the world.

1John 4:2 By this you know the Spirit [Ruach רוח] of Elohim (אלהים): Every Spirit [Ruach רוח] that confesses that Yēshua HaMashiach (ישוע המשיח) has come in the flesh is of Elohim (אלהים),

1John 4:3 and every Spirit [Ruach רוח] that does not confess that Yēshua HaMashiach (ישוע המשיח) has come in the flesh is not of Elohim (אלהים). And this is the Spirit [Ruach רוח] of the anti-Messiah

(Mesiach מְשִׁיחַ) which you heard is coming, and now is already in the world.

1John 4:4 You are of **Elohim (אלהים)**, little children, and have overcome them, because He who is in you is greater than he who is in the world.

1John 4:5 They are of the world, therefore they speak as of the world, and the world hears them.

1John 4:6 We are of **Elohim (אלהים)** – the one knowing **Elohim (אלהים)** hears us. He who is not of **Elohim (אלהים)** does not hear us. By this we know the **Spirit [Ruach רוח]** of the Truth and the **Spirit [Ruach רוח]** of the delusion.

1John 4:7 Beloved ones, let us love one another, because love is of **Elohim (אלהים)**, and everyone who loves has been born of **Elohim (אלהים)**, and knows **Elohim (אלהים)**.

1John 4:8 The one who does not love does not know **Elohim (אלהים)**, for **Elohim (אלהים)** is love.

1John 4:9 By this the love of **Elohim (אלהים)** was manifested in us, that **Elohim (אלהים)** has sent His only brought-forth Son into the world, in order that we might live through Him.

1John 4:10 In this is love, not that we loved **Elohim (אלהים)**, but that He loved us and sent His Son to be an atoning offering for our sins.

1John 4:11 Beloved ones, if **Elohim (אלהים)** so loved us, we also ought to love one another.

1John 4:12 No one has seen **Elohim (אלהים)** at any time. If we love one another, **Elohim (אלהים)** does stay in us, and His love has been perfected in us.

1John 4:13 By this we know that we stay in Him, and He in us, because He has given us of His **Spirit [Ruach רוח]**.

1John 4:14 And we have seen and bear witness that the **Father [Abba אבא]** has sent the Son, Saviour of the world.

1John 4:15 Whoever confesses that **Yēshua (ישוע)** is the Son of **Elohim (אלהים)**, **Elohim (אלהים)** stays in him, and he in **Elohim (אלהים)**.

1John 4:16 And we have known and believed the love that **Elohim (אלהים)** has for us. **Elohim (אלהים)** is love, and he who stays in love stays in **Elohim (אלהים)**, and **Elohim (אלהים)** in him.

1John 4:17 By this love has been perfected with us, in order that we might have boldness in the day of judgment, because as He is so are we in this world.

1John 4:18 There is no fear in love, but perfect love casts out fear, because fear holds punishment, and he who fears has not been made perfect in love.

1John 4:19 We love Him because He first loved us.

1John 4:20 If someone says, "I love **Elohim (אלהים)**," and hates his brother, he is a liar. For the one not loving his brother whom he has seen, how is he able to love **Elohim (אלהים)** whom he has not seen?

1John 4:21 And we have this command from Him, that the one loving **Elohim (אלהים)** should love his brother too.

1John 5:1 Everyone who believes that **Yēshua (ישוע)** is the **Messiah (Mesiach משיח)** has been born of **Elohim (אלהים)**, and everyone who loves the One bringing forth also loves the one having been born of Him.

1John 5:2 By this we know that we love the children of **Elohim (אלהים)**, when we love **Elohim (אלהים)** and guard His commands.

1John 5:3 For this is the love for **Elohim (אלהים)**, that we guard His commands, and His commands are not heavy,

1John 5:4 because everyone having been born of **Elohim (אלהים)** overcomes the world. And this is the overcoming that has overcome the world: our belief.

1John 5:5 Who is the one who overcomes the world but he who believes that **Yēshua (ישוע)** is the Son of **Elohim (אלהים)**?

1John 5:6 This is the One that came by water and blood: **Yēshua HaMashiach (ישוע המשיח)**, not only by water, but by water and blood. And it is the **Spirit [Ruach רוח]** who bears witness, because the **Spirit [Ruach רוח]** is the Truth.

1John 5:7 Because there are three who bear witness:

1John 5:8 the **Spirit [Ruach רוח]**, and the water, and the blood. And the three are in agreement.

1John 5:9 If we receive the witness of men, the witness of **Elohim (אלהים)** is greater, because this is the witness of **Elohim (אלהים)** which He has witnessed concerning His Son.

1John 5:10 The one who believes in the Son of **Elohim (אלהים)** has the witness in himself, the one who does not believe **Elohim (אלהים)** has made Him a liar, because he has not believed the witness that **Elohim (אלהים)** has given concerning His Son.

1John 5:11 And this is the witness: that **Elohim (אלהים)** has given us everlasting life, and this life is in His Son.

1John 5:12 He who possesses the Son possesses life, he who does not possess the Son of **Elohim (אלהים)** does not possess life.

1John 5:13 I have written this to you who believe in the Name of the Son of **Elohim (אלהים)**, so that you know that you possess everlasting life, and so that you believe in the Name of the Son of **Elohim (אלהים)**.

1John 5:14 And this is the boldness that we have in Him, that if we ask whatever according to His desire, He hears us.

1John 5:15 And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him.

1John 5:16 If anyone sees his brother sinning a sin, not unto death, he shall ask, and He shall give him life for those not sinning unto death. There is a sin unto death. I do not say that he should pray about that.

1John 5:17 All unrighteousness is sin, and there is a sin not unto death.

1John 5:18 We know that everyone having been born of **Elohim (אלהים)** does not sin, but the one having been born of **Elohim (אלהים)** guards himself, and the wicked one does not touch him.

1John 5:19 We know that we are of **Elohim (אלהים)**, and all the world lies in the wicked one.

1John 5:20 And we know that the Son of **Elohim (אלהים)** has come and has given us an understanding, so that we might know the true

One. And we are in the true One, in His Son **Yēshua HaMashiach (ישוע המשיח)**. This is the true **Elohim (אלהים)** and everlasting life.

1John 5:21 Little children, keep yourselves from idols. Amēn.

2 Yoḥanan Outline

1. A Greeting from the Elder (1:1 - 3)
2. Walking in Truth: Love One Another (1:4 - 6)
3. Beware Deceivers (1:7 - 11)
4. Conclusion (1:12 - 13)

Yoḥanan Bēt/2 Yoḥanan

2John 1:1 The elder, to a chosen Kuria and her children, whom I love in truth, and not only I, but also all those who have known the truth,

2John 1:2 because of the truth which stays in us and shall be with us forever:

2John 1:3 Favour, compassion, peace be with you from **Elohim (אלהים)** the **Father [Abba אבא]**, and from the Master **Yēshua HaMashiach (ישוע המשיח)**, the Son of the **Father [Abba אבא]**, in truth and love.

2John 1:4 I rejoiced greatly because I found some of your children walking in truth, as we received a command from the **Father [Abba אבא]**.

2John 1:5 And now I ask you, Kuria, not as though I wrote a fresh command to you, but that which we have had from the beginning: that we love one another.

2John 1:6 And this is the love, that we walk according to His commands. This is the command, that as you have heard from the beginning, you should walk in it.

2John 1:7 Because many who are leading astray went out into the world who do not confess **Yēshua HaMashiach (ישוע המשיח)** as coming in the flesh.

This one is he who is leading astray and the anti-Messiah (Mesiach מְשִׁיחַ).

2John 1:8 See to yourselves, that we do not lose what we worked for, but that we might receive a complete reward.

2John 1:9 Everyone who is transgressing and not staying in the teaching of Messiah (Mesiach מְשִׁיחַ) does not possess Elohim (אֱלֹהִים). The one who stays in the teaching of Messiah (Mesiach מְשִׁיחַ) possesses both the Father [Abba אָבָא] and the Son.

2John 1:10 If anyone comes to you and does not bring this teaching, do not receive him into your house nor greet him,

2John 1:11 for he who greets him shares in his wicked works.

2John 1:12 Having much to write to you, I did not wish to do so with paper and ink, but I expect to come to you and speak face to face, so that our joy might be complete.

2John 1:13 The children of your chosen sister greet you. Amën.

3 Yoḥanan Outline

1. A Greeting from the Elder (1:1 - 4)
2. Gaius Commended for Hospitality: Love One Another (1:5 - 8)
3. Diotrephes and Demetrius: Beware Deceivers (1:9 - 11)
 - a. Diotrephes the Slanderer (1:9 - 11)
 - b. Demetrius the True (1:12)
4. Conclusion (1:13 - 14)

Yoḥanan Gimel/3 Yoḥanan

3John 1:1 The elder, to the beloved Gaios, whom I love in truth:

3John 1:2 Beloved ones, I pray for you to do well in every way, and be in health, as your life is doing well.

3John 1:3 For I rejoiced greatly when brothers came and witnessed of the truth in you, as you walk in the truth.

3John 1:4 I have no greater joy than to hear of my children walking in truth.

3John 1:5 Beloved ones, you are acting trustworthily in whatever you do for the brothers and for strangers,

3John 1:6 who have borne witness of your love before the assembly. If you send them forward worthily of Elohim (אֱלֹהִים), you shall do well,

3John 1:7 because they went out for the sake of the Name, receiving naught from the gentiles.

3John 1:8 Therefore we ought to receive such, so that we become fellow workers for the truth.

3John 1:9 I wrote to the assembly, but Diotrephes, who loves to be the first among them, does not receive us.

3John 1:10 So if I come, I shall call to mind his works which he does, babbling against us with wicked words. And not satisfied with that, he himself does not receive the brothers, and forbids those who wish to, putting them out of the assembly.

3John 1:11 Beloved ones, do not imitate the evil, but the good. The one who is doing good is of Elohim (אֱלֹהִים), but he who is doing evil has not seen Elohim (אֱלֹהִים).

3John 1:12 Demetrius has a good witness from all, and from the truth itself. And we also bear witness, and you know that our witness is true.

3John 1:13 I had much to write, but I do not wish to write to you with pen and ink,

3John 1:14 but I expect to see you shortly, and we shall speak face to face. Peace to you. The friends greet you. Greet the friends by name.

Yehuḏah Outline

1. Opening Charge (1:1 - 4)
 - a. A Greeting from Yehuḏah (1:1 - 2)
 - b. Contend Earnestly for the Faith (1:3 - 4)
2. God's Judgment on the Ungodly (1:5 - 16)
 - a. Historic Judgements (1:5 - 7)
 - i. After the Exodus (1:5)
 - ii. Angels Who Fell (1:6)
 - iii. Sodom and Gomorrah (1:7)
 - b. The Ungodly of Yehuḏah's Day (1:8 - 16)
 - i. Judgement for Slandorous Speech (1:8 - 11)
 - ii. Description of the Ungodly (1:12 - 13)
 - iii. Enoch's Prophecy (1:14 - 16)
3. A Call to Persevere (1:17 - 23)
4. Doxology (1:24 - 25)

Yehuḏah/Jude

Yehuḏah 1:1 Yehuḏah, a servant of Yēshua HaMashiach (ישוע המשיח), and brother of Ya'aqob, to those who are called, Holy by Elohim (אלהים) the Father [Abba אבא], and preserved in Yēshua HaMashiach (ישוע המשיח):

Yehuḏah 1:2 Compassion, and peace, and love be increased to you.

Yehuḏah 1:3 Beloved ones, making all haste to write to you concerning our common deliverance, I felt the necessity to write to you urging you to earnestly contend for the belief which was once for all delivered to the set- apart ones.

Yehuḏah 1:4 For certain men have slipped in, whose judgment was written about long ago, wicked ones perverting the favour of our Elohim

(אלהים) for indecency, and denying the only Master YēHôVâH (יהוה) and our Master Yēshua HaMashiach (ישוע המשיח).

Yehuḏah 1:5 But I intend to remind you, though you once knew this, that YēHôVâH (יהוה), having saved a people out of the land of Mitsrayim, afterward destroyed those who did not believe. Yehuḏah 1:6 And the messengers who did not keep their own principality, but left their own dwelling, He has kept in everlasting shackles under darkness for the judgment of the great day.

Yehuḏah 1:7 Even as Seḏom and Amorah and the cities around them in a similar way to these, having given themselves over to whoring and gone after strange flesh, are set forth as an example, undergoing judicial punishment of everlasting fire. Yehuḏah 1:8 In the same way, indeed, these dreamers defile the flesh, and reject authority, and speak evil of esteemed ones.

Yehuḏah 1:9 But Miḳa'el the chief messenger, in contending with the devil, when he disputed about the body of Mosheh, presumed not to bring against him a blasphemous accusation, but said, " YēHôVâH (יהוה) rebuke you!"

Yehuḏah 1:10 But these blaspheme that which they do not know. And that which they know naturally, like unreasoning beasts, in these they corrupt themselves.

Yehuḏah 1:11 Woe to them! Because they have gone in the way of Qayin, and gave themselves to the delusion of Bil'am for a reward, and perished in the rebellion of Qoraḥ.

Yehuḏah 1:12 These are rocky reefs in your love feasts, feasting with you, feeding themselves without fear, waterless clouds borne about by the winds, late autumn trees without fruit, twice dead, pulled up by the roots,

Yehuḏah 1:13 wild waves of the sea foaming up their own shame, straying stars for whom blackness of darkness is kept forever.

Yehuḏah 1:14 And Ḥanok, the seventh from Hā'ā-dām (אדם), also prophesied of these, saying,

“See, YēHôVâH (יהוה) comes with His myriads of Holy ones,
Yehuḏah 1:15 to execute judgment on all, to punish all who are wicked among them concerning all their wicked works which they have committed in a wicked way, and concerning all the harsh words which wicked sinners have spoken against Him.”
Yehuḏah 1:16 These are grumblers, complainers, who walk according to their own lusts, and their mouth speaks proudly, admiring faces of others for the sake of gain.
Yehuḏah 1:17 But you, beloved ones, remember the words spoken before by the emissaries of our Master Yēshua HaMashiach (ישוע המשיח),
Yehuḏah 1:18 because they told you that there would be mockers in the last time who would walk according to their own wicked lusts.
Yehuḏah 1:19 These are the ones who cause divisions, not having the Spirit [Ruach רוח].
Yehuḏah 1:20 But you, beloved ones, building yourselves up on your most set- apart belief, praying in the Holy Spirit (Ruach HaKodesh רוח הקודש),
Yehuḏah 1:21 keep yourselves in the love of Elohim (אלהים), looking for the compassion of our Master Yēshua HaMashiach (ישוע המשיח) unto everlasting life.
Yehuḏah 1:22 And show compassion toward some who are doubting,
Yehuḏah 1:23 but others save with fear, snatching them out of the fire, hating, even the garment defiled by the flesh.
Yehuḏah 1:24 And to Him who is able to keep you from stumbling, and to present you blameless before the presence of His esteem with exceeding joy,
Yehuḏah 1:25 to the only wise Elohim (אלהים), our Saviour, be esteem and greatness and might and authority, both now and forever. Amēn.

Revelation Outline

1. Opening (1:1 - 20)
 - a. Prologue (1:1 - 3)
 - b. Yoḥanan Greets the Seven Churches (1:4 - 8)
 - c. Yoḥanan's Vision on Patmos (1:9 - 20)
2. The Letters to the Seven Churches (2:1 - 3:22)
 - a. Ephesus (2:1 - 7)
 - i. The Authority (2:1)
 - ii. The Praise (2:2 - 3)
 - iii. The Grievance (2:4)
 - iv. The Warning (2:5)
 - v. The Second Praise (2:6)
 - vi. The Promise (2:7)
 - b. Smyrna (2:8 - 11)
 - i. The Authority (2:8)
 - ii. The Praise (2:9)
 - iii. The Grievance (2:9)
 - iv. The Warning (2:10)
 - v. The Promise (2:11)
 - c. Pergamum (2:12 - 17)
 - i. The Authority (2:12)
 - ii. The Praise (2:13)
 - iii. The Grievance (2:14 - 15)
 - iv. The Warning (2:16)
 - v. The Promise (2:17)
 - d. Thyatira (2:18 - 29)
 - i. The Authority (2:18)
 - ii. The Praise (2:19)
 - iii. The Grievance (2:20 - 21)
 - iv. The Warning (2:22 - 23)
 - v. The Promise (2:24 - 29)
 - e. Sardis (3:1 - 6)
 - i. The Authority (3:1)
 - ii. The Grievance (3:1)
 - iii. The Warning (3:2 - 3)
 - iv. Few Praised (3:4)
 - v. The Promise (3:5 - 6)

- f. Philadelphia (3:7 - 13)
 - i. The Authority (3:7)
 - ii. The Praise (3:8)
 - iii. The Promise (3:9 - 13)
- g. Laodicea (3:14 - 22)
 - i. The Authority (3:14)
 - ii. The Grievance (3:15)
 - iii. The Warning (3:16 - 17)
 - iv. The Counsel (3:18)
 - v. The Promise (3:19 - 22)
- 3. The Throne and the Lamb (4:1 - 5:14)
 - a. The Throne in Heaven (4:1 - 11)
 - i. In the Throne Room (4:1 - 4)
 - ii. Worship of the Creator (4:5 - 11)
 - b. The Lamb (5:1 - 14)
 - i. The Lamb Takes the Scroll (5:1 - 10)
 - ii. The Lamb Exalted (5:11 - 14)
- 4. Three Sets of Seven Divine Judgments (6:1 - 16:21)
 - a. The Seven Seals (6:1 - 8:5)
 - i. The First Seal: The White Horse (6:1 - 2)
 - ii. The Second Seal: War (6:3 - 4)
 - iii. The Third Seal: Famine (6:5 - 6)
 - iv. The Fourth Seal: Death (6:7 - 8)
 - v. The Fifth Seal: The Martyrs (6:9 - 11)
 - vi. The Sixth Seal: Terror (6:12 - 17)
 - vii. 144,000 Sealed (7:1 - 8)
 - viii. Praise from the Great Multitude (7:9 - 17)
 - ix. The Seventh Seal: Silence in Heaven (8:1 - 5)
 - b. The Seven Trumpets (8:6 - 11:19)
 - i. The First Trumpet: Hail and Fire Mixed with Blood (8:6 - 7)
 - ii. The Second Trumpet: A Mountain Thrown into the Sea (8:8 - 9)
- iii. The Third Trumpet: The Star Named Wormwood (8:10 - 11)
- iv. The Fourth Trumpet: A Third of the Sun, Moon, and Stars Struck (8:12 - 13)
- v. The Fifth Trumpet: The Locusts (9:1 - 12)
- vi. The Sixth Trumpet: Release of the Four Angels (9:13 - 21)
- vii. The Angel and the Small Scroll (10:1 - 11)
- viii. The Two Witnesses (11:1 - 14)
- ix. The Seventh Trumpet (11:15 - 19)
- c. The Great Conflict (12:1 - 14:20)
 - i. The Woman and the Dragon (12:1 - 17)
 - 1. The Woman, the Dragon, and the Child (12:1 - 6)
 - 2. The War in Heaven (12:7 - 12)
 - 3. The Woman Persecuted (12:13 - 17)
 - ii. The Two Beasts (13:1 - 18)
 - 1. The Beast from the Sea (13:1 - 10)
 - 2. The Beast from the Earth (13:11 - 15)
 - 3. The Mark of the Beast (13:16 - 18)
 - iii. The Lamb and the 144,000 (14:1 - 5)
 - iv. Final Justice (14:6 - 20)
 - 1. The Three Angels and Babylon's Fall (14:6 - 13)
 - 2. The Harvest of the Earth (14:14 - 20)
- d. The Seven Bowls of Wrath (15:1 - 16:21)

- i. The Song of Moses and the Lamb (15:1 - 4)
- ii. Preparation for Judgment (15:5 - 8)
- iii. The First Bowl: Sores (16:1 - 2)
- iv. The Second Bowl: Sea to Blood (16:3)
- v. The Third Bowl: Rivers to Blood (16:4 - 7)
- vi. The Fourth Bowl: Fire (16:8 - 9)
- vii. The Fifth Bowl: Darkness (16:10 - 11)
- viii. The Sixth Bowl: Battle of Armageddon (16:12 - 16)
- ix. The Seventh Bowl: Earthquake and Hail (16:17 - 21)

5. The Fall of Babylon (17:1 - 19:10)

- a. Babylon the Great (17:1 - 18)
 - i. The Woman on the Beast (17:1 - 5)
 - ii. The Mystery Explained (17:6 - 13)
 - iii. The Victory of the Lamb (17:14 - 18)
- b. The Fall of Babylon (18:1 - 24)
 - i. Babylon is Fallen (18:1 - 8)
 - ii. Lament over Babylon (18:9 - 20)
 - iii. The Doom of Babylon (18:21 - 24)
- c. Rejoicing in Heaven (19:1 - 5)
- d. The Marriage of the Lamb (19:6 - 10)

6. The Future and Beyond (19:11 - 22:5)

- a. The Return of Yeshua (19:11 - 21)
 - i. The Rider on the White Horse (19:11 - 16)
 - ii. Defeat of the Beast and False Prophet (19:17 - 21)
- b. The Millennial Reign (20:1 - 15)
 - i. Satan Bound (20:1 - 3)

- ii. The First Resurrection and Reign (20:4 - 6)
- iii. Satan's Release and Defeat (20:7 - 10)
- iv. The Great White Throne Judgment (20:11 - 15)
- c. The World to Come (21:1 - 22:5)
 - i. A New Heaven and a New Earth (21:1 - 8)
 - ii. The New Jerusalem (21:9 - 27)
 - iii. The River of Life (22:1 - 5)

7. Conclusion (22:6 - 21)

- a. Yeshua is Coming (22:6 - 17)
- b. Nothing May Be Added or Removed (22:18 - 21)

Hazon/Revelation

Rev 1:1 Revelation of **Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ)**, which **Elohim (אֱלֹהִים)** gave Him to show His servants what has to take place with speed. And He signified it by sending His messenger to His servant Yoḥanan,

Rev 1:2 who bore witness to the Word of **Elohim (אֱלֹהִים)**, and the witness of **Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ)** – to all he saw.

Rev 1:3 Blessed is he who reads and those who hear the words of this prophecy, and guard what is written in it, for the time is near.

Rev 1:4 Yoḥanan, to the seven assemblies that are in Asia: Favour to you and peace from Him who is and who was and who is coming, and from the seven **Spirit [Ruach רוח]**s that are before His throne,

Rev 1:5 and from **Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ)**, the trustworthy witness, the first-born from the dead, and the ruler of the sovereigns of the earth. To Him who loved us and washed us from our sins in His own blood,

Rev 1:6 and has made us sovereigns and priests to His Elohim (אֱלֹהִים) and Father [Abba אָבָא], to Him be esteem and rule forever and ever. Amën.

Rev 1:7 See, He is coming with the clouds, and every eye shall see Him, even they who pierced Him. And all the tribes of the earth shall mourn because of Him. Yes, Amën.

Rev 1:8 "I am the 'Aleph' and the 'Tav', Beginning and End," says YEHÔVÂH (יְהוָה) "who is and who was and who is to come, the Almighty."

Rev 1:9 I, Yoḥanan, both your brother and co-sharer in pressure, and in the reign and endurance of Yeshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ), came to be on the island that is called Patmos for the Word of Elohim (אֱלֹהִים) and for the witness of Yeshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ).

Rev 1:10 I came to be in the Spirit [Ruach רוּחַ] on the Day of YEHÔVÂH (יְהוָה), and I heard behind me a loud voice, as of a trumpet,

Rev 1:11 saying, "I am the 'Aleph' and the 'Tav', the First and the Last," and, "Write in a book what you see and send it to the seven assemblies of Asia – to Ephesos, and to Smurna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodikeia."

Rev 1:12 And I turned to see the voice which spoke with me. And having turned, I saw seven golden lampstands,

Rev 1:13 and in the midst of the seven lampstands One like the Son of Hā'ā-dām (הָאָדָם), dressed in a robe down to the feet and girded about the chest with a golden band.

Rev 1:14 And His head and hair were white as white wool, as snow, and His eyes as a flame of fire,

Rev 1:15 and His feet like burnished brass, as if refined in a furnace, and His voice as the sound of many waters.

Rev 1:16 And in His right hand He held seven stars, and out of His mouth went a sharp two-edged sword, and His face was as the sun shining in its strength.

Rev 1:17 And when I saw Him, I fell at His feet as dead, and He placed His right hand on me, saying, "Do not be afraid, I am the First and the Last, Rev 1:18 and the living One. And I became dead, and see, I am living forever and ever. Amën. And I possess the keys of the grave and of death.

Rev 1:19 "Write therefore what you have seen, both what is now and what shall take place after these:

Rev 1:20 "The secret of the seven stars which you saw in My right hand, and the seven golden lampstands: The seven stars are messengers of the seven assemblies, and the seven lampstands which you saw are seven assemblies.

Rev 2:1 "To the messenger of the assembly of Ephesos write, 'He who is holding the seven stars in His right hand, who is walking in the midst of the seven golden lampstands, says this:

Rev 2:2 "I know your works, and your labour, and your endurance, and that you are not able to bear evil ones, and have tried those who say they are emissaries and are not, and have found them false; Rev 2:3 and you have been bearing up and have endurance, and have laboured for My Name's sake and have not become weary.

Rev 2:4 "But I hold this against you, that you have left your first love.

Rev 2:5 "So remember from where you have fallen, and repent and do the first works, or else I shall come to you speedily and remove your lampstand from its place, unless you repent.

Rev 2:6 "Yet this you have, that you hate the works of the Nikolaites, which I also hate.

Rev 2:7 "He who has an ear, let him hear what the Spirit [Ruach רוּחַ] says to the assemblies. To him who overcomes I shall give to eat from the tree of life, which is in the midst of the Paradise of Elohim (אֱלֹהִים)."

Rev 2:8 "And to the messenger of the assembly in Smurna write, 'This says the First and the Last, who became dead, and came to life:

Rev 2:9 "I know your works, and pressure, and poverty – yet you are rich – and the blasphemy of those who say they are Yehuḡim (Jews) and are not, but are a congregation of Satan.

Rev 2:10 "Do not be afraid of what you are about to suffer. See, the devil is about to throw some of you into prison, in order to try you, and you shall have pressure ten days. Be trustworthy until death, and I shall give you the crown of life.

Rev 2:11 "He who has an ear, let him hear what the Spirit [Ruach רוח] says to the assemblies. He who overcomes shall by no means be harmed by the second death."

Rev 2:12 "And to the messenger of the assembly in Pergamos write, 'He who has the sharp two-edged sword, says this:

Rev 2:13 "I know your works, and where you dwell, where the throne of Satan is. And you hold fast to My Name, and did not deny the belief in Me, even in the days in which Antipas was My trustworthy witness, who was killed near you, where Satan dwells.

Rev 2:14 "But I hold a few matters against you, because you have there those who adhere to the teaching of Bil'am, who taught Balaq to put a stumbling-block before the children of Yisra'el, to eat food offered to idols, and to commit whoring.

Rev 2:15 "So you also have those who adhere to the teaching of the Nikolaites, which teaching I hate.

Rev 2:16 "Repent, or else I shall come to you speedily and fight against them with the sword of My mouth.

Rev 2:17 "He who has an ear, let him hear what the Spirit [Ruach רוח] says to the assemblies. To him who overcomes I shall give some of the hidden manna to eat. And I shall give him a white stone, and on the stone a renewed Name written which no one knows except him who receives it."

Rev 2:18 "And to the messenger of the assembly in Thyatira write, 'This says the Son of Elohim (אלהים),

who has eyes like a flame of fire, and His feet like burnished brass:

Rev 2:19 "I know your works, and love, and service, and belief, and your endurance. And as for your works, the last are more than the first.

Rev 2:20 "But I hold against you that you allow that woman Izebel, who calls herself a prophetess, to teach and lead My servants astray to commit whoring and to eat food offered to idols.

Rev 2:21 "And I gave her time to repent of her whoring, and she did not repent.

Rev 2:22 "See, I am throwing her into a sickbed, and those who commit adultery with her into great affliction, unless they repent of their works.

Rev 2:23 "And I shall slay her children with death. And all the assemblies shall know that I am the One searching the kidneys and hearts. And I shall give to each one of you according to your works.

Rev 2:24 "And to you I say, and to the rest in Thyatira, as many as do not possess this teaching, and who have not known the depths of Satan, as they call them, I am not putting on you another burden.

Rev 2:25 "But hold fast what you have until I come.

Rev 2:26 "And he who overcomes, and guards My works until the end, to him I shall give authority over the nations,

Rev 2:27 and he shall shepherd them with a rod of iron, as the potter's vessels shall be broken to pieces, as I also have received from My Father [Abba אבא].

Rev 2:28 "And I shall give him the morning star.

Rev 2:29 "He who has an ear, let him hear what the Spirit [Ruach רוח] says to the assemblies."

Rev 3:1 "And to the messenger of the assembly in Sardis write, 'He who has the seven Spirit [Ruach רוח]s of Elohim (אלהים) and the seven stars, says this, "I know your works, that you have a name that you are alive, but you are dead.

Rev 3:2 "Wake up, and strengthen what remains and is about to die, for I have not found your works complete before Elohim (אלהים).

Rev 3:3 “Remember, then, how you have received, and heard. And watch and repent. If, then, you do not wake up, I shall come upon you as a thief, and you shall not know at all what hour I come upon you.

Rev 3:4 “Nevertheless, you have a few names in Sardis who have not defiled their garments. And they shall walk with Me in white, because they are worthy.

Rev 3:5 “He who overcomes shall be dressed in white robes, and I shall by no means blot out his name from the Book of Life, but I shall confess his name before My Father [Abba אבא] and before His messengers.

Rev 3:6 “He who has an ear, let him hear what the Spirit [Ruach רוח] says to the assemblies.” ’

Rev 3:7 “And to the messenger of the assembly in Philadelphia write, ‘He who is Holy, He who is true, He who has the key of Dawid, He who opens and no one shuts, and shuts and no one opens, says this:

Rev 3:8 “I know your works – see, I have set before you an open door, and no one is able to shut it – that you have little power, yet have guarded My Word, and have not denied My Name.

Rev 3:9 “See, I am giving up those of the congregation of Satan, who say they are Yehudim (Jews) and are not, but lie. See, I am making them come and worship before your feet, and to know that I have loved you.

Rev 3:10 “Because you have guarded My Word of endurance, I also shall guard you from the hour of trial which shall come upon all the world, to try those who dwell on the earth.

Rev 3:11 “See, I am coming speedily! Hold what you have that no one take your crown.

Rev 3:12 “He who overcomes, I shall make him a supporting post in the Dwelling Place of My Elohim (אלהים), and he shall by no means go out. And I shall write on him the Name of My Elohim (אלהים) and the name of the city of My Elohim (אלהים), the renewed Yerushalayim, which comes down out of

the heaven from My Elohim (אלהים), and My renewed Name.

Rev 3:13 “He who has an ear, let him hear what the Spirit [Ruach רוח] says to the assemblies.” ’

Rev 3:14 “And to the messenger of the assembly in Laodikeia write, ‘The Amēn, the Trustworthy and True Witness, the Beginning of the creation of Elohim (אלהים), says this:

Rev 3:15 “I know your works, that you are neither cold nor hot. I would that you were cold or hot.

Rev 3:16 “So, because you are lukewarm, and neither cold nor hot, I am going to vomit you out of My mouth.

Rev 3:17 “Because you say, ‘Rich I am, and I am made rich, and need none at all,’ and do not know that you are wretched, and pitiable, and poor, and blind, and naked.

Rev 3:18 “I advise you to buy from Me gold refined in the fire, so that you become rich; and white garments, so that you become dressed, so that the shame of your nakedness might not be shown; and anoint your eyes with ointment, so that you see.

Rev 3:19 “As many as I love, I reprove and discipline. So be ardent and repent.

Rev 3:20 “See, I stand at the door and knock. If anyone hears My voice and opens the door, I shall come in to him and dine with him, and he with Me.

Rev 3:21 “To him who overcomes I shall give to sit with Me on My throne, as I also overcame and sat down with My Father [Abba אבא] on His throne.

Rev 3:22 “He who has an ear, let him hear what the Spirit [Ruach רוח] says to the assemblies.” ’ ’

Rev 4:1 After this I looked and saw a door having been opened in the heaven. And the first voice which I heard was like a trumpet speaking with me, saying, “Come up here and I shall show you what has to take place after this.”

Rev 4:2 And immediately I came to be in the Spirit [Ruach רוח] and saw a throne set in the heaven, and One sat on the throne.

Rev 4:3 And He who sat there was like a jasper and a ruby stone in appearance. And there was a

rainbow around the throne, like an emerald in appearance.

Rev 4:4 And around the throne were twenty-four thrones, and on the thrones I saw twenty-four elders sitting, dressed in white robes. And they had crowns of gold on their heads.

Rev 4:5 And out of the throne came lightnings, and thunders, and voices. And seven lamps of fire were burning before the throne, which are the seven Spirit [Ruach רוח]s of Elohim (אלהים).

Rev 4:6 And before the throne there was a sea of glass, like crystal. And in the midst of the throne, and around the throne, were four living creatures, covered with eyes in front and in back.

Rev 4:7 And the first living creature was like a lion, and the second living creature like a calf, and the third living creature had a face like a man, and the fourth living creature was like a flying eagle.

Rev 4:8 And the four living creatures, each having six wings, were covered with eyes around and within. And they do not cease, day or night, saying, "Holy, Holy, Holy, YēHōVâH (יהוה) Ēl Shaddai, who was, and who is, and who is coming!"

Rev 4:9 And when the living creatures give esteem and respect and thanks to Him who sits on the throne, who lives forever and ever,

Rev 4:10 the twenty-four elders fall down before Him who sits on the throne and bow before Him who lives forever and ever, and they cast their crowns before the throne, saying,

Rev 4:11 "You are worthy, O YēHōVâH (יהוה), to receive esteem and respect and power, for You have created all, and because of Your desire they are, and were created."

Rev 5:1 And I saw in the right hand of Him who sat on the throne a scroll written inside and on the back, having been sealed with seven seals.

Rev 5:2 And I saw a strong messenger proclaiming with a loud voice, "Who is worthy to open the scroll and to loosen its seals?"

Rev 5:3 And no one in the heaven or on the earth or under the earth was able to open the scroll, or to look at it.

Rev 5:4 And I wept much, because no one was found worthy to open and read the scroll, or to look at it.

Rev 5:5 And one of the elders said to me, "Do not weep. See, the Lion of the tribe of Yehudah, the Root of Dawid, overcame to open the scroll and to loosen its seven seals."

Rev 5:6 And I looked and saw in the midst of the throne and of the four living creatures, and in the midst of the elders a Lamb standing, as having been slain, having seven horns and seven eyes, which are the seven Spirit [Ruach רוח]s of Elohim (אלהים) sent out into all the earth.

Rev 5:7 And He came and took the scroll out of the right hand of Him sitting on the throne.

Rev 5:8 And when He took the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and golden bowls filled with incense, which are the prayers of the Holy ones.

Rev 5:9 And they sang a renewed song, saying, "You are worthy to take the scroll, and to open its seals, because You were slain, and have redeemed us to Elohim (אלהים) by Your blood out of every tribe and tongue and people and nation,

Rev 5:10 and made us sovereigns and priests to our Elohim (אלהים), and we shall reign upon the earth."

Rev 5:11 And I looked, and I heard the voice of many messengers around the throne, and the living creatures, and the elders. And the number of them was myriads of myriads, and thousands of thousands,

Rev 5:12 saying with a loud voice, "Worthy is the Lamb having been slain to receive power and riches and wisdom, and strength and respect and esteem and blessing!"

Rev 5:13 And every creature which is in the heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard

saying, "To Him sitting on the throne, and to the Lamb, be the blessing and the respect and the esteem and the might, forever and ever!"

Rev 5:14 And the four living creatures said, "Amën!" And the twenty-four elders fell down and bowed before Him who lives forever and ever.

Rev 6:1 And I saw when the Lamb opened one of the seals, and I heard one of the four living creatures saying, like a sound of thunder, "Come and see."

Rev 6:2 And I looked and saw a white horse, and he who sat on it holding a bow. And a crown was given to him, and he went out overcoming and to overcome.

Rev 6:3 And when He opened the second seal, I heard the second living creature saying, "Come and see."

Rev 6:4 And another horse, fiery red, went out. And it was given to the one who sat on it to take peace from the earth, and that they should slay one another. And a great sword was given to him.

Rev 6:5 And when He opened the third seal, I heard the third living creature say, "Come and see." And I looked and saw a black horse, and he who sat on it holding a pair of scales in his hand.

Rev 6:6 And I heard a voice in the midst of the four living creatures saying, "A quart of wheat for a day's wage, and three quarts of barley for a day's wage. And do not harm the oil and the wine."

Rev 6:7 And when He opened the fourth seal, I heard the voice of the fourth living creature saying, "Come and see."

Rev 6:8 And I looked and saw a pale horse. And he who sat on it had the name Death, and the grave followed with him. And authority was given to them over a fourth of the earth, to kill with sword, and with hunger, and with death, and by the beasts of the earth.

Rev 6:9 And when He opened the fifth seal, I saw under the altar the beings of those having been slain for the Word of Elohim (אֱלֹהִים) and for the witness which they held,

Rev 6:10 and they cried with a loud voice, saying, "How long, O Master, Holy and true, until You judge and avenge our blood on those who dwell on the earth?"

Rev 6:11 And there was given to each one a white robe, and they were told that they should rest a little while longer, until both the number of their fellow servants and their brothers, who would be killed as they were, was completed.

Rev 6:12 And I looked when He opened the sixth seal and saw a great earthquake came to be. And the sun became black as sackcloth of hair, and the moon became as blood.

Rev 6:13 And the stars of the heaven fell to the earth, as a fig tree drops its unripe figs, being shaken by a strong wind.

Rev 6:14 And heaven departed like a scroll being rolled up, and every mountain and island was moved out of its place.

Rev 6:15 And the sovereigns of the earth, and the great ones, and the rich ones, and the commanders, and the mighty, and every slave and every free one, hid themselves in the caves and in the rocks of the mountains,

Rev 6:16 and said to the mountains and rocks, "Fall on us and hide us from the face of Him sitting on the throne and from the wrath of the Lamb,

Rev 6:17 because the great day of His wrath has come, and who is able to stand?"

Rev 7:1 And after this I saw four messengers standing at the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

Rev 7:2 And I saw another messenger coming up from the rising of the sun, holding the seal of the living Elohim (אֱלֹהִים). And he cried with a loud voice to the four messengers to whom it was given to harm the earth and the sea,

Rev 7:3 saying, "Do not harm the earth, nor the sea, nor the trees until we have sealed the servants of our Elohim (אֱלֹהִים) upon their foreheads."

Rev 7:4 And I heard the number of those who were sealed, one hundred and forty-four thousand, sealed out of all the tribes of the children of Yisra'el:

Rev 7:5 of the tribe of Yehudah twelve thousand were sealed, of the tribe of Re'uḇēn twelve thousand were sealed, of the tribe of Gaḏ twelve thousand were sealed,

Rev 7:6 of the tribe of Ashër twelve thousand were sealed, of the tribe of Naphtali twelve thousand were sealed, of the tribe of Menashsheh twelve thousand were sealed,

Rev 7:7 of the tribe of Shim'on twelve thousand were sealed, of the tribe of Lēwi twelve thousand were sealed, of the tribe of Yissaskar twelve thousand were sealed,

Rev 7:8 of the tribe of Zeḅulun twelve thousand were sealed, of the tribe of Yosëph twelve thousand were sealed, of the tribe of Binyamin twelve thousand were sealed.

Rev 7:9 After this I looked and saw a great crowd which no one was able to count, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb, dressed in white robes, and palm branches in their hands,

Rev 7:10 and crying out with a loud voice, saying, "Deliverance belongs to our Elohīm (אֱלֹהִים) who sits on the throne, and to the Lamb!"

Rev 7:11 And all the messengers stood around the throne and the elders and the four living creatures, and fell on their faces before the throne and worshipped Elohīm (אֱלֹהִים),

Rev 7:12 saying, "Amēn! The blessing, and the esteem, and the wisdom, and the thanksgiving, and the respect, and the power, and the might, to our Elohīm (אֱלֹהִים) forever and ever. Amēn."

Rev 7:13 And one of the elders responded, saying to me, "Who are these dressed in white robes, and where did they come from?"

Rev 7:14 And I said to him, "Master, you know."

And he said to me, "These are those coming out of

the great distress, having washed their robes and made them white in the blood of the Lamb.

Rev 7:15 "Because of this they are before the throne of Elohīm (אֱלֹהִים), and serve Him day and night in His Dwelling Place. And He who sits on the throne shall spread His Tent over them.

Rev 7:16 "They shall hunger no more, neither thirst any more, neither shall the sun strike them, nor any heat,

Rev 7:17 because the Lamb who is in the midst of the throne shall shepherd them and lead them to fountains of waters of life. And Elohīm (אֱלֹהִים) shall wipe away every tear from their eyes."

Rev 8:1 And when He opened the seventh seal, there came to be silence in the heaven for about half an hour.

Rev 8:2 And I saw the seven messengers who stand before Elohīm (אֱלֹהִים), and to them were given seven trumpets.

Rev 8:3 And another messenger came and stood at the altar, holding a golden censer, and much incense was given to him, that he should offer it with the prayers of all the Holy ones upon the golden altar which was before the throne.

Rev 8:4 And the smoke of the incense, with the prayers of the Holy ones, went up before Elohīm (אֱלֹהִים) from the hand of the messenger.

Rev 8:5 And the messenger took the censer, and filled it with fire from the altar, and threw it to the earth. And there were noises, and thunders, and lightnings, and an earthquake.

Rev 8:6 And the seven messengers who held the seven trumpets prepared themselves to sound.

Rev 8:7 And the first messenger sounded, and there came to be hail and fire mixed with blood, and they were thrown to the earth. And a third of the trees were burned up, and all green grass was burned up.

Rev 8:8 And the second messenger sounded, and what looked like a great mountain burning with fire was thrown into the sea, and a third of the sea became blood,

Rev 8:9 and a third of the living creatures in the sea died, and a third of the ships were destroyed.

Rev 8:10 And the third messenger sounded, and a great star fell from the heaven, burning like a torch, and it fell on a third of the rivers and on the fountains of water,

Rev 8:11 and the name of the star is called Wormwood. And a third of the waters became wormwood, and many men died from the waters, because they were made bitter.

Rev 8:12 And the fourth messenger sounded, and a third of the sun was struck, and a third of the moon, and a third of the stars, so that a third of them were darkened. And a third of the day did not shine, and likewise the night.

Rev 8:13 And I looked, and I heard an eagle flying in mid-heaven, crying with a loud voice, "Woe, woe, woe to those dwelling upon the earth, because of the remaining blasts of the trumpet of the three messengers who are about to sound!"

Rev 9:1 And the fifth messenger sounded, and I saw a star from the heaven which had fallen to the earth. And the key to the pit of the deep was given to it.

Rev 9:2 And he opened the pit of the deep, and smoke went up out of the pit like the smoke of a great furnace. And the sun was darkened, also the air, because of the smoke of the pit.

Rev 9:3 And out of the smoke locusts came upon the earth, and authority was given to them as the scorpions of the earth possess authority.

Rev 9:4 And it was said to them that they shall not harm the grass of the earth, or any green matter, or any tree, but only those men who do not have the seal of **Elohim (אלהים)** upon their foreheads.

Rev 9:5 And it was given to them that they should not kill them, but to torture them for five months. And their torture was like the torture of a scorpion when it stings a man.

Rev 9:6 And in those days men shall seek death and shall not find it. And they shall long to die, but death shall flee from them.

Rev 9:7 And the locusts looked like horses prepared for battle, and on their heads were crowns like gold, and their faces were like the faces of men.

Rev 9:8 And they had hair like women's hair, and their teeth were like lions' teeth.

Rev 9:9 And they had breastplates like breastplates of iron, and the sound of their wings was like the sound of chariots of many horses running into battle.

Rev 9:10 And they have tails like scorpions, and stings. And in their tails is their authority to harm men five months.

Rev 9:11 And they have over them a sovereign, the messenger of the pit of the deep, whose name in Hebrew is Abaddon, but in Greek he has the name Apolluon.

Rev 9:12 The first woe is past. See, two woes are still coming after this.

Rev 9:13 And the sixth messenger sounded, and I heard a voice from the four horns of the golden altar which is before **Elohim (אלהים)**,

Rev 9:14 saying to the sixth messenger who had the trumpet, "Release the four messengers, those having been bound at the great river Euphrates."

Rev 9:15 And the four messengers, those having been prepared for the hour and day and month and year, were released to kill a third of mankind.

Rev 9:16 And the number of the armies of the horsemen was two hundred million, and I heard the number of them.

Rev 9:17 And this is how I saw the horses in the vision and those who sat on them, having breastplates of fiery red, and hyacinth blue, and sulphur yellow. And the heads of the horses were like the heads of lions, and out of their mouths came fire, and smoke, and sulphur.

Rev 9:18 A third of mankind was killed by these three plagues, by the fire and the smoke and the sulphur which came out of their mouths.

Rev 9:19 For the authority of the horses is in their mouth and in their tails, for their tails are like

serpents, having heads. And with them they do harm.

Rev 9:20 And the rest of mankind, who were not killed by these plagues, did not repent of the works of their hands, that they should not worship the demons, and idols of gold, and of silver, and of brass, and of stone, and of wood, which are neither able to see, nor to hear, nor to walk.

Rev 9:21 And they did not repent of their murders, nor of their drug sorceries, nor of their whoring, nor of their thefts.

Rev 10:1 And I saw another strong messenger coming down from the heaven, robed in a cloud, and a rainbow on his head, and his face was like the sun, and his feet like columns of fire,

Rev 10:2 and having in his hand a little book opened. And he placed his right foot on the sea and his left foot on the land,

Rev 10:3 and cried with a loud voice, as when a lion roars. And when he cried out, seven thunders spoke their sounds.

Rev 10:4 And when the seven thunders spoke their sounds, I was about to write, but I heard a voice from the heaven saying to me, "Seal up what the seven thunders spoke, and do not write them."

Rev 10:5 And the messenger whom I saw standing on the sea and on the land lifted up his right hand to the heaven,

Rev 10:6 and swore by Him who lives forever and ever, who created the heaven and what is in it, the earth and what is in it, and the sea and what is in it, that there shall be no further delay,

Rev 10:7 but in the days of the sounding of the seventh messenger, when he is about to sound, the secret of **Elohim (אלהים)** shall also be ended, as He declared to His servants the prophets.

Rev 10:8 And the voice which I heard out of the heaven spoke to me again and said, "Go, take the little book which is opened in the hand of the messenger standing on the sea and on the earth."

Rev 10:9 And I went to the messenger and said to him, "Give me the little book." And he said to me,

"Take and eat it, and it shall make your stomach bitter, but it shall be as sweet as honey in your mouth."

Rev 10:10 And I took the little book out of the messenger's hand and ate it, and it was as sweet as honey in my mouth, but when I had eaten it, my stomach was made bitter.

Rev 10:11 And he said to me, "You have to prophesy again concerning many peoples and nations and tongues and sovereigns."

Rev 11:1 And a reed like a measuring rod was given to me, and the messenger stood, saying, "Rise and measure the Dwelling Place of **Elohim (אלהים)**, and the altar, and those worshipping in it.

Rev 11:2 "But cast out the court which is outside the Dwelling Place, and do not measure it, for it has been given to the gentiles, and they shall trample the Holy city under foot for forty-two months.

Rev 11:3 "And I shall give unto my two witnesses, and they shall prophesy one thousand two hundred and sixty days, clad in sackcloth."

Rev 11:4 These are the two olive trees and the two lampstands that are standing before the **Elohim (אלהים)** of the earth.

Rev 11:5 And if anyone wishes to harm them, fire comes out from their mouth and consumes their enemies. And if anyone wishes to harm them, he has to be killed in that way.

Rev 11:6 These possess authority to shut the heaven, so that no rain falls in the days of their prophecy. And they possess authority over waters to turn them to blood, and to smite the earth with all plagues, as often as they wish.

Rev 11:7 And when they have ended their witness, the beast coming up out of the pit of the deep shall fight against them, and overcome them, and kill them,

Rev 11:8 and their dead bodies lie in the street of the great city which Spiritually is called Sedom and Mitsrayim, where also our Master was impaled,

Rev 11:9 and some of the peoples and tribes and tongues and nations see their dead bodies for

three and a half days, and not allow their dead bodies to be placed into tombs,
Rev 11:10 and those dwelling on the earth rejoice over them and exult. And they shall send gifts to each other, because these two prophets tortured those dwelling on the earth.

Rev 11:11 And after the three and a half days a Spirit [Ruach רוח] of life from Elohim (אלהים) entered into them, and they stood upon their feet, and great fear fell on those who saw them.

Rev 11:12 And they heard a loud voice from the heaven saying to them, "Come up here." And they went up into the heaven in a cloud, and their enemies saw them.

Rev 11:13 And in that hour there came to be a great earthquake, and a tenth of the city fell. And in the earthquake seven thousand men were killed, and the rest became afraid and gave esteem to the Elohim (אלהים) of the heaven.

Rev 11:14 The second woe is past, and see, the third woe is coming speedily.

Rev 11:15 And the seventh messenger sounded, and there came to be loud voices in the heaven, saying, "The reign of this world has become the reign of our Master, and of His Messiah (Mesiach משיח), and He shall reign forever and ever!"

Rev 11:16 And the twenty-four elders sitting before Elohim (אלהים) on their thrones fell on their faces and worshipped Elohim (אלהים),

Rev 11:17 saying, "We give You thanks, O YēHôVâH (יהוה) El Shaddai, the One who is and who was and who is coming, because You have taken Your great power and reigned.

Rev 11:18 "And the nations were enraged, and Your wrath has come, and the time of the dead to be judged, and to give the reward to Your servants the prophets and to the Holy ones, and to those who fear Your Name, small and great, and to destroy those who destroy the earth."

Rev 11:19 And the Dwelling Place of Elohim (אלהים) was opened in the heaven, and the ark of His covenant was seen in His Dwelling Place. And there

came to be lightnings, and voices, and thunders, and an earthquake, and great hail.

Rev 12:1 And a great sign was seen in the heaven: a woman clad with the sun, with the moon under her feet, and on her head a crown of twelve stars.

Rev 12:2 And being pregnant, she cried out in labour and in pain to give birth.

Rev 12:3 And another sign was seen in the heaven: and see, a great, fiery red dragon having seven heads and ten horns, and seven crowns on his heads.

Rev 12:4 And his tail draws a third of the stars of the heaven and throws them to the earth. And the dragon stood before the woman who was about to give birth, to devour her child as soon as it was born.

Rev 12:5 And she bore a male child who was to shepherd all nations with a rod of iron. And her child was caught away to Elohim (אלהים) and to His throne.

Rev 12:6 And the woman fled into the wilderness, where she has a place prepared by Elohim (אלהים), to be nourished there one thousand two hundred and sixty days.

Rev 12:7 And there came to be fighting in the heaven: Miḳa'el and his messengers fought against the dragon. And the dragon and his messengers fought,

Rev 12:8 but they were not strong enough, nor was a place found for them in the heaven any longer.

Rev 12:9 And the great dragon was thrown out, that serpent of old, called the Devil and Satan, who leads all the world astray. He was thrown to the earth, and his messengers were thrown out with him.

Rev 12:10 And I heard a loud voice saying in the heaven, "Now have come the deliverance and the power and the reign of our Elohim (אלהים), and the authority of His Messiah (Mesiach משיח), for the accuser of our brothers, who accused them before our Elohim (אלהים) day and night, has been thrown down.

Rev 12:11 “And they overcame him because of the Blood of the Lamb, and because of the Word of their witness, and they did not love their lives to the death.

Rev 12:12 “Because of this rejoice, O heavens, and you who dwell in them! Woe to the earth and the sea, because the devil has come down to you, having great wrath, knowing that he has little time.”

Rev 12:13 And when the dragon saw that he had been thrown to the earth, he persecuted the woman who gave birth to the male child.

Rev 12:14 And the woman was given two wings of a great eagle, to fly into the wilderness to her place, where she is nourished for a time and times and half a time, from the presence of the serpent.

Rev 12:15 And out of his mouth the serpent spewed water like a river after the woman, to cause her to be swept away by the river.

Rev 12:16 And the earth helped the woman, and the earth opened its mouth and swallowed up the river which the dragon had spewed out of his mouth.

Rev 12:17 And the dragon was enraged with the woman, and he went to fight with the remnant of her seed, those guarding the commands of Elohim (אֱלֹהִים) and possessing the witness of Yēshua HaMashiach (יֵשׁוּעַ הַמָּשִׁיחַ).

Rev 13:1 And I stood on the sand of the sea. And I saw a beast coming up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads names of blasphemy.

Rev 13:2 And the beast I saw was like a leopard, and his feet were like the feet of a bear, and his mouth like the mouth of a lion. And the dragon gave him his power, and his throne, and great authority.

Rev 13:3 And I saw one of his heads, as having been slain to death, and his deadly wound was healed. And all the earth marvelled after the beast.

Rev 13:4 And they worshipped the dragon who gave authority to the beast. And they worshipped

the beast, saying, “Who is like the beast? Who is able to fight with him?”

Rev 13:5 And he was given a mouth speaking great matters and blasphemies, and he was given authority to do so forty-two months.

Rev 13:6 And he opened his mouth in blasphemies against Elohim (אֱלֹהִים), to blaspheme His Name, and His Tent, and those dwelling in the heaven.

Rev 13:7 And it was given to him to fight with the Holy ones and to overcome them. And authority was given to him over every tribe and tongue and nation.

Rev 13:8 And all those dwelling on the earth, whose names have not been written in the Book of Life of the slain Lamb, from the foundation of the world shall worship him.

Rev 13:9 If anyone has an ear, let him hear.

Rev 13:10 He who brings into captivity shall go into captivity, he who kills with the sword has to be killed with the sword. Here is the endurance and the belief of the Holy ones.

Rev 13:11 And I saw another beast coming up out of the earth, and he had two horns like a lamb and spoke like a dragon.

Rev 13:12 And he exercises all the authority of the first beast in his presence, and causes the earth and those who dwell in it to worship the first beast, whose deadly wound was healed.

Rev 13:13 And he does great signs, so that he even makes fire come down from the heaven on the earth before men.

Rev 13:14 And he leads astray those dwelling on the earth because of those signs which he was given to do before the beast, saying to those dwelling on the earth to make an image to the beast who was wounded by the sword, yet lived.

Rev 13:15 And there was given to him to give Spirit [Ruach רֹּחַ] to the image of the beast, that the image of the beast should both speak and cause to be killed as many as would not worship the image of the beast.

Rev 13:16 And he causes all, both small and great, and rich and poor, and free and slave, to be given a mark upon their right hand or upon their foreheads,

Rev 13:17 and that no one should be able to buy or sell except he that has the mark or the name of the beast, or the number of his name.

Rev 13:18 Here is the wisdom! He who has understanding, let him calculate the number of the beast, for it is the number of a man, and his number is 666.

Rev 14:1 And I looked and saw a Lamb standing on Mount Tsiyon, and with Him one hundred and forty-four thousand, having His **Father [Abba אבא]**'s Name written upon their foreheads.

Rev 14:2 And I heard a voice out of the heaven, like the voice of many waters, and like the voice of loud thunder, and I heard the sound of harpists playing their harps.

Rev 14:3 And they sang a renewed song before the throne, and before the four living creatures, and the elders. And no one was able to learn that song except the hundred and forty-four thousand who were redeemed from the earth.

Rev 14:4 They are those who were not defiled with women, for they are maidens. They are those following the Lamb wherever He leads them on. They were redeemed from among men, being first-fruits to **Elohim (אלהים)** and to the Lamb.

Rev 14:5 And in their mouth was found no falsehood, for they are blameless before the throne of **Elohim (אלהים)**.

Rev 14:6 And I saw another messenger flying in mid-heaven, holding the everlasting Good News to announce to those dwelling on the earth, even to every nation and tribe and tongue and people,

Rev 14:7 saying with a loud voice, "Fear **Elohim (אלהים)** and give esteem to Him, because the hour of His judgment has come. And worship Him who made the heaven and the earth, and sea, and fountains of water."

Rev 14:8 And another messenger followed, saying, "Babel is fallen, is fallen, that great city, because she has made all nations drink of the wine of the wrath of her whoring."

Rev 14:9 And a third messenger followed them, saying with a loud voice, "If anyone worships the beast and his image, and receives his mark upon his forehead or upon his hand,

Rev 14:10 he also shall drink of the wine of the wrath of **Elohim (אלהים)**, which is poured out undiluted into the cup of His wrath. And he shall be tortured with fire and sulphur before the Holy messengers and before the Lamb.

Rev 14:11 "And the smoke of their torture goes up forever and ever. And they have no rest day or night, those worshipping the beast and his image, also if anyone receives the mark of his name."

Rev 14:12 Here is the endurance of the Holy ones, here are those guarding the commands of **Elohim (אלהים)** and the belief of **Yēshua (ישוע)**.

Rev 14:13 And I heard a voice out of the heaven saying to me, "Write, 'Blessed are the dead who die in the Master from now on.' " "Yes," says the **Spirit [Ruach רוח]**, "in order that they rest from their labours, and their works follow with them."

Rev 14:14 And I looked and saw a white cloud, and sitting on the cloud was One like the Son of Hā'ā-dām (**האדם**), having on His head a golden crown, and in His hand a sharp sickle.

Rev 14:15 And another messenger came out of the Dwelling Place, crying with a loud voice to the One sitting on the cloud, "Send Your sickle and reap, because the hour has come for You to reap, because the harvest of the earth is ripe."

Rev 14:16 And the One sitting on the cloud thrust in His sickle on the earth, and the earth was reaped.

Rev 14:17 And another messenger came out of the Dwelling Place which is in the heaven, and he too held a sharp sickle.

Rev 14:18 And another messenger came out from the altar, having authority over the fire, and he

cried with a loud cry to him having the sharp sickle, saying, "Send your sharp sickle and gather the clusters of the vine of the earth, because her grapes are ripe."

Rev 14:19 And the messenger thrust his sickle into the earth and gathered the vine of the earth, and threw it into the great winepress of the wrath of Elohim (אֱלֹהִים).

Rev 14:20 And the winepress was trodden outside the city, and blood came out of the winepress, up to the bridles of the horses, for about three hundred kilometres.

Rev 15:1 And I saw another sign in the heaven, great and marvellous: seven messengers having the seven last plagues, for the wrath of Elohim (אֱלֹהִים) was ended in them.

Rev 15:2 And I saw like a sea of glass mixed with fire, and those overcoming the beast and his image and his mark and the number of his name, standing on the sea of glass, holding harps of Elohim (אֱלֹהִים).

Rev 15:3 And they sing the song of Mosheh the servant of Elohim (אֱלֹהִים), and the song of the Lamb, saying, "Great and marvellous are Your works, YĕHôVâH (יְהוָה) Ēl Shaddai! Righteous and true are Your ways, O Sovereign of the Holy ones!

Rev 15:4 "Who shall not fear You, O YĕHôVâH (יְהוָה), and esteem Your Name? Because You alone are kind. Because all nations shall come and worship before You, for Your righteousnesses have been made manifest."

Rev 15:5 And after this I looked and saw the Dwelling Place of the Tent of Witness in the heaven was opened.

Rev 15:6 And out of the Dwelling Place came the seven messengers having the seven plagues, dressed in clean bright linen, and having their chests girded with golden bands.

Rev 15:7 And one of the four living creatures gave to the seven messengers seven golden bowls filled with the wrath of Elohim (אֱלֹהִים) who lives forever and ever.

Rev 15:8 And the Dwelling Place was filled with smoke from the esteem of Elohim (אֱלֹהִים) and from His power, and no one was able to enter the Dwelling Place until the seven plagues of the seven messengers were ended.

Rev 16:1 And I heard a loud voice from the Dwelling Place saying to the seven messengers, "Go and pour out the bowls of the wrath of Elohim (אֱלֹהִים) on the earth."

Rev 16:2 And the first went and poured out his bowl upon the earth, and an evil and wicked sore came upon the men, those having the mark of the beast and those worshipping his image.

Rev 16:3 And the second messenger poured out his bowl on the sea, and it became blood, as of a dead one, and every living creature in the sea died.

Rev 16:4 And the third messenger poured out his bowl on the rivers and fountains of water, and they became blood.

Rev 16:5 And I heard the messenger of the waters saying, "You are righteous, O YĕHôVâH (יְהוָה), the One who is and who was and who shall be, because You have judged these.

Rev 16:6 "Because they have shed the blood of Holy ones and prophets, and You have given them blood to drink. For they deserve it."

Rev 16:7 And I heard another out of the altar saying, "Yes, YĕHôVâH (יְהוָה) Ēl Shaddai, true and righteous are Your judgments."

Rev 16:8 And the fourth messenger poured out his bowl on the sun, and it was given to him to burn men with fire.

Rev 16:9 And men were burned with great heat, and they blasphemed the Name of Elohim (אֱלֹהִים) who possesses authority over these plagues. And they did not repent, to give Him esteem.

Rev 16:10 And the fifth messenger poured out his bowl on the throne of the beast, and his reign became darkened. And they gnawed their tongues from pain.

Rev 16:11 And they blasphemed the **Elohim (אלהים)** of the heaven for their pains and their sores, and did not repent of their works.

Rev 16:12 And the sixth messenger poured out his bowl on the great river Euphrates, and its water was dried up, in order to prepare the way of the sovereigns from the east.

Rev 16:13 And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean **Spirit [Ruach רוח]**s, as frogs,

Rev 16:14 for they are **Spirit [Ruach רוח]**s of demons, doing signs, which go out to the sovereigns of the entire world, to gather them to the battle of that great day of **YēHôVâH (יהוה)** the Almighty.

Rev 16:15 "See, I am coming as a thief. Blessed is he who is staying awake and guarding his garments, lest he walk naked and they see his shame."

Rev 16:16 And they gathered them together to the place called in Hebrew, Har Meḡiddo.

Rev 16:17 And the seventh messenger poured out his bowl into the air, and a loud voice came out of the Dwelling Place of the heaven, from the throne, saying, "It is done!"

Rev 16:18 And there came to be noises and thunders and lightnings. And there came to be a great earthquake, such a mighty and great earthquake as had not come to be since men were on the earth.

Rev 16:19 And the great city became divided into three parts, and the cities of the nations fell. And great Babel was remembered before **Elohim (אלהים)**, to give her the cup of the wine of the fierceness of His wrath.

Rev 16:20 And every island fled away, and the mountains were not found.

Rev 16:21 And great hail from the heaven fell upon men, every hailstone about the weight of a talent. And men blasphemed **Elohim (אלהים)** for the

plague of the hail, because that plague was exceedingly great.

Rev 17:1 And one of the seven messengers who had the seven bowls came and spoke with me, saying to me, "Come, I shall show you the judgment of the great whore sitting on many waters,

Rev 17:2 with whom the sovereigns of the earth committed whoring, and the inhabitants of the earth were made drunk with the wine of her whoring."

Rev 17:3 And he carried me away in the **Spirit [Ruach רוח]** into the wilderness. And I saw a woman sitting on a scarlet beast covered with names of blasphemy, having seven heads and ten horns.

Rev 17:4 And the woman was dressed in purple and scarlet, and adorned with gold and precious stones and pearls, holding in her hand a golden cup filled with abominations and the filthiness of her whoring,

Rev 17:5 and upon her forehead a name written, a secret: BABEL THE GREAT, THE MOTHER OF THE WHORES AND OF THE ABOMINATIONS OF THE EARTH.

Rev 17:6 And I saw the woman, drunk with the blood of the Holy ones, and with the blood of the witnesses of **Yēshua (ישוע)**. And having seen her, I marvelled – greatly marvelled!

Rev 17:7 And the messenger said to me, "Why did you marvel? Let me explain to you the secret of the woman and of the beast she rides, which has the seven heads and the ten horns.

Rev 17:8 "The beast that you saw was, and is not, and is about to come up out of the pit of the deep and goes to destruction. And those dwelling on the earth, whose names are not written in the Book of Life from the foundation of the world, shall marvel when they see the beast that was, and is not, and yet is.

Rev 17:9 “Here is the mind having wisdom: The seven heads are seven mountains on which the woman sits.

Rev 17:10 “And there are seven sovereigns: five have fallen, and one is, and the other has not yet come. And when he comes, he has to remain a little while.

Rev 17:11 “And the beast that was, and is not, is himself also the eighth, and is of the seven, and goes to destruction.

Rev 17:12 “And the ten horns which you saw are ten sovereigns who have not yet received a reign, but receive authority as sovereigns with the beast for one hour.

Rev 17:13 “They have one mind, and they shall give their power and authority to the beast.

Rev 17:14 “They shall fight with the Lamb, and the Lamb shall overcome them, for He is Master of masters and King of kings. And those with Him are called, and chosen, and trustworthy.”

Rev 17:15 And he said to me, “The waters which you saw, where the whore sits, are peoples, and crowds, and nations, and tongues.

Rev 17:16 “And the ten horns which you saw on the beast, these shall hate the whore, and lay her waste and naked, and eat her flesh and burn her with fire.

Rev 17:17 “For Elohim (אלהים) did give it into their hearts to do His mind, to be of one mind, and to give their reign to the beast, until the words of Elohim (אלהים) shall be accomplished.

Rev 17:18 “And the woman whom you saw is that great city having sovereignty over the sovereigns of the earth.”

Rev 18:1 And after this I saw another messenger coming down from the heaven, having great authority, and the earth was lightened from his esteem.

Rev 18:2 And he cried with a mighty voice, saying, “Babel the great is fallen, is fallen, and has become a dwelling place of demons, a haunt for every

unclean Spirit [Ruach רוח], and a haunt for every unclean and hated bird,

Rev 18:3 because all the nations have drunk of the wine of the wrath of her whoring, and the sovereigns of the earth have committed whoring with her, and the merchants of the earth have become rich through the power of her riotous living.”

Rev 18:4 And I heard another voice from the heaven saying, “Come out of her, my people, lest you share in her sins, and lest you receive of her plagues.

Rev 18:5 “Because her sins have piled up to reach the heaven, and Elohim (אלהים) has remembered her unrighteousnesses.

Rev 18:6 “Render to her as she indeed did render, and repay her double according to her works. In the cup which she has mixed, mix for her double.

Rev 18:7 “As much as she glorified herself and lived riotously, so much torture and grief give to her, because in her heart she says, ‘I sit as sovereigness, and I am not a widow, and I do not see mourning at all.’

Rev 18:8 “Because of this her plagues shall come in one day: death and mourning and scarcity of food. And she shall be burned up with fire, because YĒHÔVâH (יהוה) Elohim (אלהים) who judges her is mighty.

Rev 18:9 “And the sovereigns of the earth who committed whoring and lived riotously with her shall weep and mourn over her, when they see the smoke of her burning,

Rev 18:10 standing at a distance for fear of her torture, saying, ‘Woe! Woe, the great city Babel, the mighty city, because your judgment has come in one hour!’

Rev 18:11 “And the merchants of the earth weep and mourn over her, because no one buys their merchandise any more –

Rev 18:12 merchandise of gold and silver, and precious stone and pearls, and fine linen and purple, and silk and scarlet, and all citron wood,

and every object of ivory, and every object of most precious wood and bronze and iron and marble, Rev 18:13 and cinnamon and incense, and fragrant oil and frankincense, and wine and oil, and fine flour and wheat, and cattle and sheep, and horses and carriages, and bodies and lives of men.

Rev 18:14 "And the fruit that your being longed for has gone from you. And all your riches and splendour are lost to you, and you shall find them no more, not at all.

Rev 18:15 "The merchants of these, those who became rich by her, shall stand at a distance for fear of her torture, weeping and mourning,

Rev 18:16 and saying, 'Woe! Woe, the great city that was dressed in fine linen and purple and scarlet, and adorned with gold and precious stones and pearls!

Rev 18:17 'For in one hour such great riches was laid waste.' And every shipmaster, and every passenger, and sailors, and as many as work the sea for their living, stood at a distance,

Rev 18:18 and cried out when they saw the smoke of her burning, saying, 'What is like this great city?'

Rev 18:19 "And they threw dust on their heads and cried out, weeping and mourning, and saying, 'Woe! Woe, the great city, in which all who had ships on the sea became rich by her wealth! For in one hour she was laid waste.'

Rev 18:20 "Rejoice over her, O heaven, and you Holy emissaries and prophets, for Elohîm (אֱלֹהִים) has completely avenged you on her!"

Rev 18:21 And one mighty messenger picked up a stone like a great millstone and threw it into the sea, saying, "With such a rush the great city Babel shall be thrown down, and shall not be found any more at all.

Rev 18:22 "And the sound of harpists, and musicians, and flutists, and trumpeters shall not be heard in you any more at all. And no craftsman of any trade shall be found in you any more at all. And the sound of a millstone shall not be heard in you any more at all.

Rev 18:23 "And the light of a lamp shall not shine in you any more at all. And the voice of bridegroom and bride shall not be heard in you any more at all. For your merchants were the great ones of the earth, for by your drug sorcery all the nations were led astray.

Rev 18:24 "And in her was found the blood of prophets and Holy ones, and of all who were slain on the earth."

Rev 19:1 And after this I heard a loud voice of a great crowd in the heaven, saying, "Halleluyah! Deliverance and esteem and respect and power to YĕHôVâH (יְהוָה) our Elohîm (אֱלֹהִים)!"

Rev 19:2 "Because true and righteous are His judgments, because He has judged the great whore who corrupted the earth with her whoring. And He has avenged on her the blood of His servants shed by her."

Rev 19:3 And a second time they said, "Halleluyah! And her smoke rises up forever and ever!"

Rev 19:4 And the twenty-four elders and the four living creatures fell down and worshipped Elohîm (אֱלֹהִים) who sat on the throne, saying, "Amën! Halleluyah!"

Rev 19:5 And a voice came from the throne, saying, "Praise our Elohîm (אֱלֹהִים), all you His servants and those who fear Him, both small and great!"

Rev 19:6 And I heard as the voice of a great crowd, as the sound of many waters and as the sound of mighty thunders, saying, "Halleluyah, for YĕHôVâH (יְהוָה) Ēl Shaddai reigns!

Rev 19:7 "Let us be glad and rejoice and give Him praise, for the marriage of the Lamb has come, and His wife prepared herself."

Rev 19:8 And to her it was given to be dressed in fine linen, clean and bright, for the fine linen is the righteousnesses of the Holy ones.

Rev 19:9 And he said to me, "Write, 'Blessed are those who have been called to the marriage supper of the Lamb!' " And he said to me, "These are the true words of Elohîm (אֱלֹהִים)."

Rev 19:10 And I fell at his feet to worship him, but he said to me, "See, do not do it! I am your fellow servant, and of your brothers who possess the witness of **Yēshua (ישוע)**. Worship **Elohim (אלהים)**! For the witness of **Yēshua (ישוע)** is the **Spirit [Ruach דוד]** of prophecy."

Rev 19:11 And I saw the heaven opened, and there was a white horse. And He who sat on him was called Trustworthy and True, and in righteousness He judges and fights.

Rev 19:12 And His eyes were as a flame of fire, and on His head were many crowns, having a Name that had been written, which no one had perceived except Himself –

Rev 19:13 and having been dressed in a robe dipped in blood – and His Name is called: The Word of **YēHôvâH (יהוה)**.

Rev 19:14 And the armies in the heaven, dressed in fine linen, white and clean, followed Him on white horses.

Rev 19:15 And out of His mouth goes a sharp sword, that with it He should smite the nations. And He shall shepherd them with a rod of iron. And He treads the winepress of the fierceness and wrath of Ėl Shaddai.

Rev 19:16 And on His robe and on His thigh He has a name written: KING OF KINGS AND MAJESTY OF MAJESTIES.

Rev 19:17 And I saw one messenger standing in the sun, and he cried with a loud voice, saying to all the birds that fly in mid-heaven, "Come and gather together for the supper of the great **Elohim (אלהים)**,

Rev 19:18 to eat the flesh of sovereigns, and the flesh of commanders, and the flesh of strong ones, and the flesh of horses and of those who sit on them, and the flesh of all people, free and slave, both small and great."

Rev 19:19 And I saw the beast, and the sovereigns of the earth, and their armies, gathered together to fight Him who sat on the horse and His army.

Rev 19:20 And the beast was seized, and with him the false prophet who worked signs in his presence, by which he led astray those who received the mark of the beast and those who worshipped his image. The two were thrown alive into the lake of fire burning with sulphur.

Rev 19:21 And the rest were killed with the sword which came from the mouth of Him who sat on the horse, and all the birds were filled with their flesh.

Rev 20:1 And I saw a messenger coming down from the heaven, having the key to the pit of the deep and a great chain in his hand.

Rev 20:2 And he seized the dragon, the serpent of old, who is the Devil and Satan, and bound him for a thousand years,

Rev 20:3 and he threw him into the pit of the deep, and shut him up, and set a seal on him, so that he should lead the nations no more astray until the thousand years were ended. And after that he has to be released for a little while.

Rev 20:4 And I saw thrones – and they sat on them, and judgment was given to them – and the lives of those who had been beheaded because of the witness they bore to **Yēshua (ישוע)** and because of the Word of **Elohim (אלהים)**, and who did not worship the beast, nor his image, and did not receive his mark upon their foreheads or upon their hands. And they lived and reigned with **Messiah (Mesiach משיח)** for a thousand years

Rev 20:5 (and the rest of the dead did not come to life until the thousand years were ended) – this is the first resurrection.

Rev 20:6 Blessed and Holy is the one having part in the first resurrection. The second death possesses no authority over these, but they shall be priests of **Elohim (אלהים)** and of **Messiah (Mesiach משיח)**, and shall reign with Him a thousand years.

Rev 20:7 And when the thousand years have ended, Satan shall be released from his prison,

Rev 20:8 and he shall go out to lead the nations astray which are in the four corners of the earth,

Goḡ and Maḡoḡ, to gather them together for battle, whose number is as the sand of the sea.
Rev 20:9 And they came up over the breadth of the earth and surrounded the camp of the Holy ones and the beloved city. And fire came down from Elohim (אלהים) out of the heaven and consumed them.

Rev 20:10 And the devil, who led them astray, was thrown into the lake of fire and sulphur where the beast and the false prophet are. And they shall be tortured day and night forever and ever.

Rev 20:11 And I saw a great white throne and Him who was sitting on it, from whose face the earth and the heaven fled away, and no place was found for them.

Rev 20:12 And I saw the dead, small and great, standing before the throne, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged from what was written in the books, according to their works.

Rev 20:13 And the sea gave up the dead who were in it, and death and the grave gave up the dead who were in them. And they were judged, each one according to his works.

Rev 20:14 And the death and the grave were thrown into the lake of fire. This is the second death.

Rev 20:15 And if anyone was not found written in the Book of Life, he was thrown into the lake of fire.

Rev 21:1 And I saw a renewed heaven and a renewed earth, for the former heaven and the former earth had passed away, and the sea is no more.

Rev 21:2 And I, Yoḥanan, saw the Holy city, renewed Yerushalayim, coming down out of the heaven from Elohim (אלהים), prepared as a bride adorned for her husband.

Rev 21:3 And I heard a loud voice from the heaven saying, "See, the Booth of Elohim (אלהים) is with men, and He shall dwell with them, and they shall

be His people, and Elohim (אלהים) Himself shall be with them and be their Elohim (אלהים).

Rev 21:4 "And Elohim (אלהים) shall wipe away every tear from their eyes, and there shall be no more death, nor mourning, nor crying. And there shall be no more pain, for the former matters have passed away."

Rev 21:5 And He who was sitting on the throne said, "See, I make all matters new." And He said to me, "Write, for these words are true and trustworthy."

Rev 21:6 And He said to me, "It is done! I am the 'Aleph' and the 'Taw', the Beginning and the End. To the one who thirsts I shall give of the fountain of the water of life without payment.

Rev 21:7 "The one who overcomes shall inherit all this, and I shall be his Elohim (אלהים) and he shall be My son.

Rev 21:8 "But as for the cowardly, and untrustworthy, and abominable, and murderers, and those who whore, and drug sorcerers, and idolaters, and all the false, their part is in the lake which burns with fire and sulphur, which is the second death."

Rev 21:9 And one of the seven messengers who held the seven bowls filled with the seven last plagues came to me and spoke with me, saying, "Come, I shall show you the bride, the Lamb's wife."

Rev 21:10 And he carried me away in the Spirit [Ruach רוח] to a great and high mountain, and showed me the great city, the Holy Yerushalayim, descending out of the heaven from Elohim (אלהים),
Rev 21:11 having the esteem of Elohim (אלהים), and her light was like a most precious stone, like a jasper stone, clear as crystal,

Rev 21:12 and having a great and high wall, having twelve gates, and at the gates twelve messengers, and names written on them, which are those of the twelve tribes of the children of Yisra'el:

Rev 21:13 three gates on the east, three gates on the north, three gates on the south, and three gates on the west.

Rev 21:14 And the wall of the city had twelve foundations, and on them were the names of the twelve emissaries of the Lamb.

Rev 21:15 And he who spoke with me had a golden measuring rod, to measure the city, and its gates, and its wall.

Rev 21:16 And the city lies four-cornered, and its length is as great as its breadth. And he measured the city with the rod: two thousand two hundred kilometres – the length, and the breadth, and height of it are equal.

Rev 21:17 And he measured its wall: sixty-five metres, according to the measure of a man, that is, of a messenger.

Rev 21:18 And the structure of its wall was jasper. And the city was clean gold, like clear glass.

Rev 21:19 And the foundations of the wall of the city were adorned with all kinds of precious stones: the first foundation jasper, the second sapphire, the third agate, the fourth emerald,

Rev 21:20 the fifth sardonyx, the sixth ruby, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, and the twelfth amethyst.

Rev 21:21 And the twelve gates were twelve pearls – each one of the gates was a single pearl. And the street of the city was clean gold, like transparent glass.

Rev 21:22 And I saw no Dwelling Place in it, for YĒHÔVÂH (יְהוָה) Ēl Shaddai is its Dwelling Place, and the Lamb.

Rev 21:23 And the city had no need of the sun, nor of the moon, to shine in it, for the esteem of Elohim (אֱלֹהִים) lightened it, and the Lamb is its lamp.

Rev 21:24 And the gentiles, of those who are saved, shall walk in its light, and the sovereigns of the earth bring their esteem into it.

Rev 21:25 And its gates shall not be shut at all by day, for night shall not be there.

Rev 21:26 And they shall bring the esteem and the appreciation of the gentiles into it.

Rev 21:27 And there shall by no means enter into it whatever is unclean, neither anyone doing abomination and falsehood, but only those who are written in the Lamb's Book of Life.

Rev 22:1 And he showed me a river of water of life, clear as crystal, coming from the throne of Elohim (אֱלֹהִים) and of the Lamb.

Rev 22:2 In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. And the leaves of the tree were for the healing of the nations.

Rev 22:3 And no longer shall there be any curse, and the throne of Elohim (אֱלֹהִים) and of the Lamb shall be in it, and His servants shall serve Him.

Rev 22:4 And they shall see His face, and His Name shall be upon their foreheads.

Rev 22:5 And night shall be no more, and they shall have no need of a lamp or the light of the sun, because YĒHÔVÂH (יְהוָה) Elohim (אֱלֹהִים) shall give them light. And they shall reign forever and ever.

Rev 22:6 And he said to me, "These words are trustworthy and true. And YĒHÔVÂH (יְהוָה) Elohim (אֱלֹהִים) of the Holy prophets has sent His messenger to show His servants what has to take place with speed.

Rev 22:7 "See, I am coming speedily! Blessed is he who guards the words of the prophecy of this book."

Rev 22:8 And I, Yoḥanan, saw and heard these matters. And when I heard and saw, I fell down to worship before the feet of the messenger who showed me these matters.

Rev 22:9 And he said to me, "See, do not! For I am your fellow servant, and of your brothers the prophets, and of those who are guarding the words of this book. Worship Elohim (אֱלֹהִים)."

Rev 22:10 And he said to me, “Do not seal the words of the prophecy of this book, because the time is near.

Rev 22:11 “He who does wrong, let him do more wrong; he who is filthy, let him be more filthy; he who is righteous, let him be more righteous; he who is Holy, let him be more Holy.

Rev 22:12 “And see, I am coming speedily, and My reward is with Me, to give to each according to his work.

Rev 22:13 “I am the ‘Aleph’ and the ‘Taw’, the Beginning and the End, the First and the Last.

Rev 22:14 “Blessed are those doing His commands, so that the authority shall be theirs unto the tree of life, and to enter through the gates into the city.

Rev 22:15 “But outside are the dogs and those who enchant with drugs, and those who whore, and the murderers, and the idolaters, and all who love and do falsehood.

Rev 22:16 “I, Yēshua (ישוע), have sent My messenger to witness to you these matters in the

assemblies. I am the Root and the Offspring of Dawid, the Bright and Morning Star.”

Rev 22:17 And the Spirit [Ruach רוח] and the bride say, “Come!” And he who hears, let him say, “Come!” And he who thirsts, come! And he who desires it, take the water of life without paying!

Rev 22:18 For I witness to everyone hearing the words of the prophecy of this book: If anyone adds to them, Elohim (אלהים) shall add to him the plagues that are written in this book,

Rev 22:19 and if anyone takes away from the words of the book of this prophecy, Elohim (אלהים) shall take away his part from the Book of Life, and out of the Holy city, which are written in this Book.

Rev 22:20 He that bears witness of these matters says, “Yes, I am coming speedily.” Amēn. Yes, come, Master Yēshua (ישוע) !

Rev 22:21 The favour of our Master Yēshua HaMashiach (ישוע המשיח) be with the Holy ones. Amēn.

The importance of restoring names to its original form:

	OLD COVENANT (39 BOOKS):		
	TORAH (TEACHING)		
	Hebrew Names	Translation	English Names
1	BERĒSHITH	In the Beginning	GENESIS
2	SHEMOTH	Names	EXODUS
3	WAYYIQRA	And He Called	LEVITICUS
4	BEMIDBAR	In the Wilderness	NUMBERS
5	DEBARIM	Words	DEUTERONOMY
NEBİ'IM (PROPHETS)			
6	YAHOSHUA	Yah is Salvation	JOSHUA
7	SHOPHETIM	Judges	JUDGES
8	SHEMU'ĒL 1	Heard of Ēl	1 SAMUEL
9	SHEMU'ĒL 2	Heard of Ēl	2 SAMUEL
10	MELAKIM 1	Sovereigns	1 KINGS
11	MELAKIM 2	Sovereigns	2 KINGS
12	YESHAYAHU	Salvation of Yah	ISAIAH
13	YIRMEYAHU	Exultation of Yah	JEREMIAH
14	YEḤEZQĒL	Strength of El	EZEKIEL

15	DANI'ĒL	Judgment of El	DANIEL
16	HOSHĒA	Salvation	HOSEA
17	YO'ĒL	Yah Is Ēl	JOEL
18	AMOS	Burden	AMOS
19	OBADYAH	Servant of Yah	OBADIAH
20	YONAH	Dove	JONAH
21	MIḲAH	Who is Like Yah?	MICAH
22	NAḤUM	Comfort	NAHUM
23	ḤABAQQUQ	Embrace	HABAKKUK
24	TSEPHANYAH	Treasured of Yah	ZEPHANIAH
25	ḤAGGAI	Festive	HAGGAI
26	ZEḲARYAH	Remembered of Yah	ZECHARIAH
27	MAL'AḲI	My Messenger	MALACHI
KETHUḲIM (WRITINGS)			
28	TEHILLIM	Psalms	PSALMS
29	MISHLĒY	Proverbs	PROVERBS
30	IYOB	Hated	JOB
31	SHIR HA'SHIRIM	Song of Songs	SONG OF SONGS
32	RUTH	Friend	RUTH
33	ĒYḲAH	How	LAMENTATIONS
34	QOHELETH	Convener	ECCLESIASTES
35	HAḌASSAH	Myrtle Tree	ESTHER
36	EZRA	Help	EZRA
37	NEḤEMYAH	Consolation of Yah	NEHEMIAH
38	DIBRĒY HA'YAMIM 1	Annals of Time	1 CHRONICLES
39	DIBRĒY HA'YAMIM 2	Annals of Time	2 CHRONICLES
RENEWED COVENANT / B'RIT ḤAḌASHAH (27 BOOKS)			
MESSIANIC WRITINGS			
1	MATTITHUYAHU	Gift of Yah	MATTHEW
2	MARQOS	Defense	MARK
3	LUQAS	Illuminating	LUKE
4	YOḤANAN	Yah has Favoured	JOHN
5	MA'ASĒH	Actions	ACTS
LETTERS OF SHA'UL			
6	GALATIYIM	Of the Gauls	GALATIANS
7	TAS'LONIQIM 1	Victory of Falsity	1 Thessalonians
8	TAS'LONIQIM 2	Victory of Falsity	2 Thessalonians
9	QORIN'TIYIM 1	Satiated	1 Corinthians
10	QORIN'TIYIM 2	Satiated	2 Corinthians
11	ROMIYIM	Strength	ROMANS
12	PILĒYMON	One who Kisses	PHILEMON
13	QOLASIM	Colossal	COLOSSIANS
14	EPH'SIYM	Permitted	EPHESIANS
15	PILIPPIYM	Lover of Horses	PHILIPPIANS
16	TIMOTIYOS 1	Honouring Elohim	1 TIMOTHY
17	TITOS	Nurse	TITUS
18	TIMOTIYOS 2	Honouring Elohim	2 TIMOTHY
OTHER WRITINGS			

19	IḅRIM	Those From Beyond	HEBREWS
20	YA'AQOB	Supplanter	JAMES
21	KĒPHA 1	Rock	1 PETER
22	KĒPHA 2	Rock	2 PETER
23	YOḤANAN 1	Yah has Favoured	1 JOHN
24	YOḤANAN 2	Yah has Favoured	2 JOHN
25	YOḤANAN 3	Yah has Favoured	3 JOHN
26	YAHUDAH	Yah is Praised	JUDE
27	ḤAZON	Vision	REVELATION

Names carry a lot of meaning and significance in the Bible. Names do not and should never be changed in any language. Yet this has been done and for centuries and the Church has not only been blinded to this fact and stayed silent but also has joined the bandwagon and concocted their own version of names such as 'Yahweh', 'Jehovah' and even 'Jesus'.

Christians need to understand the importance of the name of the God of 'Aḅ·rā·hām (אַבְרָהָם), Ya'aqob and Yiṣ·hāq and use these names in their everyday prayer and worship and preaching.

In the Bible, **YĕHōVāH YHVH (יהוה)** and **Elohim (אלהים)** are both names for God, but they have different connotations and are used in different contexts. **YHVH** is the personal name of God, and is used to refer to God in a more intimate and personal way. It is often translated as "the LORD" or "GOD" in most English translations of the Bible. **Elohim (אלהים)** on the other hand, is a plural noun, and is used to refer to God as the most powerful being. It is often translated as "God" in most English translations of the Bible.

In these last days, **Elohim (אלהים)** has raised up voices across the world to bring back His glorious name and proclaim it once again so everyone will not only know His true name but will begin to enjoy a new life in partnership with Him.

Why has His Divine name been changed to 'the LORD' in most translations instead of YĕHōVāH?

There is no logical reason for this change except to conclude that this has been done deliberately. The King James Version (KJV) along with hundreds of translations have erased the name of the creator and replaced it with 'the LORD'. Any reasonable minded person should question this and be eager to investigate this very important matter and get to know the truth. **This is exactly what the "Restoring Divine Name Bible" has done.**

This English translation of the Bible contains 66 Books: 39 books of the Old Covenant called 'Tanakh' and 27 Books of the New Covenant. The first 5 books of the Bible is often referred to as the 'Pentateuch' and is also called 'Law'. The Bible is a collection of 66 books, written by around 40 different authors over a period of approximately 1,500 years. The authors of the Bible came from different backgrounds and wrote in different styles, but they all shared a common inspiration: the Holy Spirit (**Ruach HaKodesh (רוח הקודש)**). The Old Testament was written primarily in Hebrew, with some portions in Aramaic, while the New Testament was also written in Hebrew but later translated into Greek which was the predominant language during that period.

God or GOD -> Elohim (אלהים)

The singular form of "Elohim" is Eloah.

The word "Eloha," the singular form of "Elohim," appears in the Hebrew Bible less frequently than its plural counterpart. However, its use offers valuable insights into the understanding of God and the evolution of the Hebrew language. Here are 10 examples of "Eloha" referencing God:

1. Iyob 33:4: "The Spirit of Eloha has made me, and the breath of Shaddai has given me life." (This verse emphasizes God as the creator and giver of life.)
2. Iyob 37:14: "Stand still and consider the wondrous works of Eloha." (This verse invites us to contemplate God's power and awe-inspiring creation.)

3. Psalm 18:2: "Yahweh is my rock, my fortress, and my deliverer, my Eloha, my rock, in whom I take refuge, my shield, and the horn of my salvation, my stronghold." (This verse emphasizes God as our protector, deliverer, and source of strength.)
4. Psalm 50:22: "Mark this, you who forget Eloha, or I will tear you to pieces, with none to deliver you." (This verse serves as a reminder of God's power and judgment against those who disregard him.)
5. Psalm 86:14: "O Eloha, the haughty have risen against me; a band of ruthless men seeks my life, and they have not set you before them." (This verse expresses the psalmist's dependence on God for protection against enemies.)
6. Psalm 139:19: "If only you would kill the wicked, O Eloha! Away from me, you bloodthirsty men!" (This verse portrays God's righteous anger against the wicked and his desire for justice.)
7. Yesayahu 40:28: "Do you not know? Have you not heard? The Everlasting Eloha, Yahweh, the Creator of the ends of the earth, faints not, nor is weary." (This verse emphasizes God's eternal nature and limitless power.)
8. Habakkuk 3:3: "Eloha came from Teman, and the Holy One from Mount Paran. His glory covered the heavens, and his praise filled the earth." (This verse describes God's majestic presence and power as he comes to judge the nations.)
9. Dani'el 11:37: "He shall pay no regard to the gods of his fathers, or to the desire of women, or to any other god, for he shall magnify himself above them all." (This verse, while not directly referencing God, uses "Eloah" as the term for the god the antichrist will disregard.)
10. Mal'aki 2:16: "For I, Yahweh, do not change; therefore, you, O sons of Ya'aqob, are not consumed." (This verse emphasizes God's unchanging nature and faithfulness to his people.)

These are just a few examples of the word "Eloha" being used in the Bible to refer to God. By understanding its usage and context, we gain a deeper appreciation for the nuances of the Hebrew language and the diverse ways in which the Bible portrays God's character and attributes.

The word "Elohim" exhibits a complex grammatical form that can be understood through several lenses:

Lexicon :: Strong's H430 - 'ēlōhîm	
אֱלֹהִים	
Transliteration	Pronunciation
'ēlōhîm	el-o-heem' 
Part of Speech	Root Word (Etymology)
masculine noun	Plural of אֱלֹהִי (H433)
Dictionary Aids	
TWOT Reference: 93c	
KJV Translation Count — Total: 2,606x	

The KJV translates Strong's H430 in the following manner: God (2,346x), god (244x), judge (5x), GOD (1x), goddess (2x), great (2x), mighty (2x), angels (1x), exceeding (1x), God-ward (with H4136) (1x), godly (1x).

The Hebrew word "Elohim" (אֱלֹהִים) is a grammatically plural noun that is often translated as "God" or "gods" in the Bible. The exact meaning of Elohim generally understood to connote power, strength, and majesty. The root of the word Elohim is "El" (אֵל), which

means "god" or "mighty one." The plural ending "-im" suggests that Elohim refers to a supreme being who possesses great power and authority.

In the Bible, Elohim appears over 2,500 times. It is used in a variety of contexts, including:

- The creation of the universe: "In the beginning, Elohim created the heavens and the earth" (Genesis 1:1).
- The covenants with Abraham, Moses, and the Israelites: "I am Elohim, your God, who brought you out of the land of Egypt, out of the house of slavery" (Exodus 20:2).
- The prophetic declarations of judgment and salvation: "Hear, O Israel: The LORD our God is one LORD" (Deuteronomy 6:4).

The use of Elohim conveys a sense of God's power, majesty, and authority. It is a name that evokes awe and reverence, reminding us of God's sovereignty over all creation.

Here are a few names starting with 'El' to describe God's various attributes. Each name reveals a deeper understanding and appreciation for the multifaceted nature of our Creator.

- El Elyon: "Most High God" (Genesis 14:18) - Represents God's supreme power and authority.
- El Shaddai: "God Almighty" (Genesis 17:1) - Emphasizes God's self-sufficiency and unlimited power.
- El Roi: "The God Who Sees" (Genesis 16:13) - Highlights God's omniscience and presence in all circumstances.
- El Olam: "The Everlasting God" (Yeshayahu 40:28) - Represents God's eternal nature and unchanging character.
- El Gibor: "Mighty God" (Yeshayahu 9:6) - Emphasizes God's strength and power in overcoming any obstacle.
- El Qanna: "Jealous God" (Exodus 34:14) - Represents God's exclusive love and intolerance for idolatry.
- El Rachum: "Merciful God" (Psalm 116:5) - Highlights God's compassion and forgiveness for his people.
- El Hannun: "Gracious God" (Exodus 34:6) - Emphasizes God's undeserved favor and kindness toward us.
- El Emet: "God of Truth" (Deuteronomy 32:4) - Represents God's faithfulness and commitment to his promises.
- El Nissi: "My Banner God" (Exodus 17:15) - Highlights God's protection and guidance over his people.
- Elohim and **YēHôVâH** (יהוה) are both names for God in the Hebrew Bible. However, they have different origins and meanings.
- **YēHôVâH** (יהוה) is a personal name that is thought to mean "I am that I am" or "He will be what He will be." It is the name that God reveals to Moses in the Book of Exodus. The name Yahweh is considered to be the most sacred name for God in Judaism, and it is not spoken aloud in traditional Jewish practice.

Here are a few Names ending with 'El' Indicating God's Attributes:

- Ariel (אֲרִיאֵל): "Lion of God" (Yeshayahu 29:1-7) - Represents God's strength, courage, and power.
- Raphael (רַפָּאֵל): "God has healed" (Tobit 3:1-17) - Highlights God's healing power and ability to bring comfort and wholeness.
- Uriel (אֲרִיאֵל): "Light of God" (1 Esdras 2:6) - Represents God's illuminating presence, knowledge, and guidance.
- Gabriel (גַּבְרִיאֵל): "God is my strength" (Dani'el 8:16) - Emphasizes God's unwavering strength and support for his people.
- Michael (מִיכָאֵל): "Who is like God?" (Dani'el 10:13) - Represents God's unique nature and unrivaled power and authority.
- Dani'el (דָּנִיֵּאל): "God is my judge" (Dani'el 1:1) - Highlights God's righteous judgment and his ultimate authority over our lives.
- Shemu'el (שְׁמוּאֵל): "Asked of God" (1 Shemu'el 1:1-28) - Represents God's gift of children and his response to prayer and dedication.
- Saul (שָׁאוּל): "Asked for" (1 Shemu'el 9:1-24) - Represents God's chosen leader and the one he has appointed for a specific purpose.
- Abdiel (עַבְדֵּי־אֵל): "Servant of God" (1 Chronicles 5:15) - Highlights the importance of serving God and fulfilling his will with humility and devotion.
- Emmanuel (עִמָּנוּאֵל): "God with us" (Yeshayahu 7:14) - Represents God's constant presence and his promise to be with us through all our challenges and triumphs.

The use of different names for God in the Hebrew Bible reflects the different aspects of God's nature. Elohim emphasizes God's power and majesty, while YēHôVâH (יהוה) emphasizes God's personal relationship with humanity.

Feature	Elohim (אלהים)	YēHôVâH (יהוה)
Meaning	God's powers	I am that I am, He will be what He will be
Form	Plural noun	Personal name
Usage	Throughout the Hebrew Bible	Revealed to Moses in Exodus
Emphasis	Power, majesty	Personal relationship with humanity

The use of both Elohim (אלהים) and YēHôVâH (יהוה) in the Hebrew Bible reflects the complex and multifaceted nature of God. God is both the all-powerful creator of the universe and the personal God who has a covenant relationship with humanity. The different names for God allow the Hebrew Bible to speak of these different aspects of God's nature in a way that is both reverent and meaningful.

וַיֵּרָא כָּל־הָעָם וַיִּפְּלוּ עַל־פְּנֵיהֶם וַיֹּאמְרוּ יְהוָה הוּא הָאֱלֹהִים הַזֶּה הוּא הָאֱלֹהִים:
 “Now when all the people saw [it], they fell on their faces; and they said, יְהוָה הוּא הָאֱלֹהִים [Y’howah], He [is] [Elohim]: יְהוָה הוּא הָאֱלֹהִים [Y’howah], He [is] [Elohim].” (1 Melachim “Kings” 18:39 NKJV)

the LORD -> YēHôVâH (יהוה)

The Hebrew name YHVH (יהוה) is the most sacred name of God in the Bible. It is also known as the tetragrammaton, which means "the four-lettered name." The exact meaning of YHVH is generally understood to be related to the Hebrew verb "hayah" (הָיָה), which means "to be." Some scholars believe that YHVH means "I am who I am" or "He is who He is," while others believe that it means "He causes to be" or "He brings into existence."



In the Bible, the name YHVH is used extensively, appearing over 6,800 times. It is used in a variety of contexts, including:

The revelation to Moses: "And God said to Moses, 'I Am Who I Am.' And he said, 'Thus you shall say to the Israelites, 'I Am has sent me to you.'"" (Exodus 3:14).

The covenant with the Israelites: "I am YHVH your God, who brought you out of the land of Egypt, out of the house of slavery" (Exodus 20:2).

The prophetic declarations of judgment and salvation: "For I am YHVH, your God, the Holy One of Israel, your Savior" (Yeshayahu 43:3).

The use of YHVH emphasizes God's self-existence, eternity, and immutability. It is a name that reminds us of God's power and authority, as well as his faithfulness and covenant with his people. The Hebrew word "YHVH" (יהוה) is one of the most significant and sacred names in Judaism. It is the name of God as revealed to Moses in the Book of Exodus. The name is considered so holy that it is not spoken aloud in traditional Jewish practice, and instead, substitutes such as "Adonai" (Lord) or "Elohim" (God) are used.

Regardless of its precise meaning, the name "YHVH" carries profound significance in Judaism. It represents the transcendent, unknowable nature of God, the source of all creation and the ultimate authority over existence. The reverence and silence surrounding the name underscore its sacredness and emphasize the awe and respect due to God.

Holy Spirit - Ruach haKodesh (רוח קודש):

The Hebrew word "ruach" (רוח) is grammatically feminine, meaning that it takes feminine pronouns and adjectives in Hebrew grammar. However, this grammatical gender does not imply a literal female identity or connotation.

The Hebrew word "ruach" (רוח) has a range of meanings, including:

- **Breath:** "Ruach" is often used to refer to the breath of life, the vital force that animates living beings. It is seen as the manifestation of the divine spirit within creation.
- **Wind:** "Ruach" can also refer to the wind, a powerful and unpredictable force of nature. It is often used metaphorically to represent the power and presence of God in the world.
- **Spirit:** In a more abstract sense, "ruach" can refer to the spirit or essence of a person or thing. It can represent one's emotions, intellect, or willpower.
- **Spirituality:** In a religious context, "ruach" is often used to refer to the Holy Spirit, the third person of the Trinity in Christianity and a manifestation of God's presence in Judaism.

In Hebrew, many nouns that refer to abstract concepts or natural phenomena are grammatically feminine. For example, the words for "wisdom" (חוכמה), "torah" (תורה), and "soul" (נפש) are also feminine. This grammatical gender does not mean that these concepts are literally female, but rather reflects a linguistic convention.

Similarly, the feminine gender of "ruach" does not necessarily imply that the Holy Spirit is a female being. In both Judaism and Christianity, the Holy Spirit is not considered to have a gender in the same way that humans do. Rather, the feminine grammatical gender of "ruach" may reflect its association with divine power, creativity, and nurturing, qualities that have traditionally been associated with the feminine in various cultures.

The Hebrew phrase "Ruach Hakodesh" (רוח הקדוש) means "Holy Spirit" in English. It is a term used in both Judaism and Christianity to refer to the divine spirit or force of God. The word "Ruach" (רוח) means "spirit" or "wind," while the word "Kodesh" (קדוש) means "holy" or "set apart."

In Judaism, Ruach Hakodesh is seen as the creative and sustaining power of God. It is also associated with prophecy, revelation, and inspiration. In the Hebrew Bible, Ruach Hakodesh is mentioned in connection with the creation of the world (Genesis 1:2), the anointing of prophets (1 Shemu'el 10:10), and the filling of the Tabernacle with God's presence (Exodus 40:34).

In Christianity, Ruach Hakodesh is seen as the third person of the Trinity, along with God the **Father [Abba אבא]** and God the Son. Christians believe that the Holy Spirit is active in the world, convicting people of sin, guiding them into all truth, and empowering them to live for God. The Holy Spirit is also seen as the source of spiritual gifts, such as prophecy, healing, and speaking in tongues.

The meaning of Ruach Hakodesh is complex and multifaceted, but it is essentially the name of God's divine spirit or force. This spirit is active in creation, revelation, and the lives of God's people. It is a spirit of power, holiness, and love.

Jesus Christ -> Yēshua HaMashiach

The phrase "Yeshua HaMashiach" (ישוע המשיח) is a Hebrew expression that translates to "Jesus the Messiah" in English. It is a central concept in Christianity, referring to Jesus of Nazareth as the fulfillment of Jewish messianic prophecies.

The word "Yeshua" (ישוע) is the Hebrew equivalent of the Greek name "Jesus." It is derived from the Hebrew name "Yehoshua" (יהושע), meaning "God saves" or "salvation of God."

The phrase "HaMashiach" (המשיח) means "the Messiah" in Hebrew. It is derived from the Hebrew word "mashach" (משח), meaning "to anoint." In Jewish tradition, the Messiah is the long-awaited deliverer who would redeem the Jewish people and establish a kingdom of peace and justice.

The combination of "Yeshua" and "HaMashiach" signifies that Christians believe Jesus of Nazareth to be the fulfillment of these messianic prophecies. They believe that Jesus was sent by God to save humanity from sin and death, and that he established a new covenant between God and humanity.

The concept of Jesus as the Messiah is central to Christian theology and has been a source of debate and interpretation throughout history. Christians believe that Jesus' life, death, and resurrection demonstrate his divine nature and his role as the Savior of humanity.

Names in the Bible are not mere labels; they are imbued with deep meaning and significance. They reflect the character, circumstances, and divine purpose of the individuals they represent. Understanding the symbolic and prophetic dimensions of names enriches our understanding of the biblical narrative and the profound relationship between God and humanity.

In the Bible, names are of great significance and importance. They carry a deeper meaning that reflects the character, nature, and destiny of the person who bears the name. According to the biblical concept of naming, a name expresses essence and knowing the name of a person is to know that person's total character and nature. Names carry significant importance and often convey deeper meanings or messages about the individuals or circumstances involved.

The book of Genesis is full of names enriched with meaning. For instance, the name 'Hā-ā-dām (אָדָם)' is derived from the Hebrew word 'Adamah' meaning 'ground'. Hā-ā-dām (אָדָם) was formed "from the dust of the ground" and so, his name (and the general Hebrew name for 'man') is rooted in how mankind began.

Other names in the Bible are also significant. For example, Abraham's name (an extension of his old name 'Abram') means 'father of many'. God made a radical promise to childless, 99-year-old Abram that he would be a "father of many nations". This new name embeds God's mighty promise to Abraham into his very identity.

Names are deeply important to human beings, a crucial way of understanding not just the world around us, but each other. A surname roots us in history and family tradition, while first names establish more particular identity and personality.

1. Meaning and Significance:

- Descriptive Characteristics: Many biblical names are chosen based on the characteristics, circumstances, or qualities associated with the individuals. For example, the name "Israel" means "he struggles with God," reflecting the narrative of Ya'aqob wrestling with God in the book of Genesis. Ironically, the Nation of Israel, exhibits this very nature today as it struggles both men and God.

2. Identity and Purpose:

- Defining Identity: Names are often linked to the identity and purpose of individuals. In the Bible, God sometimes changes a person's name to signify a new identity or mission. For instance, Abram's name was changed to Abraham, meaning "father of a multitude," to reflect God's promise to make him the father of many nations.

3. Symbolism and Prophetic Meaning:

- Symbolic Names: Some names are chosen or given to individuals as symbols or prophecies of future events. For instance, the name "Immanuel" means "God with us," symbolizing the prophecy of the Messiah's coming in the book of Yesayahu.

4. Worship and Praise:

- Names of God: The Bible includes various names and titles for God, each revealing different aspects of His character, nature, and attributes. These names are used in worship, prayer, and praise to acknowledge God's greatness.

5. Relationship with God:

- Personal Relationship: In biblical narratives, individuals often use specific names for God that reflect their personal relationship with Him. For example, Abraham referred to God as "Yehovah Jireh," meaning "the Lord will provide," based on his experience on Mount Moriah.

6. Redemption and Transformation:

- Name Changes: The changing of names is sometimes associated with redemption and transformation. In the New Testament, Saul, who persecuted Christians, became the apostle Paul after his encounter with Jesus, signifying a radical transformation in his life and mission.

7. Covenants and Promises:

- Confirmation of Promises: God's promises and covenants are often confirmed through the giving or changing of names. The naming of Isaac, whose name means "laughter," confirmed God's fulfillment of the promise of a son to Abraham and Sā·rāh (שָׂרָה).

Understanding the significance of names adds depth to the biblical narratives and emphasizes the Spiritual and relational aspects of individuals with God. Names in the Bible often serve as markers of identity, purpose, and the unfolding of God's redemptive plan.

In the Biblical context, names have a profound significance and importance, serving as more than just mere identifiers. They often carry symbolic meaning, reflect the character or circumstances of the bearer, and play a crucial role in divine revelation and prophecy.

Symbolic Meaning of Names

Names in the Bible are often chosen for their symbolic meaning, conveying a specific trait, quality, or purpose associated with the individual. For instance, the name "Abraham" means "father of many nations," foreshadowing his role as the patriarch of the Israelite people. Similarly, the name "Sā·rāh (שָׂרָה)" means "princess," reflecting her elevated status as Abraham's wife and the mother of Isaac.

Names Reflecting Character or Circumstances

Names can also be chosen to reflect the character or circumstances of the bearer. For example, Ya'aqob's name, meaning "supplanter," alludes to his trickery in acquiring his brother Esau's birthright and blessing. Similarly, Moses' name, meaning "drawn out of the water," reflects his miraculous rescue from the Nile River as an infant.

Names in Divine Revelation and Prophecy

Names play a significant role in divine revelation and prophecy. God often assigns names to individuals or groups that hold prophetic significance. For instance, Yeshayahu's son is named "Shear-Jashub," meaning "a remnant shall return," foreshadowing the return of the Israelites from Babylonian exile. Similarly, Jesus' name, meaning "Savior," fulfills the prophetic promise of a Messiah who would redeem humanity.

Changing Names in the Bible

In some instances, God changes a person's name to reflect a transformation in their character or destiny. For example, Abram's name is changed to Abraham, signifying his transition from being the father of a clan to the father of many nations. Similarly, Ya'aqob's name is changed to Israel, symbolizing his new identity as a ruler and prince with God.

A Name is a name in any language. For the Muslims, the name of their prophet Mohamad is the same in any language and so too their god Allah. The same is true for the Buddhists and the hundreds of other gods in every language. Everyone has a name, even a pet is called by a name. A prized horse is given a name. The point being, names are important for many reasons. They not give an identity but also a sense of endearment and belonging. In biblical context, names are very important. It most often mirrored a person's character.

Other names do not matter as much, but our God's name certainly does.

The divine name YeHoVaH “יהוה” appears more than 7000 times in the Bible. Certainly, this many occurrences must signify the importance of this sacred name. Yet this divine name has been substituted by “the LORD”. One wonders why? Is it deliberate or is there a conspiracy? Unfortunately, after the dawn of the printing press, this gross error has been perpetuated by the printing of billions of Bibles not only in English but also in many other languages. As a result, the average Christian not only does not know the powerful divine name of their God but do not use it either. This has serious implications on their understanding of their God and their relationship to Him.

On a cautionary note, deliberate substituting and tampering with the words of scriptures is dangerous and specifically prohibited:

Rev 22:18 For I witness to everyone hearing the words of the prophecy of this book: If anyone adds to them, **Elohim (אלהים)** shall add to him the plagues that are written in this book,

Rev 22:19 and if anyone takes away from the words of the book of this prophecy, **Elohim (אלהים)** shall take away his part from the Book of Life, and out of the Holy city, which are written in this Book.

Jews and the Divine name:

The Jewish Nation was privileged to produce the scriptures, bring forth the Messiah, be a witness to His might, power and glory and most importantly uphold and proclaim His name throughout the world. Unfortunately, their eyes have been blinded and they have failed miserably.

After the dispersion of the Jews from the promised land in AD 70, some Rabbis and Scribes taught that when they saw the word YeHoVaH “יהוה”, they were to pronounce it as Adonai “אֲדֹנָי”. They justified this in order not to mispronounce or use God's name in vain. A very weak argument when there is no such prohibition in the Bible. On the contrary, the Bible is full of verses which encourages his people to call upon his name.

Jer 33:2 “Thus said **YĕHôVâH (יהוה)** who made it, **YĕHôVâH (יהוה)** who formed it to establish it, **YĕHôVâH (יהוה)** is His Name,
Jer 33:3 ‘Call unto Me, and I shall answer you, and show you great and inaccessible matters, which you have not known.’

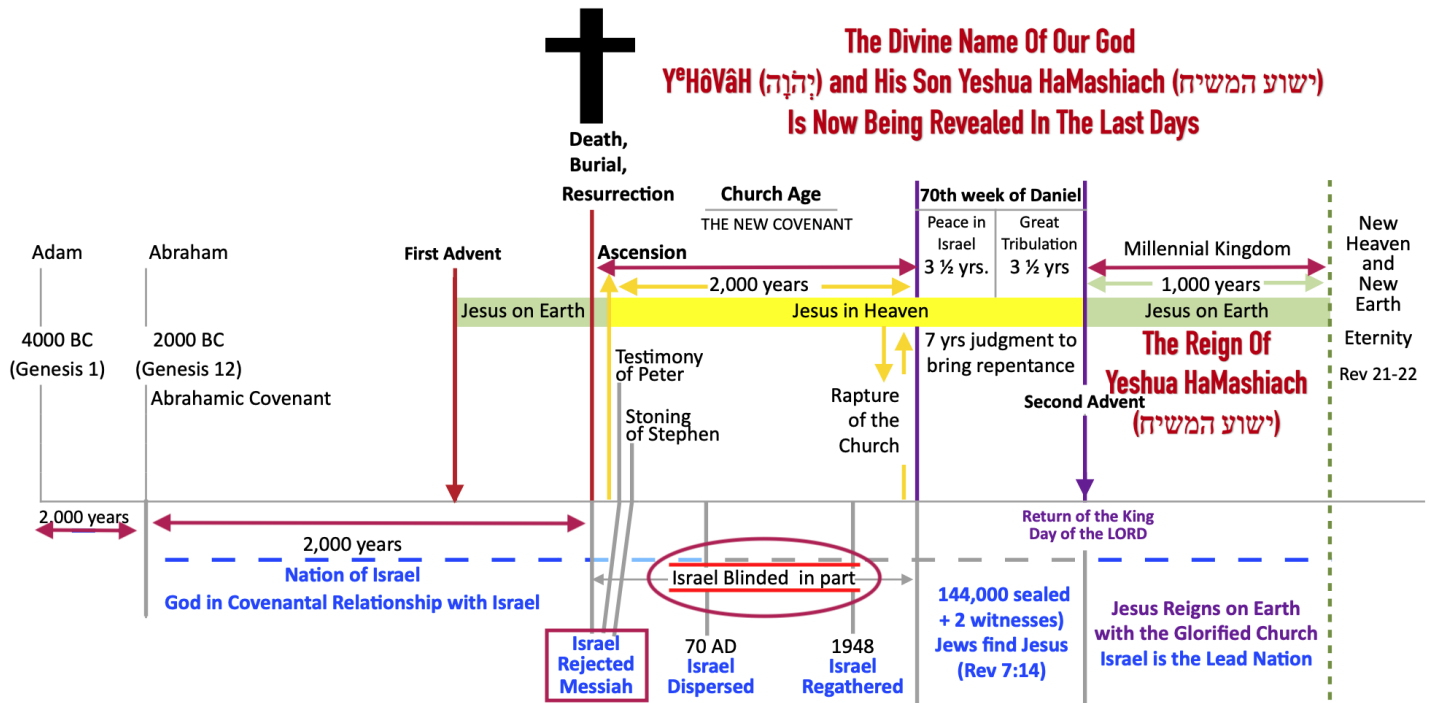
Notice how KJV replaces the Divine name with the word ‘the LORD’:

2 Thus saith **the Lord** the maker thereof, **the Lord** that formed it, to establish it; **the Lord** is his name;

3 Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not.

Israel Blinded in Part And So Too Most Christians! The Divine Name Of God Y^eHôVâH (יהוה) Hidden Away In Plain Sight In Most Bibles As "...the LORD"

Amos 3:7 Surely the Lord GOD does nothing, Unless He reveals His secret to His servants the prophets.



The Jews to this day, perpetuate this error blindly and do not utter the sacred name, instead they replace it with the word 'Adonai' which means 'Master'.

As a glaring example, every devout Jew recites the 'Shema' 2 or 3 times a day. However, when they see the divine name "יהוה" (YeHoVaH) they pronounce it as Adonai "אֲדֹנָי". In other places they substitute this word with Elohim (אֱלֹהִים) or Hashem (השם) meaning "the name".

This is the original Hebrew script in Deuteronomy 6:4,5 showing the word YHVH יהוה.

ד. שְׁמַע, יִשְׂרָאֵל: יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.
ה. וְאֶהְבֶּתָּ, אֶת יְהוָה אֱלֹהֶיךָ, בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ, וּבְכָל-מְאֹדְךָ

However, this is how the Jews recite the shema:

Deḇarim 6:4 "Hear, O Yisra'el: Adonai "אֲדֹנָי" our Elohim (אֱלֹהִים), Adonai "אֲדֹנָי" is one!

Deḇarim 6:5 "And you shall love Adonai "אֲדֹנָי" your Elohim (אֱלֹהִים) with all your heart, and with all your being, and with all your might.

This is KJV (which has substituted this word with 'the LORD':

4 Hear, O Israel: The Lord our God is one Lord:

5 And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

Here is the restored version as found in this Bible:

Deḇarim 6:4 "Hear, O Yisra'el: YēHôVâH (יהוה) our Elohim (אֱלֹהִים), YēHôVâH (יהוה) is one!

Deḇarim 6:5 "And you shall love YēHôVâH (יהוה) your Elohim (אֱלֹהִים) with all your heart, and with all your being, and with all your might.

This gross error creeps into numerous translations including English when the printing press was born:

By the 17th century AD, while translating and printing the Bible into English, this gross error was carried over in another form. This time another major error was perpetuated when the translators decided to call the divine name "the LORD". Pick up any English translation (KJV, NKJV, NIV ...) - this error continues to this day in most English translations. What is most astonishing is that none of the Modern leading Evangelists, Bible teachers or translator seems to have picked this out as an oddity.

Today we have access to thousands of original manuscripts and the internet is galore with sites which have these documents. All these manuscripts without ambiguity, reveal the sacred name of God in plain sight. And yet there seems to be a blindness which Yeshua had prophesied:

Mat 13:13 "Because of this I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand.

Mat 13:14 "And in them the prophecy of Yeshayahu is completely filled, which says, 'Hearing you shall hear and by no means understand, and seeing you shall see and by no means perceive,

There is (or was) no 'J' or 'W' in Hebrew, Greek, Latin or English. The letter "J" began to emerge as a distinct letter in the English language during the late Middle Ages and the Renaissance. It evolved as a variation of the letter "I" with a unique shape to represent the consonant sound /j/. By the 17th century, the letter "J" was well-established as a separate letter in the English alphabet, distinct from "I". Even the then King James was referred to as King James!

In 1870 AD Charles Taze Russell founded and promoted a heretic cult called 'Jehovah Witness'. He spotted this error and substituted all occurrences of the divine name with 'Jehovah'. Unwittingly, many Christians joined the bandwagon using the word "Jehovah" in their sermons and songs.

In a similar manner the letter 'W' does not (or did not) exist in the Hebrew, Greek, Latin or English Languages. The use of "W" as a separate letter gained wider acceptance in the English language, and it became a permanent addition to the alphabet. By the time of early modern English (around the 16th century), "W" had firmly established itself as a letter in its own right. And so, many modern Bible scholars following in the footsteps of a few Masoretes Jews, relabeled the divine name as 'Yahweh'.

In this Bible, the Divine Name of our God has been restored from "the LORD" to **Y^eHôVâH (יהוה)**. Also, the Divine Name 'Yeshua' occurs more than 1800 times in the New testament. The name Jesus Christ accordingly has been restored to Yeshua HaMashiach (ישוע המשיח).

One should investigate this on their own and come to their own conclusions on when, how and why this gross error crept into numerous translations.

In 2008, the Congregation for Divine Worship and the Discipline of the Sacraments issued a document titled "Responso ad quaestiones", which forbade the use of the divine name YHWH in Catholic liturgy.

The document stated that the name YHWH should be replaced with the word "Adonai" (Lord) or "Elohim" (God) in all liturgical texts and prayers. This decision was made in order to "preserve the proper reverence and respect for the divine name".

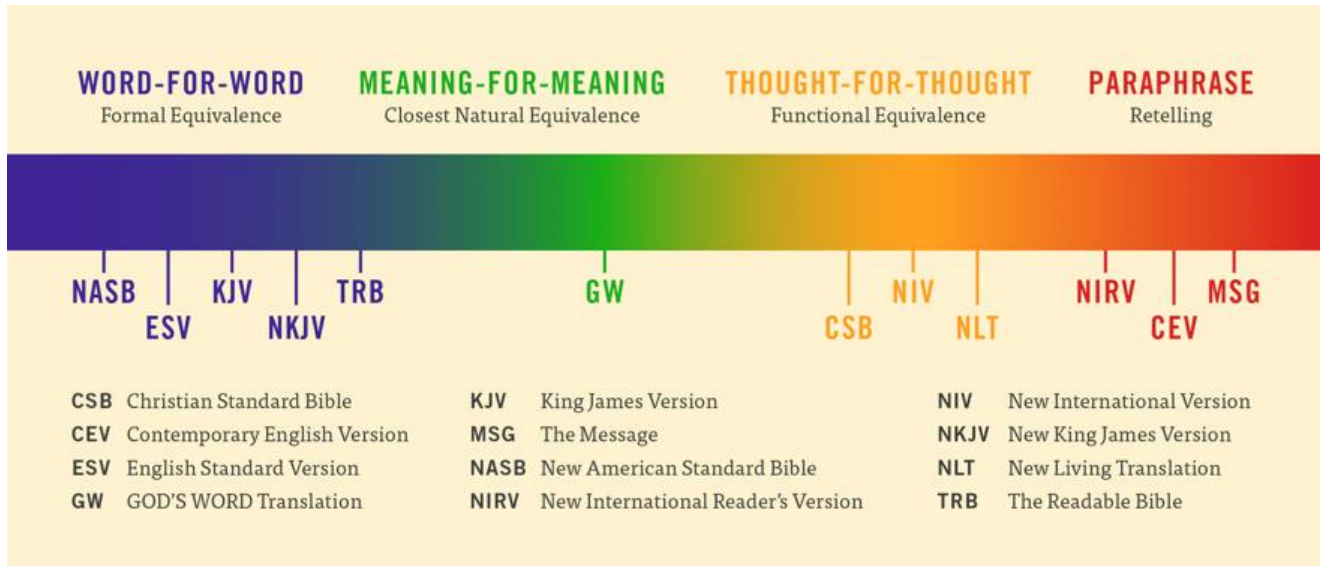
The prohibition on using the divine name has been controversial, with some Catholics arguing that it is a departure from tradition and that it makes it difficult to connect with God on a personal level. Others have argued that the prohibition is necessary in order to avoid the risk of idolatry.

The famous line "A rose by any other name would smell just as sweet" is from William Shakespeare's play Romeo and Juliet. And so, some Christians claim that no matter what you call God, as long as your heart is in the right place, God hears you and that is all that matters. Really?

With the restoration of these names, the Bible comes alive in a new and living manner.

As an example in Psalm 23, instead of 'the LORD is my shepherd' you will now see it as "YᵉHôVâH (יהוה) is my shepherd". What a difference that makes! It identifies who your shepherd is. It is YᵉHôVâH (יהוה) not a generic "the LORD", it is specific, it is an entity you can now relate to.

This Holy Bible follows the 'Word for Word' equivalence.



The Hebrew word יהוה (YHVH) is one of the most significant names in the Hebrew Bible. The name YHVH holds immense significance in Judaism and Christianity. It represents God's self-revelation to Moses and serves as a powerful reminder of God's presence, majesty, and power. The reverence and awe associated with this name reflect its profound impact on religious understanding and practice. Many Scholars believe that it derives from the Hebrew verb "hayah" (היה), meaning "to be," and interpret it as a self-declaration of God's existence: "I am." It is also related to the Hebrew verb "hivah" (הוה), meaning "to cause to be," and interpret it as an assertion of God's power as the creator and sustainer of all things.

The Hebrew word יהוה (the four letter YHVH referred to as the Tetragrammaton) occurs more than 7000 times in the original Hebrew and Greek manuscripts. Yet for some strange and bizarre reasons, this single word which is the name of the God in Judaism and Christianity, has been replaced with two words 'the LORD' !!

This Bible tries to correct this error and restores the actual name as it appears in Hebrew and Greek to YᵉHôVâH (יהוה)

Original manuscripts indicate that Biblical Hebrew was written without vowels. As the Scriptures were memorized and handed down generations, there was no problem of pronouncing Hebrew words. After the Romans destroyed the temple in AD70 and dispersed the Jews to various parts of the world, they gradually integrated into various cultures and eventually forgot how to pronounce this word. The vowels in the Hebrew language, known as "nequdot" (נקודות), were introduced in the 6th to 8th centuries AD. They were developed by scholars known as Masoretes, who worked to preserve the correct pronunciation and interpretation of the Hebrew Bible.

The Masoretes were groups of Jewish scribe-scholars who worked from around the end of the 5th through 10th centuries CE, based primarily in medieval Palestine and Iraq. They helped preserve the text of the Hebrew Bible (Tanakh) and developed notes on the text based on Jewish traditions¹. They also added vowel points and accents to the consonantal text.

The most well-known group of Masoretes is associated with the city of Tiberias in the Land of Israel. Tiberias became a significant center for Jewish scholarship during the early medieval period. The Tiberian Masoretes, as they are commonly known, were centered around the Masoretic Academy in Tiberias. This group was influential in standardizing the Hebrew text and vocalization of the Tanakh, adding vowel signs (Nikkud) and cantillation marks (trope) to aid in pronunciation and chanting during liturgical readings.

The Tiberian Masoretes were not the only group, though. Other Masoretic communities existed in Babylonia (modern-day Iraq) and in the region of present-day Yemen. Each group had its distinct Masoretic traditions, but the Tiberian tradition eventually became the most widely accepted and influential one, largely due to the work of the Tiberian Masoretes. There were other schools of Masoretes, such as the Babylonian, Palestinian, Ben Asher and Ben Naphtali.

NICENE CREED:

The Nicene Creed is a central statement of faith in Christianity, adopted at the Council of Nicaea in 325 AD. It was formulated to address the Arian controversy, which centered on the nature of Jesus Christ and his relationship to God the Father [Abba אבא]. The creed affirms the belief in one God, who exists in three distinct persons: the Father [Abba אבא], the Son (Jesus Christ), and the Holy Spirit. These three persons are coequal, coeternal, and of the same substance.

Here's a summary of the main tenants of the Nicene Creed:

1. Belief in One God: The creed begins by affirming the existence of one God, the creator of all things visible and invisible. This monotheistic belief is the foundation of Christian faith.
2. The Trinity: The creed declares that there are three distinct persons in the one God: the Father [Abba אבא], the Son (Jesus Christ), and the Holy Spirit. These three persons are coequal, coeternal, and of the same substance. This concept of the Trinity is central to Christian theology and distinguishes it from other monotheistic religions.
3. Nature of Jesus Christ: The creed affirms that Jesus Christ is the Son of God, begotten from the Father [Abba אבא] before all ages. He is true God from true God, begotten, not made. This means that Jesus Christ shares the same divine nature as the Father [Abba אבא], yet he is a distinct person.
4. Incarnation: The creed affirms that Jesus Christ came down from heaven, was conceived by the power of the Holy Spirit in the Virgin Mary, and was made man. This means that Jesus Christ took on human nature while remaining fully God.
5. Suffering and Death of Jesus: The creed affirms that Jesus Christ suffered for our sins, died, and was buried. This sacrifice on the cross is the central act of salvation in Christianity, reconciling humanity with God.
6. Resurrection of Jesus: The creed affirms that Jesus Christ rose on the third day, ascended into heaven, and is seated at the right hand of the Father [Abba אבא]. This resurrection is a sign of Jesus' victory over death and his divine power.
7. Return of Jesus: The creed affirms that Jesus Christ will come again to judge the living and the dead. This belief in the Second Coming of Christ is a reminder of the ultimate fulfillment of God's plan for salvation.

8. Holy Spirit: The creed affirms that the Holy Spirit proceeds from the Father [Abba אבא] and the Son, and that he is worshipped and glorified along with the Father [Abba אבא] and the Son. The Holy Spirit is the third person of the Trinity and plays a vital role in the work of salvation.
9. One Holy Catholic and Apostolic Church: The creed affirms the belief in one holy catholic and apostolic church. This means that the church is one, united in its faith, and has a continuity of teaching and practice dating back to the apostles of Jesus Christ.
10. Baptism for the Remission of Sins: The creed affirms the importance of baptism for the remission of sins. Baptism is a sacrament of initiation into the Christian faith and signifies cleansing from sin and new life in Christ.
11. Resurrection of the Dead: The creed affirms the belief in the resurrection of the dead, both the just and the unjust. This belief in the afterlife is a fundamental tenet of Christian faith and offers hope for eternal life.
12. Life Everlasting: The creed concludes with the affirmation of life everlasting. This belief in eternal life is a source of comfort and hope for Christians, promising a life beyond this world in the presence of God.

The Nicene Creed has had a profound and lasting impact on Christian theology and practice. It continues to be recited in many Christian services and serves as a cornerstone of Christian faith.

ATHANASIAN CREED:

The Athanasian Creed, also known as the Quicunque Vult Creed, is a Christian statement of belief focused on Trinitarian doctrine and Christology. It is named after Athanasius of Alexandria, a 4th-century bishop who played a key role in the formulation of the Nicene Creed.

Here is a summary of the key points of the Athanasian Creed:

The Trinity: The creed affirms that there is one God who exists in three distinct persons: the Father [Abba אבא], the Son (Jesus Christ), and the Holy Spirit. These three persons are coequal, coeternal, and of the same substance.

Christology: The creed affirms that Jesus Christ is both fully God and fully human. He is one person with two natures, divine and human. He is the Son of God, begotten from the Father [Abba אבא] before all time, and he is the Son of Man, born of the Virgin Mary.

Salvation: The creed affirms that salvation is only possible through faith in Jesus Christ. Those who do not believe in the Trinity or the dual nature of Christ will perish.

The Athanasian Creed has been used by various Christian churches throughout history. The Athanasian Creed remains an important document in the history of Christian theology. It is a testament to the early church's efforts to define and defend its beliefs about the nature of God and the person of Jesus Christ.

Read the Bible in a 1 year in a chronological order
(In the order it was most probably written):

These readings are compiled according to recent historical research, taking into account the order in which the recorded events actually occurred. This is a fantastic plan to follow if you wish to add historical context to your reading of the Bible. If the schedule provided is followed, the entire Bible can be read in one calendar year. Day 1 to Day 365

1. Genesis 1-3	46. Leviticus 8-10	89. Judges 1-2	125. Psalms 1-2, 15, 22-24, 47, 68
2. Genesis 4-7	47. Leviticus 11-13	90. Judges 3-5	126. Psalms 89, 96, 100-101, 105, 132
3. Genesis 8-11	48. Leviticus 14-15	91. Judges 6-7	127. 2 Shemu'el 6-7; 1 Chronicles 17
4. Iyob 1-5	49. Leviticus 16-18	92. Judges 8-9	128. Psalms 25, 29, 33, 36, 39
5. Iyob 6-9	50. Leviticus 19-21	93. Judges 10-12	129. 2 Shemu'el 8-9; 1 Chronicles 18
6. Iyob 10-13	51. Leviticus 22-23	94. Judges 13-15	130. Psalms 50, 53, 60, 75
7. Iyob 14-16	52. Leviticus 24-25	95. Judges 16-18	131. 2 Shemu'el 10; 1 Chronicles 19; Psalm 20
8. Iyob 17-20	53. Leviticus 26-27	96. Judges 19-21	132. Psalms 65-67, 69-70
9. Iyob 21-23	54. Numbers 1-2	97. Ruth	133. 2 Shemu'el 11-12; 1 Chronicles 20
10. Iyob 24-28	55. Numbers 3-4	98. 1 Shemu'el 1-3	134. Psalms 32, 51, 86, 122
11. Iyob 29-31	56. Numbers 5-6	99. 1 Shemu'el 4-8	135. 2 Shemu'el 13-15
12. Iyob 32-34	57. Numbers 7	100. 1 Shemu'el 9-12	136. Psalms 3-4, 12-13, 28, 55
13. Iyob 35-37	58. Numbers 8-10	101. 1 Shemu'el 13-14	137. 2 Shemu'el 16-18
14. Iyob 38-39	59. Numbers 11-13	102. 1 Shemu'el 15-17	138. Psalms 26, 40, 58, 61-62, 64
15. Iyob 40-42	60. Numbers 14-15; Psalm 90	103. 1 Shemu'el 18-20; Psalms 11, 59	139. 2 Shemu'el 19-21
16. Genesis 12-15	61. Numbers 16-17	104. 1 Shemu'el 21-24	140. Psalms 5, 38, 41-42
17. Genesis 16-18	62. Numbers 18-20	105. Psalms 7, 27, 31, 34, 52	141. 2 Shemu'el 22-23; Psalm 57
18. Genesis 19-21	63. Numbers 21-22	106. Psalms 56, 120, 140-142	142. Psalms 95, 97-99
19. Genesis 22-24	64. Numbers 23-25	107. 1 Shemu'el 25-27	143. 2 Shemu'el 24; 1 Chronicles 21-22; Psalm 30
20. Genesis 25-26	65. Numbers 26-27	108. Psalms 17, 35, 54, 63	144. Psalms 108-110
21. Genesis 27-29	66. Numbers 28-30	109. 1 Shemu'el 28-31; Psalm 18	145. 1 Chronicles 23-25
22. Genesis 30-31	67. Numbers 31-32	110. Psalms 121, 123-125, 128-130	146. Psalms 131, 138-139, 143-145
23. Genesis 32-34	68. Numbers 33-34	111. 2 Shemu'el 1-4	147. 1 Chronicles 26-29; Psalm 127
24. Genesis 35-37	69. Numbers 35-36	112. Psalms 6, 8-10, 14, 16, 19, 21	148. Psalms 111-118
25. Genesis 38-40	70. Deuteronomy 1-2	113. 1 Chronicles 1-2	149. 1 Melāḳim 1-2; Psalms 37, 71, 94
26. Genesis 41-42	71. Deuteronomy 3-4	114. Psalms 43-45, 49, 84-85, 87	150. Psalm 119
27. Genesis 43-45	72. Deuteronomy 5-7	115. 1 Chronicles 3-5	151. 1 Melāḳim 3-4
28. Genesis 46-47	73. Deuteronomy 8-10	116. Psalms 73, 77-78	152. 2 Chronicles 1; Psalm 72
29. Genesis 48-50	74. Deuteronomy 11-13	117. 1 Chronicles 6	
30. Exodus 1-3	75. Deuteronomy 14-16	118. Psalms 81, 88, 92-93	
31. Exodus 4-6	76. Deuteronomy 17-20	119. 1 Chronicles 7-10	
32. Exodus 7-9	77. Deuteronomy 21-23	120. Psalms 102-104	
33. Exodus 10-12	78. Deuteronomy 24-27	121. 2 Shemu'el 5; 1 Chronicles 11-12	
34. Exodus 13-15	79. Deuteronomy 28-29	122. Psalm 133	
35. Exodus 16-18	80. Deuteronomy 30-31	123. Psalms 106-107	
36. Exodus 19-21	81. Deuteronomy 32-34; Psalm 91	124. 1 Chronicles 13-16	
37. Exodus 22-24	82. Yehoshua 1-4		
38. Exodus 25-27	83. Yehoshua 5-8		
39. Exodus 28-29	84. Yehoshua 9-11		
40. Exodus 30-32	85. Yehoshua 12-15		
41. Exodus 33-35	86. Yehoshua 16-18		
42. Exodus 36-38	87. Yehoshua 19-21		
43. Exodus 39-40	88. Yehoshua 22-24		
44. Leviticus 1-4			
45. Leviticus 5-7			

153. Song of Solomon	191. Yeshayahu 5-8	233. Yirmeyahu 41-45	280. Mattityahu 8; Marqos 2
154. Proverbs 1-3	192. Amos 1-5	234. Yirmeyahu 46-48	281. Yoḥanan 5
155. Proverbs 4-6	193. Amos 6-9	235. Yirmeyahu 49-50	282. Mattityahu 12; Marqos 3; Luqas 6
156. Proverbs 7-9	194. 2 Chronicles 27; Yeshayahu 9-12	236. Yirmeyahu 51-52	283. Mattityahu 5-7
157. Proverbs 10-12	195. Miḳah	237. Lamentations 1-2	284. Mattityahu 9; Luqas 7
158. Proverbs 13-15	196. 2 Chronicles 28; 2 Melakim 16-17	238. Lamentations 3-5	285. Mattityahu 11
159. Proverbs 16-18	197. Yeshayahu 13-17	239. Yeḥezqël 1-4	286. Luqas 11
160. Proverbs 19-21	198. Yeshayahu 18-22	240. Yeḥezqël 5-8	287. Mattityahu 13; Luqas 8
161. Proverbs 22-24	199. Yeshayahu 23-27	241. Yeḥezqël 9-12	288. Marqos 4-5
162. 1 Melakim 5-6; 2 Chronicles 2-3	200. 2 Melakim 18; 2 Chronicles 29-31; Psalm 48	242. Yeḥezqël 13-15	289. Mattityahu 10
163. 1 Melakim 7; 2 Chronicles 4	201. Hoshëa 1-7	243. Yeḥezqël 16-17	290. Mattityahu 14; Marqos 6; Luqas 9
164. 1 Melakim 8; 2 Chronicles 5	202. Hoshëa 8-14	244. Yeḥezqël 18-20	291. Yoḥanan 6
165. 2 Chronicles 6-7; Psalm 136	203. Yeshayahu 28-30	245. Yeḥezqël 21-22	292. Mattityahu 15; Marqos 7
166. Psalms 134, 146-150	204. Yeshayahu 31-34	246. Yeḥezqël 23-24	293. Mattityahu 16; Marqos 8
167. 1 Melakim 9; 2 Chronicles 8	205. Yeshayahu 35-36	247. Yeḥezqël 25-27	294. Mattityahu 17; Marqos 9
168. Proverbs 25-26	206. Yeshayahu 37-39; Psalm 76	248. Yeḥezqël 28-30	295. Mattityahu 18
169. Proverbs 27-29	207. Yeshayahu 40-43	249. Yeḥezqël 31-33	296. Yoḥanan 7-8
170. Ecclesiastes 1-6	208. Yeshayahu 44-48	250. Yeḥezqël 34-36	297. Yoḥanan 9-10
171. Ecclesiastes 7-12	209. 2 Melakim 19; Psalms 46, 80, 135	251. Yeḥezqël 37-39	298. Luqas 10
172. 1 Melakim 10-11; 2 Chronicles 9	210. Yeshayahu 49-53	252. Yeḥezqël 40-42	299. Luqas 12-13
173. Proverbs 30-31	211. Yeshayahu 54-58	253. Yeḥezqël 43-45	300. Luqas 14-15
174. 1 Melakim 12-14	212. Yeshayahu 59-63	254. Yeḥezqël 46-48	301. Luqas 16-17
175. 2 Chronicles 10-12	213. Yeshayahu 64-66	255. Yo'el	302. Yoḥanan 11
176. 1 Melakim 15; 2 Chronicles 13-16	214. 2 Melakim 20-21	256. Dani'el 1-3	303. Luqas 18
177. 1 Melakim 16; 2 Chronicles 17	215. 2 Chronicles 32-33	257. Dani'el 4-6	304. Mattityahu 19; Marqos 10
178. 1 Melakim 17-19	216. Nahum	258. Dani'el 7-9	305. Mattityahu 20-21
179. 1 Melakim 20-21	217. 2 Melakim 22-23; 2 Chronicles 34-35	259. Dani'el 10-12	306. Luqas 19
180. 1 Melakim 22; 2 Chronicles 18	218. Zephaniah	260. Ezra 1-3	307. Marqos 11; Yoḥanan 12
181. 2 Chronicles 19-23	219. Yirmeyahu 1-3	261. Ezra 4-6; Psalm 137	308. Mattityahu 22; Marqos 12
182. Obadyah; Psalms 82-83	220. Yirmeyahu 4-6	262. Haggai	309. Mattityahu 23; Luqas 20-21
183. 2 Melakim 1-4	221. Yirmeyahu 7-9	263. Zechariah 1-4	310. Marqos 13
184. 2 Melakim 5-8	222. Yirmeyahu 10-13	264. Zechariah 5-9	311. Mattityahu 24
185. 2 Melakim 9-11	223. Yirmeyahu 14-17	265. Zechariah 10-14	312. Mattityahu 25
186. 2 Melakim 12-13; 2 Chronicles 24	224. Yirmeyahu 18-22	266. Estër 1-5	313. Mattityahu 26; Marqos 14
187. 2 Melakim 14; 2 Chronicles 25	225. Yirmeyahu 23-25	267. Estër 6-10	314. Luqas 22; Yoḥanan 13
188. Yonah	226. Yirmeyahu 26-29	268. Ezra 7-10	315. Yoḥanan 14-17
189. 2 Melakim 15; 2 Chronicles 26	227. Yirmeyahu 30-31	269. Neḥemyah 1-5	316. Mattityahu 27; Marqos 15
190. Yeshayahu 1-4	228. Yirmeyahu 32-34	270. Neḥemyah 6-7	317. Luqas 23; Yoḥanan 18-19
	229. Yirmeyahu 35-37	271. Neḥemyah 8-10	
	230. Yirmeyahu 38-40; Psalms 74, 79	272. Neḥemyah 11-13; Psalm 126	
	231. 2 Melakim 24-25; 2 Chronicles 36	273. Mal'aḳi	
	232. Habakkuk	274. Luqas 1; Yoḥanan 1	
		275. Mattityahu 1; Luqas 2	
		276. Mattityahu 2	
		277. Mattityahu 3; Marqos 1; Luqas 3	
		278. Mattityahu 4; Luqas 4-5	
		279. Yoḥanan 2-4	

318. Mattityahu 28; Marqos 16	329. Galatians 4-6	342. Romans 4-7	355. Hebrews 1-6
319. Luqas 24; Yoḥanan 20-21	330. Acts 17	343. Romans 8-10	356. Hebrews 7-10
320. Acts 1-3	331. 1 & 2 Thessalonians	344. Romans 11-13	357. Hebrews 11-13
321. Acts 4-6	332. Acts 18-19	345. Romans 14-16	358. 2 Timotiyos
322. Acts 7-8	333. 1 Corinthians 1-4	346. Acts 20-23	359. 2 Këpha , Yehuḡah
323. Acts 9-10	334. 1 Corinthians 5-8	347. Acts 24-26	360. 1 Yoḥanan
324. Acts 11-12	335. 1 Corinthians 9-11	348. Acts 27-28	361. 2, 3 Yoḥanan
325. Acts 13-14	336. 1 Corinthians 12-14	349. Colossians, Pileymon	362. Revelation 1-5
326. James	337. 1 Corinthians 15-16	350. Ephesians	363. Revelation 6-11
327. Acts 15-16	338. 2 Corinthians 1-4	351. Philippians	364. Revelation 12-18
328. Galatians 1-3	339. 2 Corinthians 5-9	352. 1 Timotiyos	365. Revelation 19-22
	340. 2 Corinthians 10-13	353. Titos	
	341. Romans 1-3	354. 1 Këpha	

Take a look at just a few of the mistranslations that have been handed down to us from translations such as the KJV:

King James;

Psa 40:6 Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.

Divine Name Restored Bible;

Ps 40: 6 Sacrifice and offering You did not desire; But a body You have prepared for Me. You have not asked burnt offering and sin offering.

Clearly, this Messianic psalm makes much more sense when we see the prophecy is about **YēHôVâH (יהוה)** the **Father [Abba אבא]** preparing a physical body for the eternal Messiah, who was His son, to come and dwell for 33 years as a human being. This is clearly missed in the mistranslated King James version.

King James;

Mat 19:23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. 24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

Divine Name Restored Bible;

Mat 19:23 And Yēshua (ישוע) said to His disciples, Truly I say to you that a rich man will with great difficulty enter into the kingdom of Heaven.

24 And again I say to you, It is easier for a heavy rope to pass through a needle's eye, than for a rich man to enter the kingdom of **YēHôVâH (יהוה)**.

In Aramaic as in Hebrew there are no vowels, simply markings under the words, which many times are not listed. The word for camel in Aramaic is gamla and would look like this "gml". The word for heavy rope is gamala and would also look like "gml" without the vowels. So when the translator translated this scripture from Aramaic to Greek, he simply made a mistake and put camel instead of heavy rope. This is a Jewish idiom. You cannot put a heavy rope through a needle, but if you take it apart strand by strand, then one strand can go through. Yēshua (ישוע) is using this idiom to show that a rich person would need to give up his possessions strand by strand or piece by piece to enter the Kingdom of **YēHôVâH (יהוה)**.

King James;

Mar 14:3 And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.

Divine Name Restored Bible;

Mar 14:3 And He being in Bethany in the house of Simon the potter, as He reclined, a woman came, having an alabaster vial of pure, costly ointment of nard. And breaking the alabaster vial, she poured it down His head.

According to the Greek translation there is a major problem here as a leper cannot own property, live inside of Jerusalem nor have feasts that Jewish people would be able to attend. The problem is quickly erased when the Aramaic translation is used as it was simply a mistake of translating into Greek 'garba' which means leper instead of 'garaba' which means 'jar maker'. Simon the jar maker fits much better considering the story is about a woman having an expensive jar with expensive perfume. Since vowels are only pointed in Hebrew and Aramaic, both roots would be 'grb.'

There are also almost 100 scriptures in the Tanach (Old Testament) that personify our Savior's name. Due to the fact that most translations do not use our Savior's original Hebrew name they totally miss this fact. Look at a few examples below:

King James;

Isa 62:10 Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

11 Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.

Divine Name Restored Bible;

Isa 62:10 Pass! Pass through the gates; prepare the way of the people! Raise up! Raise up the highway; clear it from stones; lift up a banner over the peoples. 11 Behold, **YĕHôVâH (יהוה)** has made it to be heard to the end of the earth; Tell the daughter of Zion, Behold! Yĕshua (ישוע)* comes! Behold! His reward is with Him, and His work before Him.

Verse 11 of Yeshayahu 62 is a Hebrew idiom; 'raising the stones' is an ancient phrase that was used for a forerunner to go before a King and clear the highway of any potholes or stones for the King's triumphal passage. (See Mal'aki 3:1).

Then, in verse 11 it states to tell the daughter of Zion that Yĕshua (ישוע) is coming and His reward is with Him (Rev 22:12) to give to each according to his work. There is no way to have the true meaning of this verse without having the proper name of our savior, Yĕshua (ישוע) properly transliterated.

King James;

Is 52:9 Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

10 The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

Divine Name Restored Bible;

Is 52:9 Break out, sing together, waste places of Jerusalem; for **YĕHôVâH (יהוה)** comforts His people; He has redeemed Jerusalem.

10 **YĕHôVâH (יהוה)** has bared His holy arm in the eyes of all the nations; and all the ends of the earth shall see (Aleph /Tav) Yĕshua (ישוע)* from our Elohim.

King James;

Hab 3:13 Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah.

Divine Name Restored Bible;

Hab 3:13 You went forth for the salvation of Your people, for Yĕshua (ישוע)* (Aleph/Tav) Your Messiah. You struck the head from the house of the wicked to bare the foundation to the neck. Selah.

The literal translation clearly states **YĕHôVâH (יהוה)** went forth for His people with "Yĕshua (ישוע) His Messiah". There are almost 100 similar bible scriptures in the original Hebrew that are missed in almost every translation ever made. Please read the introduction for the meaning of Aleph and Tav.

Yeshayahu 12:4 And in that day you shall say, "Praise **YēHôVâH (יהוה)**, call upon His Name; make known His deeds among the peoples, make mention that His Name is exalted.

There are literally 1,000's of Bible verses such as above that are fully magnified in the Divine Name Restored Bible and will make the bible come alive as never before and easier to understand.

The importance of restoring names to its original form:

Names in the Bible are not mere labels; they are imbued with deep meaning and significance. They reflect the character, circumstances, and divine purpose of the individuals they represent. Understanding the symbolic and prophetic dimensions of names enriches our understanding of the biblical narrative and the profound relationship between God and humanity.

In the Bible, names are of great significance and importance. They carry a deeper meaning that reflects the character, nature, and destiny of the person who bears the name. According to the biblical concept of naming, a name expresses essence and knowing the name of a person is to know that person's total character and nature. Names carry significant importance and often convey deeper meanings or messages about the individuals or circumstances involved. The book of Genesis is full of names enriched with meaning. For instance, the name 'Hā-'ā-ḏām (אָדָם)' is derived from the Hebrew word 'Adamah' meaning 'ground'. Hā-'ā-ḏām (אָדָם) was formed "from the dust of the ground" and so, his name (and the general Hebrew name for 'man') is rooted in how mankind began.

Other names in the Bible are also significant. For example, Abraham's name (an extension of his old name 'Abram') means 'father of many'. God made a radical promise to childless, 99-year-old Abram that he would be a "father of many nations". This new name embeds God's mighty promise to Abraham into his very identity. Names are deeply important to human beings, a crucial way of understanding not just the world around us, but each other. A surname roots us in history and family tradition, while first names establish more particular identity and personality.

1. Meaning and Significance:

- Descriptive Characteristics: Many biblical names are chosen based on the characteristics, circumstances, or qualities associated with the individuals. For example, the name "Israel" means "he struggles with God," reflecting the narrative of Ya'aqob wrestling with God in the book of Genesis. Ironically, the Nation of Israel, exhibits this very nature today as it struggles both men and God.

2. Identity and Purpose:

- Defining Identity: Names are often linked to the identity and purpose of individuals. In the Bible, God sometimes changes a person's name to signify a new identity or mission. For instance, Abram's name was changed to Abraham, meaning "father of a multitude," to reflect God's promise to make him the father of many nations.

3. Symbolism and Prophetic Meaning:

- Symbolic Names: Some names are chosen or given to individuals as symbols or prophecies of future events. For instance, the name "Immanuel" means "God with us," symbolizing the prophecy of the Messiah's coming in the book of Yeshayahu.

4. Worship and Praise:

- Names of God: The Bible includes various names and titles for God, each revealing different aspects of His character, nature, and attributes. These names are used in worship, prayer, and praise to acknowledge God's greatness.

5. Relationship with God:

- Personal Relationship: In biblical narratives, individuals often use specific names for God that reflect their personal relationship with Him. For example, Abraham referred to God as "Yehovah Jireh," meaning "the Lord will provide," based on his experience on Mount Moriah.

6. Redemption and Transformation:

- Name Changes: The changing of names is sometimes associated with redemption and transformation. In the New

Testament, Saul, who persecuted Christians, became the apostle Paul after his encounter with Jesus, signifying a radical transformation in his life and mission.

7. Covenants and Promises:

- Confirmation of Promises: God's promises and covenants are often confirmed through the giving or changing of names. The naming of Isaac, whose name means "laughter," confirmed God's fulfillment of the promise of a son to Abraham and Sā-rāh (שָׂרָה).

Understanding the significance of names adds depth to the biblical narratives and emphasizes the spiritual and relational aspects of individuals with God. Names in the Bible often serve as markers of identity, purpose, and the unfolding of God's redemptive plan.

In the Biblical context, names have a profound significance and importance, serving as more than just mere identifiers. They often carry symbolic meaning, reflect the character or circumstances of the bearer, and play a crucial role in divine revelation and prophecy.

Symbolic Meaning of Names

Names in the Bible are often chosen for their symbolic meaning, conveying a specific trait, quality, or purpose associated with the individual. For instance, the name "Abraham" means "father of many nations," foreshadowing his role as the patriarch of the Israelite people. Similarly, the name "Sā-rāh (שָׂרָה)" means "princess," reflecting her elevated status as Abraham's wife and the mother of Isaac.

Names Reflecting Character or Circumstances

Names can also be chosen to reflect the character or circumstances of the bearer. For example, Ya'aqob's name, meaning "supplanter," alludes to his trickery in acquiring his brother Esau's birthright and blessing. Similarly, Moses' name, meaning "drawn out of the water," reflects his miraculous rescue from the Nile River as an infant.

Names in Divine Revelation and Prophecy

Names play a significant role in divine revelation and prophecy. God often assigns names to individuals or groups that hold prophetic significance. For instance, Yeshayahu's son is named "Shear-Jashub," meaning "a remnant shall return," foreshadowing the return of the Israelites from Babylonian exile. Similarly, Jesus' name, meaning "Savior," fulfills the prophetic promise of a Messiah who would redeem humanity.

Changing Names in the Bible

In some instances, God changes a person's name to reflect a transformation in their character or destiny. For example, Abram's name is changed to Abraham, signifying his transition from being the father of a clan to the father of many nations. Similarly, Ya'aqob's name is changed to Israel, symbolizing his new identity as a ruler and prince with God. A Name is a name in any language. For the Muslims, the name of their prophet Mohamad is the same in any language and so too their god Allah. The same is true for the Buddhists and the hundreds of other gods in every language. Everyone has a name, even a pet is called by a name. A prized horse is given a name. The point being, names are important for many reasons. They not give an identity but also a sense of endearment and belonging. In biblical context, names are very important. It most often mirrored a person's character.

Other names do not matter as much, but our God's name certainly does.

The divine name YeHoVaH “יהוה” appears more than 7000 times in the Bible. Certainly, this many occurrences must signify the importance of this sacred name. Yet this divine name has been substituted by “the LORD”. One wonders why? Is it deliberate or is there a conspiracy? Unfortunately, after the dawn of the printing press, this gross error has been perpetuated by the printing of billions of Bibles not only in English but also in many other languages. As a result, the average Christian not only does not know the powerful divine name of their God but do not use it either. This has serious implications on their understanding of their God and their relationship to Him.

On a cautionary note, deliberate substituting and tampering with the words of scriptures is dangerous and

specifically prohibited:

Rev 22:18 For I witness to everyone hearing the words of the prophecy of this book: If anyone adds to them, Elohim ,shall add to him the plagues that are written in this book (אֱלֹהִים יוֹסֵף)

Rev 22:19 and if anyone takes away from the words of the book of this prophecy, Elohim (אֱלֹהִים יוֹסֵף) shall take away his part from the Book of Life, and out of the Holy city, which are written in this Book.

Judaism and the Divine name:

The Jewish Nation was privileged to produce the scriptures, bring forth the Messiah, be a witness to His might, power and glory and most importantly uphold and proclaim His name throughout the world. Unfortunately, their eyes have been blinded and they have failed miserably.

After the dispersion of the Jews from the promised land in AD 70, some Rabbis and Scribes taught that when they saw the word YeHoVaH “יהוה”, they were to pronounce it as Adonai “אֲדֹנָי”. They justified this in order not to mispronounce or use God’s name in vain. A very weak argument when there is no such prohibition in the Bible. On the contrary, the Bible is full of verses which encourages his people to call upon his name.

Jer 33:2 “Thus said **YĕHôVâH** (יְהוָה) who made it, **YĕHôVâH** (יְהוָה) who formed it to establish it, **YĕHôVâH** (יְהוָה) is His Name, Jer 33:3 ‘Call unto Me, and I shall answer you, and show you great and inaccessible matters, which you have not known.’

Notice how KJV replaces the Divine name with the word ‘the LORD’:

2 Thus saith the Lord the maker thereof, the Lord that formed it, to establish it; the Lord is his name;

3 Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not.

The Jews to this day, perpetuate this error blindly and do not utter the sacred name, instead they replace it with the word ‘Adonai’ which means ‘Master’.

As a glaring example, every devout Jew recites the ‘Shema’ 2 or 3 times a day. However, when they see the divine name or אֱלֹהִים (In other places they substitute this word with Elohim. “אֲדֹנָי” YeHoVaH) they pronounce it as Adonai (“יהוה” Hashem (השם) meaning “the name”.

יהוה This is the original Hebrew script in Deuteronomy 6:4,5 showing the word YHVH

יְהוָה אֱלֹהֵינוּ
דְּשִׁמְעָנוּ יְהוָה אֱלֹהֵינוּ.
הַיְהוָה אֱלֹהֵינוּ בְּכָל-לֵב, בְּכָל-נַפְשׁ, וּבְכָל-מְאֹד;

However, this is how the Jews recite the shema:

Debarim 6:4 “Hear, O Yisra’el: Adonai “אֲדֹנָי” our Elohim (אֱלֹהִים יוֹסֵף), Adonai “אֲדֹנָי” is one!

Debarim 6:5 “And you shall love Adonai “אֲדֹנָי” your Elohim (אֱלֹהִים יוֹסֵף) with all your heart, and with all your being, and with all your might.

This is KJV (which has substituted this word with ‘the LORD’:

4 Hear, O Israel: The Lord our God is one Lord:

5 And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

Here is the restored version as found in this Bible:

Debarim 6:4 “Hear, O Yisra’el: **YĕHôVâH** (יְהוָה) our Elohim (אֱלֹהִים יוֹסֵף), **YĕHôVâH** (יְהוָה) is one!

Debarim 6:5 “And you shall love **YĕHôVâH** (יְהוָה) your Elohim (אֱלֹהִים יוֹסֵף) with all your heart, and with all your being, and with all your might.

This gross error creeps into numerous translations including English when the printing press was born:

By the 17th century AD, while translating and printing the Bible into English, this gross error was carried over in another form. This time another major error was perpetuated when the translators decided to call the divine name “the LORD”.

Pick up any English translation (KJV, NKJV, NIV ...) - this error continues to this day in most English translations. What is most astonishing is that none of the Modern leading Evangelists, Bible teachers or translator seems to have picked this out as an oddity.

Today we have access to thousands of original manuscripts and the internet is galore with sites which have these documents. All these manuscripts without ambiguity, reveal the sacred name of God in plain sight. And yet there seems to be a blindness which Yeshua had prophesied:

Mat 13:13 "Because of this I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand.

Mat 13:14 "And in them the prophecy of Yeshayahu is completely filled, which says, 'Hearing you shall hear and by no means understand, and seeing you shall see and by no means perceive,

There is (or was) no 'J' or 'W' in Hebrew, Greek, Latin or English. The letter "J" began to emerge as a distinct letter in the English language during the late Middle Ages and the Renaissance. It evolved as a variation of the letter "I" with a unique shape to represent the consonant sound /j/. By the 17th century, the letter "J" was well-established as a separate letter in the English alphabet, distinct from "I". Even the then King James was referred to as King Iames! He should actually have been called King

To make matters worse, an entire book of the New Covenant was wrongly named as 'James' when it should have been Ya'aqob ! The New Testament was originally written in Greek, and the word used for "James" is "Iakobos" (Ἰάκωβος). This Greek word is a transliteration of the Hebrew name "Yaakov" (יַעֲקֹב), which is typically translated as "Ya'aqob" in the Old Testament. However, it is possible that the Greek translators chose to use "Iakobos" instead of "Ya'aqob" to distinguish between the two individuals. This however is not an excuse for deliberately changing a name.

In 1870 AD Charles Taze Russell founded and promoted a heretic cult called 'Jehovah Witness'. He spotted this error and substituted all occurrences of the divine name with 'Jehovah'. Unwittingly, many Christians joined the bandwagon using the word "Jehovah" in their sermons and songs.

In a similar manner the letter 'W' does not (or did not) exist in the Hebrew, Greek, Latin or English Languages. The use of "W" as a separate letter gained wider acceptance in the English language, and it became a permanent addition to the alphabet. By the time of early modern English (around the 16th century), "W" had firmly established itself as a letter in its own right. And so, many modern Bible scholars following in the footsteps of a few Masoretes Jews, relabeled the divine name as 'Yahweh'.

In this Bible, the Divine Name of our God has been restored from "the LORD" to Y^eHôVâH (יְהוָה). Also, the Divine Name 'Yeshua' occurs more than 1800 times in the New testament. The name Jesus Christ accordingly has been restored to יֵשׁוּעַ הַמַּשִּׁיחַ (Yeshua HaMashiach).

One should investigate this on their own and come to their own conclusions on when, how and why this gross error crept into numerous translations.

In 2008, the Congregation for Divine Worship and the Discipline of the Sacraments issued a document titled "Responsa ad quaestiones", which forbade the use of the divine name YHWH in Catholic liturgy.

The document stated that the name YHWH should be replaced with the word "Adonai" (Lord) or "Elohim" (God) in all liturgical texts and prayers. This decision was made in order to "preserve the proper reverence and respect for the divine name".

The prohibition on using the divine name has been controversial, with some Catholics arguing that it is a departure from tradition and that it makes it difficult to connect with God on a personal level. Others have argued that the prohibition is necessary in order to avoid the risk of idolatry.

The famous line "A rose by any other name would smell just as sweet" is from William Shakespeare's play Romeo and Juliet. And so, some Christians claim that no matter what you call God, as long as your heart is in the right place, God hears you and that is all that matters. Really?

With the restoration of these names, the Bible comes alive in a new and living manner.

As an example in Psalm 23, instead of 'the LORD is my shepherd' you will now see it as "Y^eHôVâH (יְהוָה) is my shepherd". What a difference that makes! It identifies who your shepherd is. It is Y^eHôVâH (יְהוָה) not a generic "the LORD", it is specific, it is an entity you can now relate to.

This Holy Bible follows the 'Word for Word' equivalence.

The Hebrew word יְהוָה (YHVH) is one of the most significant names in the Hebrew Bible. The name YHVH holds immense significance in Judaism and Christianity. It represents God's self-revelation to Moses and serves as a powerful reminder of God's presence, majesty, and power. The reverence and awe associated with this name reflect its profound impact on religious understanding and practice. Many Scholars believe that it derives from the Hebrew verb "hayah" (היה), meaning "to be," and interpret it as a self-declaration of God's existence: "I am." It is also related to the Hebrew verb "hivah" (הוה), meaning "to cause to be," and interpret it as an assertion of God's power as the creator and sustainer of all things.

The Hebrew word יְהוָה (the four letter YHVH referred to as the Tetragrammaton) occurs more than 7000 times in the original Hebrew and Greek manuscripts. Yet for some strange and bizarre reasons, this single word which is the name of the God in Judaism and Christianity, has been replaced with two words 'the LORD' !!

This Bible tries to correct this error and restores the actual name as it appears in Hebrew and Greek to **Y^eHôVâH** (יְהוָה)

Original manuscripts indicate that Biblical Hebrew was written without vowels. As the Scriptures were memorized and handed down generations, there was no problem of pronouncing Hebrew words. After the Romans destroyed the temple in AD70 and dispersed the Jews to various parts of the world, they gradually integrated into various cultures and eventually forgot how to pronounce this word. The vowels in the Hebrew language, known as "nequdot" (נקודות), were introduced in the 6th to 8th centuries AD. They were developed by scholars known as Masoretes, who worked to preserve the correct pronunciation and interpretation of the Hebrew Bible.

The Masoretes were groups of Jewish scribe-scholars who worked from around the end of the 5th through 10th centuries CE, based primarily in medieval Palestine and Iraq. They helped preserve the text of the Hebrew Bible (Tanakh) and developed notes on the text based on Jewish traditions¹. They also added vowel points and accents to the consonantal text.

The most well-known group of Masoretes is associated with the city of Tiberias in the Land of Israel. Tiberias became a significant center for Jewish scholarship during the early medieval period. The Tiberian Masoretes, as they are commonly known, were centered around the Masoretic Academy in Tiberias. This group was influential in standardizing the Hebrew

text and vocalization of the Tanakh, adding vowel signs (Nikkud) and cantillation marks (trope) to aid in pronunciation and chanting during liturgical readings.

The Tiberian Masoretes were not the only group, though. Other Masoretic communities existed in Babylonia (modern-day Iraq) and in the region of present-day Yemen. Each group had its distinct Masoretic traditions, but the Tiberian tradition eventually became the most widely accepted and influential one, largely due to the work of the Tiberian Masoretes. There were other schools of Masoretes, such as the Babylonian, Palestinian, Ben Asher and Ben Naphtali.

What is the Apocrypha and why is it not included in this Bible?

The Apocrypha (derived from the Greek word for "hidden") is a collection of Jewish religious writings that are not included in the Hebrew Bible, but are considered canonical by the Catholic Church and other Eastern Christian churches. The Apocrypha consists of 7 deuterocanonical books (Tobit, Judith, Wisdom of Solomon, Sirach, Baruch, 1 Maccabees, and 2 Maccabees) and several other deuterocanonical sections (Additions to Estër, Dani'el, and Prayer of Manasseh).

Evangelicals, along with other Protestant denominations, generally do not accept the Apocrypha as part of the scriptures. There are several reasons for this rejection:

Hebraic Original: The books of the Apocrypha were originally written in Greek, while the Hebrew Bible was written in Hebrew and Aramaic. This difference in language suggests that the Apocrypha was not considered part of the Hebrew Bible by its early Jewish authors.

Jewish Canon: The Apocrypha was not included in the Jewish canon of scripture, which was finalized around the 2nd century CE. This exclusion suggests that the Apocrypha was not considered authoritative by the Jewish community at the time.

New Testament Quotations: The New Testament does not quote from the Apocrypha, even though it quotes extensively from the Hebrew Bible. This lack of citation suggests that the early Christians did not consider the Apocrypha to be on the same level of authority as the Hebrew Bible.

Doctrinal Concerns: Some evangelicals have raised concerns about the doctrinal teachings of the Apocrypha, which they believe contradict the teachings of the Hebrew Bible. For example, the Apocrypha contains prayers for the dead, which evangelicals believe is contrary to the teaching of the New Testament that salvation is by grace through faith alone.

In conclusion, the Apocrypha is a collection of Jewish religious writings that are considered canonical by the Catholic Church and other Eastern Christian churches, but not by evangelicals or other Protestant denominations. The rejection of the Apocrypha by evangelicals is based on several factors, including its linguistic origins, its exclusion from the Jewish canon, its lack of citation in the New Testament, and concerns about its doctrinal teachings.

What is the Talmud?

The Talmud (Hebrew: תלמוד, romanized: Talmūd) is the central text of Rabbinic Judaism and the primary source of Jewish religious law (halakha) and Jewish theology. It is written in Mishnaic Hebrew and Jewish Babylonian Aramaic and contains the teachings and opinions of thousands of rabbis (dating from before the Common Era through to the fifth century) on a variety of subjects, including halakha, Jewish ethics, philosophy, customs, history, and folklore, and many other topics. The Talmud is the basis for all codes of Jewish law and is widely quoted in rabbinic literature.

Structure of the Talmud

The Talmud is divided into two major sections:

Mishnah: The Mishnah is a collection of rabbinic teachings compiled around 200 CE by Rabbi Judah the Prince. It is written in Mishnaic Hebrew and outlines the basic principles of Jewish law and ritual.

Gemara: The Gemara is a commentary on the Mishnah that was compiled between the third and sixth centuries CE in two major centers of Jewish learning: the Land of Israel and Babylonia. It is written in Jewish Babylonian Aramaic and expands upon the Mishnah, providing detailed discussions, debates, and analyses of the laws and interpretations.

Importance of the Talmud

The Talmud is considered to be a sacred text by Orthodox and Conservative Jews and is studied extensively in rabbinic seminaries and synagogues worldwide. It plays a central role in Jewish legal thought and practice, providing guidance on a wide range of issues, from ritual practices to ethical dilemmas. The Talmud's teachings also shape Jewish theology and worldview, offering insights into the nature of God, the meaning of life, and the relationship between humanity and the Divine.

Significance of the Talmud

The Talmud's significance lies in its role as a living and dynamic text that continues to be interpreted and applied to contemporary life. Its teachings are not merely historical relics but are actively engaged with by Jewish scholars and communities worldwide. The Talmud's ability to adapt to changing circumstances and address new challenges has ensured its enduring importance in Jewish life.

In summary, the Talmud is a vast and complex text that has shaped the development of Judaism for centuries. Its teachings on law, ethics, theology, and customs continue to inform Jewish life today, making it an essential text for understanding Jewish tradition and practice.

What is the Targum

A targum (אַרְמִית תַּרְגוּם) is an Aramaic translation or interpretation of the Hebrew Bible. The word "targum" is derived from the Aramaic verb "targam" (תַּרְגַּם), meaning "to translate" or "to interpret." Targums were originally oral translations given by professional translators (מְתוּרְגְּמָן mäturgəməñ) in the common language of the listeners, which was Aramaic for most Jews in the Second Temple period (516 BCE – 70 CE). Over time, these oral translations were written down and they became an important part of Jewish study and worship.

Targums serve several purposes, including:

Translation: Targums provide a translation of the Hebrew Bible into a language that was more familiar to the listeners. This was especially important after the Babylonian exile, when Aramaic became the lingua franca of the Jewish diaspora.

Interpretation: Targums often provide explanations or interpretations of the Hebrew text. This can include clarifying difficult passages, providing historical context, or explaining the meaning of obscure words or phrases.

Homiletics: Targums can also be used for homiletical purposes, or for teaching and preaching. The translator may use the targum to introduce new ideas or to emphasize certain aspects of the text.

There are many different targums, and they vary in terms of their date of composition, their style, and their approach to the Hebrew text. Some of the most well-known targums include:

Targum Onkelos: This is a targum of the Pentateuch, and it is considered to be one of the most literal and authoritative targums.

Targum Pseudo-Jonathan: This is a targum of the Pentateuch, and it is known for its midrashic expansions of the Hebrew text.

Targum Neofiti: This is a targum of the Pentateuch, and it is known for its use of Western Aramaic.

Targum Jerusalem: This is a targum of the Pentateuch, and it is a composite of different targumic traditions.

Targum Shimoni: This is a targum of the Pentateuch, and it is a compilation of different targumic traditions.

Targums are an important source of information for understanding Jewish history, culture, and religion. They provide insights into how Jews interpreted and understood the Hebrew Bible during the Second Temple period, and they continue to be studied and used by Jews today.

What are the 613 commandments?

The 613 mitzvot, or commandments are derived from the Law, the first five books of the Hebrew Bible. The Talmud discusses and interprets these commandments in great detail, but it does not explicitly list them all.

The number 613 is mentioned in the Talmud in tractate Makkot 23b, where it is said that there are 613 commandments in the Law. However, the Talmud does not provide a complete list of these commandments.

Several great Jewish scholars have compiled complete lists of the mitzvot. Although they all agree on the vast majority of the commandments, they do disagree concerning a number of them.

The most famous of these lists is an enumeration of the 613 commandments by Maimonides. Maimonides' list is divided into 248 positive commandments (mitzvot aseh) and 365 negative commandments (mitzvot lo taaseh). The number 365 corresponds to the number of days in the solar year, and the number 248 is ascribed to the number of bones and main organs in the human body.

It is important to note that not all of the 613 mitzvot can be observed by all Jews today. Many of the commandments can only be observed in the Temple in Jerusalem, which no longer exists. According to one standard reckoning, there are 77 positive and 194 negative commandments that can be observed today, of which there are 26 commands that apply only within the Land of Israel.

The 613 mitzvot are a central part of Jewish life and practice. They provide guidance on a wide range of issues, from ritual practices to ethical dilemmas. The study and observance of the mitzvot are seen as a way of connecting with God and living a life of meaning and purpose.

What is the Kabbalah?

Kabbalah (קַבְּלָה), meaning "tradition" or "reception" in Hebrew, is an esoteric school of thought within Judaism that seeks to explain the relationship between the infinite, eternal God (Ein Sof) and the finite, created universe. It is a complex and multifaceted tradition that has evolved over centuries, and there is no single authoritative text or interpretation of Kabbalah.

Origins and Development

The origins of Kabbalah are uncertain, but it is generally believed to have emerged in the 12th and 13th centuries in southern France and Spain. It was initially a secret tradition, passed down orally from teacher to student. However, in the 16th century, Kabbalah began to be disseminated more widely, with the publication of several important Kabbalistic texts, including the Zohar.

Core Concepts

Kabbalah is based on a number of key concepts, including:

Ein Sof: The infinite, eternal God, who is beyond all human comprehension.

The Ten Sefirot: Ten divine emanations or attributes of God, which represent different aspects of God's creative power.

The Tree of Life: A diagrammatic representation of the sefirot and their relationships to each other.

The Breaking of the Vessels: A mythical event in which the sefirot shattered, creating the imperfections and limitations of the created universe.

Tikkun Olam: The process of repairing the broken universe and restoring harmony between God and creation.

Kabbalistic Practices

Kabbalah emphasizes spiritual practices that are intended to bring the practitioner closer to God. These practices can include:

Meditation: Focusing on the sefirot and their attributes in order to connect with God.

Study of Kabbalistic texts: Gaining a deeper understanding of the nature of God and creation.

Ethical conduct: Living a life that is aligned with God's will.

Kabbalah's Influence

Kabbalah has had a profound influence on Jewish thought and practice. It has inspired a wide range of Jewish movements, from Hasidism to modern Jewish spirituality. Kabbalistic ideas have also influenced non-Jewish thinkers, such as Christian mystics and occultists.

Today, Kabbalah continues to be a vibrant and evolving tradition. There are many different schools of Kabbalah, and there is a growing interest in Kabbalah among Jews and non-Jews alike.

Why has Judaism rejected Jesus and the New Covenant?

Judaism's rejection of Jesus as the Messiah and the New Testament is rooted in a complex interplay of historical, theological, and cultural factors. Here's a summary of the key reasons:

- 1. Messianic Expectations: Judaism's traditional messianic expectations differed significantly from the Christian understanding of Jesus as the Messiah. Jews envisioned a Messiah who would be a political and military leader, restoring the Jewish kingdom and ushering in an era of peace and justice. Jesus, as depicted in the Gospels, did not fit this mold. He focused on spiritual matters, emphasizing personal transformation and love for one's enemies rather than political liberation.
- 2. Crucifixion and Death: The crucifixion of Jesus, a form of execution reserved for criminals, was considered an insurmountable obstacle to his messiahship. Judaism viewed the Messiah as a sinless and righteous individual, incompatible with the image of a crucified criminal. Furthermore, the concept of a suffering Messiah was not part of traditional Jewish messianic expectations.
- 3. Divine Nature of Jesus: The Christian belief in Jesus as the Son of God, a divine being equal to God the Father [Abba אבא], is fundamentally incompatible with Jewish monotheism. Judaism maintains the absolute oneness of God, rejecting any concept of God having a son or equal.
- 4. New Testament Writings: The New Testament, the foundational texts of Christianity, are not considered authoritative by Judaism. Judaism's sacred texts are the Hebrew Bible, also known as the Tanakh, which does not include the New Testament writings.
- 5. Divergence in Beliefs and Practices: Over time, as Christianity developed distinct beliefs and practices, it diverged further from Judaism. This divergence led to a clear distinction between the two faiths, with Judaism maintaining its adherence to traditional Jewish beliefs and practices.

In summary, Judaism's rejection of Jesus as the Messiah and the New Testament stems from a combination of theological differences, the historical context of Jesus' life and death, and the subsequent development of distinct beliefs and practices between the two religions.

351 Old Testament Prophecies about Yeshua ha Masiach, fulfilled in the New Testament.			
	Old Testament	Prophecy	New Testament
1	Genesis 3:15	Seed of a woman (virgin birth)	Galatians 4:4-5, Mattityahu 1:18
2	Genesis 3:15	He will bruise Satan’s head	Hebrews 2:14, 1 Yoḥanan 3:8
3	Genesis 5:24	The bodily ascension to heaven illustrated	Marqos 16:19

4	Genesis 9:26, 27	The Elohim of Shem will be the Son of Shem	Luqas 3:36
5	Genesis 12:3	Seed of Abraham will bless all nations	Galatians 3:8, Acts 3:25, 26
6	Genesis 12:7	The Promise made to Abraham's Seed	Galatians 3:16
7	Genesis 14:18	A priest after the order of Melchizedek	Hebrews 6:20
8	Genesis 14:18	King of Peace and Righteousness	Hebrews 7:2
9	Genesis 14:18	The Last Supper foreshadowed	Mattityahu 26:26-29
10	Genesis 17:19	Seed of Isaac (Gen. 21:12)	Romans 9:7
11	Genesis 22:8	The Lamb of Elohim promised	Yoḥanan 1:29
12	Genesis 22:18	As Isaac's seed, will bless all nations	Galatians 3:16
13	Genesis 26:2-5	The Seed of Isaac promised as the Redeemer	Hebrews 11:18
14	Genesis 28:12	The Bridge to heaven	Yoḥanan 1:51
15	Genesis 28:14	The Seed of Ya'aqob	Luqas 3:34
16	Genesis 49:10	The time of His coming	Luqas 2:1-7; Galatians 4:4
17	Genesis 49:10	The Seed of Judah	Luqas 3:33
18	Genesis 49:10	Called Shiloh or One Sent	Yoḥanan 17:3
19	Genesis 49:10	Messiah to come before Judah lost identity	Yoḥanan 11:47-52
20	Genesis 49:10	Unto Him shall the obedience of the people be	Yoḥanan 10:16
21	Exodus 3:13-15	The Great "I AM"	Yoḥanan 4:26, 8:58
22	Exodus 12:5	A Lamb without blemish	Hebrews 9:14; 1 Këpha 1:19
23	Exodus 12:13	The blood of the Lamb saves from wrath	Romans 5:8
24	Exodus 12:21-27	The Messiah is our Passover	1 Corinthians 5:7
25	Exodus 12:46	Not a bone of the Lamb to be broken	Yoḥanan 19:31-36
26	Exodus 15:2	His exaltation predicted as Yeshua	Acts 7:55, 56
27	Exodus 15:11	His Character-Holiness	Luqas 1:35; Acts 4:27
28	Exodus 17:6	The Spiritual Rock of Israel	1 Corinthians 10:4
29	Exodus 33:19	His Character-Merciful	Luqas 1:72
30	Leviticus 1:2-9	His sacrifice a sweet smelling savor unto Elohim	Ephesians 5:2
31	Leviticus 14:11	The leper cleansed-Sign to priesthood	Luqas 5:12-14; Acts 6:7
32	Leviticus 16:15-17	Prefigures The Messiah's once-for-all death	Hebrews 9:7-14
33	Leviticus 16:27	Suffering outside the Camp	Mattityahu 27:33; Hebrews 13:11, 12
34	Leviticus 17:11	The Blood-the life of the flesh	Mattityahu 26:28; Marqos 10:45

35	Leviticus 17:11	It is the blood that makes atonement	Rom. 3:23-24; 1 Yoḥanan 1:7
36	Leviticus 23:36-37	The Drink-offering: "If any man thirst"	Yoḥanan 7:37
37	Numbers 9:12	Not a bone of Him broken	Yoḥanan 19:31-36
38	Numbers 21:9	The serpent on a pole	Yoḥanan 3:14-18, 12:32
39	Numbers 24:17	Time: "I shall see him, but not now."	Yoḥanan 1:14; Galatians 4:4
40	Deuteronomy 18:15	This is of a truth that prophet.	Yoḥanan 6:14
41	Deuteronomy 18:16	Had ye believed Moses, ye would believe me.	Yoḥanan 5:45-47
42	Deuteronomy 18:18	Sent by the Father [Abba אבא] to speak His word	Yoḥanan 8:28, 29
43	Deuteronomy 18:19	Whoever will not hear must bear his sin	Acts 3:22-23
44	Deuteronomy 21:23	Cursed is he that hangs on a tree	Galatians 3:10-13
45	Yehoshua 5:14-15	The Captain of our salvation	Hebrews 2:10
46	Ruth 4:4-10	The Messiah, our kinsman, has redeemed us	Ephesians 1:3-7
47	1 Shemu'el 2:35	A Faithful Priest	Hebrews 2:17, 3:1-3, 6, 7:24-25
48	1 Shemu'el 2:10	Shall be an anointed King to the Yahuwah	Mattityahu 28:18, Yoḥanan 12:15
49	2 Shemu'el 7:12	David's Seed	Mattityahu 1:1
50	2 Shemu'el 7:13	His Kingdom is everlasting	2 Këpha 1:11
51	2 Shemu'el 7:14a	The Son of Elohim	Luqas 1:32, Romans 1:3-4
52	2 Shemu'el 7:16	David's house established forever	Luqas 3:31; Revelation 22:16
53	2 Melakim 2:11	The bodily ascension to heaven illustrated	Luqas 24:51
54	1 Chronicles 17:11	David's Seed	Mattityahu 1:1, 9:27
55	1 Chronicles 17:12-13	To reign on David's throne forever	Luqas 1:32, 33
56	1 Chronicles 17:13	I will be His Father [Abba אבא], He...my Son.	Hebrews 1:5
57	Iyob 9:32-33	Mediator between man and Elohim	1 Timotiyos 2:5
58	Iyob 19:23-27	The Resurrection predicted	Yoḥanan 5:24-29
59	Psalms 2:1-3	The enmity of kings foreordained	Acts 4:25-28
60	Psalms 2:2	To own the title, Anointed (The Messiah)	Yoḥanan 1:41, Acts 2:36
61	Psalms 2:6	His Character-Holiness	Yoḥanan 8:46; Revelation 3:7
62	Psalms 2:6	To own the title King	Mattityahu 2:2
63	Psalms 2:7	Declared the Beloved Son	Mattityahu 3:17, Romans 1:4
64	Psalms 2:7, 8	The Crucifixion and Resurrection intimated	Acts 13:29-33
65	Psalms 2:8, 9	Rule the nations with a rod of iron	Revelation 2:27, 12:5, 19:15
66	Psalms 2:12	Life comes through faith in Him	Yoḥanan 20:31

67	Psalms 8:2	The mouths of babes perfect His praise	Mattityahu 21:16
68	Psalms 8:5, 6	His humiliation and exaltation	Hebrews 2:5-9
69	Psalms 9:7-10	Judge the world in righteousness	Acts 17:31
70	Psalms 16:10	Was not to see corruption	Acts 2:31, 13:35
71	Psalms 16:9-11	Was to arise from the dead	Yohanan 20:9
72	Psalms 17:15	The resurrection predicted	Luqas 24:6
73	Psalms 18:2-3	The horn of salvation	Luqas 1:69-71
74	Psalms 22:1	Forsaken because of sins of others	2 Corinthians 5:21
75	Psalms 22:1	My Elohim, my Elohim, why hast thou forsaken me?	Mattityahu 27:46
76	Psalms 22:2	Darkness upon Calvary for three hours	Mattityahu 27:45
77	Psalms 22:7	They shoot out the lip and shake the head	Mattityahu 27:39-44
78	Psalms 22:8	He trusted in Elohim, let Him deliver Him	Mattityahu 27:43
79	Psalms 22:9-10	Born the Saviour	Luqas 2:7
80	Psalms 22:12-13	They seek His death	Yohanan 19:6
81	Psalms 22:14	His blood poured out when they pierced His side	Yohanan 19:34
82	Psalms 22:14, 15	Suffered agony on Calvary	Marqos 15:34-37
83	Psalms 22:15	He thirsted	Yohanan 19:28
84	Psalms 22:16	They pierced His hands and His feet	Yohanan 19:34, 37; 20:27
85	Psalms 22:17, 18	Stripped Him before the stares of men	Luqas 23:34, 35
86	Psalms 22:18	They parted His garments	Yohanan 19:23, 24
87	Psalms 22:20, 21	He committed Himself to Elohim	Luqas 23:46
88	Psalms 22:20, 21	Satanic power bruising the Redeemer's heel	Hebrews 2:14
89	Psalms 22:22	His Resurrection declared	Yohanan 20:17
90	Psalms 22:27-28	He shall be the governor of the nations	Colossians 1:16
91	Psalms 22:31	It is finished	Yohanan 19:30, Hebrews 10:10, 12, 14, 18
92	Psalms 23:1	I am the Good Shepherd	Yohanan 10:11, 1 Këpha 2:25
93	Psalms 24:3	His exaltation predicted	Acts 1:11; Philippians 2:9
94	Psalms 30:3	His resurrection predicted	Acts 2:32
95	Psalms 31:5	Into thy hands I commit my spirit	Luqas 23:46
96	Psalms 31:11	His acquaintances fled from Him	Marqos 14:50
97	Psalms 31:13	They took counsel to put Him to death	Mattityahu 27:1, Yohanan 11:53
98	Psalms 31:14, 15	He trusted in Elohim, let Him deliver him	Mattityahu 27:43

99	Psalm 34:20	Not a bone of Him broken	Yoḥanan 19:31-36
100	Psalm 35:11	False witnesses rose up against Him	Mattityahu 26:59
101	Psalm 35:19	He was hated without a cause	Yoḥanan 15:25
102	Psalm 38:11	His friends stood afar off	Luqas 23:49
103	Psalm 38:12	Enemies try to entangle Him by craft	Marqos 14:1, Mattityahu 22:15
104	Psalm 38:12-13	Silent before His accusers	Mattityahu 27:12-14
105	Psalm 38:20	He went about doing good	Acts 10:38
106	Psalm 40:2-5	The joy of His resurrection predicted	Yoḥanan 20:20
107	Psalm 40:6-8	His delight-the will of the Father [Abba אבא]	Yoḥanan 4:34, Hebrews 10:5-10
108	Psalm 40:9	He was to preach the Righteousness in Israel	Mattityahu 4:17
109	Psalm 40:14	Confronted by adversaries in the Garden	Yoḥanan 18:4-6
110	Psalm 41:9	Betrayed by a familiar friend	Yoḥanan 13:18
111	Psalm 45:2	Words of Grace come from His lips	Yoḥanan 1:17, Luqas 4:22
112	Psalm 45:6	To own the title, Elohim or Elohim	Hebrews 1:8
113	Psalm 45:7	Special anointing by the Holy Spirit/Ruach HaKodesh	Mattityahu 3:16; Hebrews 1:9
114	Psalm 45:7, 8	Called The Messiah (Messiah or Anointed)	Luqas 2:11
115	Psalm 45:17	His name remembered forever	Ephesians 1:20-21, Hebrews 1:8
116	Psalm 55:12-14	Betrayed by a friend, not an enemy	Yoḥanan 13:18
117	Psalm 55:15	Unrepentant death of the Betrayer	Mattityahu 27:3-5; Acts 1:16-19
118	Psalm 68:18	To give gifts to men	Ephesians 4:7-16
119	Psalm 68:18	Ascended into Heaven	Luqas 24:51
120	Psalm 69:4	Hated without a cause	Yoḥanan 15:25
121	Psalm 69:8	A stranger to own brethren	Yoḥanan 1:11, 7:5
122	Psalm 69:9	Zealous for the Yahuwah's House	Yoḥanan 2:17
123	Psalm 69:14-20	Messiah's anguish of soul before crucifixion	Mattityahu 26:36-45
124	Psalm 69:20	My soul is exceeding sorrowful.	Mattityahu 26:38
125	Psalm 69:21	Given vinegar in thirst	Mattityahu 27:34
126	Psalm 69:26	The Saviour given and smitten by Elohim	Yoḥanan 17:4; 18:11
127	Psalm 72:10, 11	Great persons were to visit Him	Mattityahu 2:1-11
128	Psalm 72:16	The corn of wheat to fall into the Ground	Yoḥanan 12:24-25
129	Psalm 72:17	Belief on His name will produce offspring	Yoḥanan 1:12, 13
130	Psalm 72:17	All nations shall be blessed by Him	Galatians 3:8

131	Psalms 72:17	All nations shall call Him blessed	Yohanan 12:13, Revelation 5:8-12
132	Psalms 78:1-2	He would teach in parables	Mattityahu 13:34-35
133	Psalms 78:2b	To speak the Wisdom of Elohim with authority	Mattityahu 7:29
134	Psalms 80:17	The Man of Elohim's right hand	Marqos 14:61-62
135	Psalms 88	The Suffering and Reproach of Calvary	Mattityahu 27:26-50
136	Psalms 88:8	They stood afar off and watched	Luqas 23:49
137	Psalms 89:27	Firstborn	Colossians 1:15, 18
138	Psalms 89:27	Emmanuel to be higher than earthly kings	Luqas 1:32, 33
139	Psalms 89:35-37	David's Seed, throne, kingdom endure forever	Luqas 1:32, 33
140	Psalms 89:36-37	His character-Faithfulness	Revelation 1:5, 19:11
141	Psalms 90:2	He is from everlasting (Miḳah 5:2)	Yohanan 1:1
142	Psalms 91:11, 12	Identified as Messianic; used to tempt The Messiah	Luqas 4:10, 11
143	Psalms 97:9	His exaltation predicted	Acts 1:11; Ephesians 1:20
144	Psalms 100:5	His character-Goodness	Mattityahu 19:16, 17
145	Psalms 102:1-11	The Suffering and Reproach of Calvary	Yohanan 19:16-30
146	Psalms 102:25-27	Messiah is the Preexistent Son	Hebrews 1:10-12
147	Psalms 109:25	Ridiculed	Mattityahu 27:39
148	Psalms 110:1	Son of David	Mattityahu 22:42-43
149	Psalms 110:1	To ascend to the right-hand of the Father [אבba אבba]	Marqos 16:19
150	Psalms 110:1	David's son called Yahuwah	Mattityahu 22:44, 45
151	Psalms 110:4	A priest after Melchizedek's order	Hebrews 6:20
152	Psalms 112:4	His character-Compassionate, Gracious, et al	Mattityahu 9:36
153	Psalms 118:17, 18	Messiah's Resurrection assured	Luqas 24:5-7; 1 Cor. 15:20
154	Psalms 118:22, 23	The rejected stone is Head of the corner	Mattityahu 21:42, 43
155	Psalms 118:26a	The Blessed One presented to Israel	Mattityahu 21:9
156	Psalms 118:26b	To come while Temple standing	Mattityahu 21:12-15
157	Psalms 132:11	The Seed of David (the fruit of His Body)	Luqas 1:32, Act 2:30
158	Psalms 129:3	He was scourged	Mattityahu 27:26
159	Psalms 138:1-6	The supremacy of David's Seed amazes kings	Mattityahu 2:2-6
160	Psalms 147:3, 6	The earthly ministry of The Messiah described	Luqas 4:18
161	Proverbs 1:23	He will send the Spirit of Elohim	Yohanan 16:7

162	Proverbs 8:23	Foreordained from everlasting	Revelation 13:8, 1 Këpha 1:19-20
163	Song of Solomon 5:16	The altogether lovely One	Yoḥanan 1:17
164	Yeshayahu 2:3	He shall teach all nations	Yoḥanan 4:25
165	Yeshayahu 2:4	He shall judge among the nations	Yoḥanan 5:22
166	Yeshayahu 6:1	When Yeshayahu saw His glory	Yoḥanan 12:40-41
167	Yeshayahu 6:8	The One Sent by Elohim	Yoḥanan 12:38-45
168	Yeshayahu 6:9-10	Parables fall on deaf ears	Mattityahu 13:13-15
169	Yeshayahu 6:9-12	Blinded to The Messiah and deaf to His words	Acts 28:23-29
170	Yeshayahu 7:14	To be born of a virgin	Luqas 1:35
171	Yeshayahu 7:14	To be Emmanuel-Elohim with us	Mattityahu 1:18-23, 1Tim. 3:16
172	Yeshayahu 8:8	Called Emmanuel	Mattityahu 28:20
173	Yeshayahu 8:14	A stone of stumbling, a Rock of offense	1 Këpha 2:8
174	Yeshayahu 9:1, 2	His ministry to begin in Galilee	Mattityahu 4:12-17
175	Yeshayahu 9:6	A child born-Humanity	Luqas 1:31
176	Yeshayahu 9:6	A Son given-Deity	Luqas 1:32, Yoḥanan 1:14, 1Tim. 3:16
177	Yeshayahu 9:6	Declared to be the Son of Elohim with power	Romans 1:3, 4
178	Yeshayahu 9:6	The Wonderful One, Peleh	Luqas 4:22
179	Yeshayahu 9:6	The Counsellor, Yaatz	Mattityahu 13:54
180	Yeshayahu 9:6	The Mighty Elohim, El Gibor	1 Cor. 1:24, Titos 2:3
181	Yeshayahu 9:6	The Everlasting Father [Abba אבא], Avi Adth	Yoḥanan 8:58, 10:30
182	Yeshayahu 9:6	The Prince of Peace, Sar Shalom	Yoḥanan 16:33
183	Yeshayahu 9:7	To establish an everlasting kingdom	Luqas 1:32-33
184	Yeshayahu 9:7	His Character-Just	Yoḥanan 5:30
185	Yeshayahu 9:7	No end to his Government, Throne, and Peace	Luqas 1:32-33
186	Yeshayahu 11:1	Called a Nazarene-the Branch, Netzer	Mattityahu 2:23
187	Yeshayahu 11:1	A rod out of Jesse-Son of Jesse	Luqas 3:23, 32
188	Yeshayahu 11:2	Anointed One by the Spirit	Mattityahu 3:16, 17, Acts 10:38
189	Yeshayahu 11:2	His Character-Wisdom, Knowledge, et al	Colossians 2:3
190	Yeshayahu 11:3	He would know their thoughts	Luqas 6:8, Yoḥanan 2:25
191	Yeshayahu 11:4	Judge in righteousness	Acts 17:31
192	Yeshayahu 11:4	Judges with the sword of His mouth	Revelation 2:16, 19:11, 15
193	Yeshayahu 11:5	Character: Righteous & Faithful	Revelation 19:11
194	Yeshayahu 11:10	The Gentiles seek Him	Yoḥanan 12:18-21
195	Yeshayahu 12:2	Called Yahushua	Mattityahu 1:21

196	Yeshayahu 22:22	The One given all authority to govern	Revelation 3:7
197	Yeshayahu 25:8	The Resurrection predicted	1 Corinthians 15:54
198	Yeshayahu 26:19	His power of Resurrection predicted	Mattityahu 27:50-54
199	Yeshayahu 28:16	The Messiah is the precious corner stone	Acts 4:11, 12
200	Yeshayahu 28:16	The Sure Foundation	1 Corinthians 3:11, Mattityahu 16:18
201	Yeshayahu 29:13	He indicated hypocritical obedience to His Word	Mattityahu 15:7-9
202	Yeshayahu 29:14	The wise are confounded by the Word	1 Corinthians 1:18-31
203	Yeshayahu 32:2	A Refuge-A man shall be a hiding place	Mattityahu 23:37
204	Yeshayahu 35:4	He will come and save you	Mattityahu 1:21
205	Yeshayahu 35:5-6	To have a ministry of miracles	Mattityahu 11:2-6
206	Yeshayahu 40:3, 4	Preceded by forerunner	Yoḥanan 1:23
207	Yeshayahu 40:9	Behold your Elohim.	Yoḥanan 1:36; 19:14
208	Yeshayahu 40:10.	He will come to reward	Revelation 22:12
209	Yeshayahu 40:11	A shepherd-compassionate life-giver	Yoḥanan 10:10-18
210	Yeshayahu 42:1-4	The Servant-as a faithful, patient redeemer	Mattityahu 12:18-21
211	Yeshayahu 42:2	Meek and lowly	Mattityahu 11:28-30
212	Yeshayahu 42:3	He brings hope for the hopeless	Yoḥanan 4
213	Yeshayahu 42:4	The nations shall wait on His teachings	Yoḥanan 12:20-26
214	Yeshayahu 42:6	The Light (salvation) of the Gentiles	Luqas 2:32
215	Yeshayahu 42:1, 6	His is a worldwide compassion	Mattityahu 28:19, 20
216	Yeshayahu 42:7	Blind eyes opened.	Yoḥanan 9:25-38
217	Yeshayahu 43:11	He is the only Saviour.	Acts 4:12
218	Yeshayahu 44:3	He will send the Spirit of Elohim	Yoḥanan 16:7, 13
219	Yeshayahu 45:21-25	He is Yahuwah and Saviour	Philippians 3:20, Titos 2:13
220	Yeshayahu 45:23	He will be the Judge	Yoḥanan 5:22; Romans 14:11
221	Yeshayahu 46:9, 10	Declares things not yet done	Yoḥanan 13:19
222	Yeshayahu 48:12	The First and the Last	Yoḥanan 1:30, Revelation 1:8, 17
223	Yeshayahu 48:16, 17	He came as a Teacher	Yoḥanan 3:2
224	Yeshayahu 49:1	Called from the womb-His humanity	Mattityahu 1:18
225	Yeshayahu 49:5	A Servant from the womb.	Luqas 1:31, Philippians 2:7
226	Yeshayahu 49:6	He will restore Israel	Acts 3:19-21, 15:16-17
227	Yeshayahu 49:6	He is Salvation for Israel	Luqas 2:29-32
228	Yeshayahu 49:6	He is the Light of the Gentiles	Yoḥanan 8:12, Acts 13:47

229	Yeshayahu 49:6	He is Salvation unto the ends of the earth	Acts 15:7-18
230	Yeshayahu 49:7	He is despised of the Nation	Yoḥanan 1:11, 8:48-49, 19:14-15
231	Yeshayahu 50:3	Heaven is clothed in black at His humiliation	Luqas 23:44, 45
232	Yeshayahu 50:4	He is a learned counselor for the weary	Mattityahu 7:29, 11:28, 29
233	Yeshayahu 50:5	The Servant bound willingly to obedience	Mattityahu 26:39
234	Yeshayahu 50:6a	I gave my back to the smiters.	Mattityahu 27:26
235	Yeshayahu 50:6b	He was smitten on the cheeks	Mattityahu 26:67
236	Yeshayahu 50:6c	He was spat upon	Mattityahu 27:30
237	Yeshayahu 52:7	Published good tidings upon mountains	Mattityahu 5:12,15:29,28:16
238	Yeshayahu 52:13	The Servant exalted	Acts 1:8-11; Eph. 1:19-22, Php. 2:5-9
239	Yeshayahu 52:14	The Servant shockingly abused	Luqas 18:31-34; Mattityahu 26:67, 68
240	Yeshayahu 52:15	Nations startled by message of the Servant	Luqas 18:31-34; Mattityahu 26:67, 68
241	Yeshayahu 52:15	His blood shed sprinkles nations	Hebrews 9:13-14, Revelation 1:5
242	Yeshayahu 53:1	His people would not believe Him	Yoḥanan 12:37-38
243	Yeshayahu 53:2	Appearance of an ordinary man	Philippians 2:6-8
244	Yeshayahu 53:3a	Despised	Luqas 4:28-29
245	Yeshayahu 53:3b	Rejected	Mattityahu 27:21-23
246	Yeshayahu 53:3c	Great sorrow and grief	Mat. 26:37-38, Luqas 19:41, Heb. 4:15
247	Yeshayahu 53:3d	Men hide from being associated with Him	Marqos 14:50-52
248	Yeshayahu 53:4a	He would have a healing ministry	Mattityahu 8:16-17
249	Yeshayahu 53:4b	Thought to be cursed by Elohim	Mattityahu 26:66, 27:41-43
250	Yeshayahu 53:5a	Bears penalty for mankind's iniquities	2 Corinthians 5:21, Hebrews 2:9
251	Yeshayahu 53:5b	His sacrifice provides peace between man and Elohim	Colossians 1:20
252	Yeshayahu 53:5c	His sacrifice would heal man of sin	1 Këpha 2:24
253	Yeshayahu 53:6a	He would be the sin-bearer for all mankind	1 Yoḥanan 2:2, 4:10
254	Yeshayahu 53:6b	Elohim's will that He bear sin for all mankind	Galatians 1:4
255	Yeshayahu 53:7a	Oppressed and afflicted	Mattityahu 27:27-31
256	Yeshayahu 53:7b	Silent before his accusers	Mattityahu 27:12-14
257	Yeshayahu 53:7c	Sacrificial lamb	Yoḥanan 1:29, 1 Këpha 1:18-19
258	Yeshayahu 53:8a	Confined and persecuted	Mattityahu 26:47-27:31
259	Yeshayahu 53:8b	He would be judged	Yoḥanan 18:13-22
260	Yeshayahu 53:8c	Killed	Mattityahu 27:35

261	Yeshayahu 53:8d	Dies for the sins of the world	1 Yoḥanan 2:2
262	Yeshayahu 53:9a	Buried in a rich man's grave	Mattityahu 27:57
263	Yeshayahu 53:9b	Innocent and had done no violence	Luqas 23:41, Yoḥanan 18:38
264	Yeshayahu 53:9c	No deceit in his mouth	1 Këpha 2:22
265	Yeshayahu 53:10a	Elohim's will that He die for mankind	Yoḥanan 18:11
266	Yeshayahu 53:10b	An offering for sin	Mattityahu 20:28, Galatians 3:13
267	Yeshayahu 53:10c	Resurrected and live forever	Romans 6:9
268	Yeshayahu 53:10d	He would prosper	Yoḥanan 17:1-5
269	Yeshayahu 53:11a	Elohim fully satisfied with His suffering	Yoḥanan 12:27
270	Yeshayahu 53:11b	Elohim's servant would justify man	Romans 5:8-9, 18-19
271	Yeshayahu 53:11c	The sin-bearer for all mankind	Hebrews 9:28
272	Yeshayahu 53:12a	Exalted by Elohim because of his sacrifice	Mattityahu 28:18
273	Yeshayahu 53:12b	He would give up his life to save mankind	Luqas 23:46
274	Yeshayahu 53:12c	Numbered with the transgressors	Marqos 15:27-28
275	Yeshayahu 53:12d	Sin-bearer for all mankind	1 Këpha 2:24
276	Yeshayahu 53:12e	Intercede to Elohim in behalf of mankind	Luqas 23:34, Rom. 8:34
277	Yeshayahu 55:3	Resurrected by Elohim	Acts 13:34
278	Yeshayahu 55:4a	A witness	Yoḥanan 18:37
279	Yeshayahu 55:4b	He is a leader and commander	Hebrews 2:10
280	Yeshayahu 55:5	Elohim would glorify Him	Acts 3:13
281	Yeshayahu 59:16a	Intercessor between man and Elohim	Mattityahu 10:32
282	Yeshayahu 59:16b	He would come to provide salvation	Yoḥanan 6:40
283	Yeshayahu 59:20	He would come to Zion as their Redeemer	Luqas 2:38
284	Yeshayahu 60:1-3	He would shew light to the Gentiles	Acts 26:23
285	Yeshayahu 61:1a	The Spirit of Elohim upon him	Mattityahu 3:16-17
286	Yeshayahu 61:1b	The Messiah would preach the good news	Luqas 4:16-21
287	Yeshayahu 61:1c	Provide freedom from the bondage of sin	Yoḥanan 8:31-36
288	Yeshayahu 61:1-2a	Proclaim a period of grace	Galatians 4:4-5
289	Yirmeyahu 23:5-6	Descendant of David	Luqas 3:23-31
290	Yirmeyahu 23:5-6	The Messiah would be both Elohim and Man	Yoḥanan 13:13, 1Ti 3:16
291	Yirmeyahu 31:22	Born of a virgin	Mattityahu 1:18-20
292	Yirmeyahu 31:31	The Messiah would be the new covenant	Mattityahu 26:28

293	Yirmeyahu 33:14-15	Descendant of David	Luqas 3:23-31
294	Eze.34:23-24	Descendant of David	Mattityahu 1:1
295	Eze.37:24-25	Descendant of David	Luqas 1:31-33
296	Dani'el 2:44-45	The Stone that shall break the kingdoms	Mattityahu 21:44
297	Dani'el 7:13-14a	He would ascend into heaven	Acts 1:9-11
298	Dani'el 7:13-14b	Highly exalted	Ephesians 1:20-22
299	Dani'el 7:13-14c	His dominion would be everlasting	Luqas 1:31-33
300	Dani'el 9:24a	To make an end to sins	Galatians 1:3-5
301	Dani'el 9:24a	To make reconciliation for iniquity	Romans 5:10, 2 Corinthians 5:18-21
302	Dani'el 9:24b	He would be holy	Luqas 1:35
303	Dani'el 9:25	His announcement	Yohanan 12:12-13
304	Dani'el 9:26a	Cut off	Mattityahu 16:21, 21:38-39
305	Dani'el 9:26b	Die for the sins of the world	Hebrews 2:9
306	Dani'el 9:26c	Killed before the destruction of the temple	Mattityahu 27:50-51
307	Dani'el 10:5-6	Messiah in a glorified state	Revelation 1:13-16
308	Hoshëa 11:1	He would be called out of Egypt	Mattityahu 2:15
309	Hoshëa 13:14	He would defeat death	1 Corinthians 15:55-57
310	Yo'el 2:32	Offer salvation to all mankind	Romans 10:9-13
311	Yonah 1:17	Death and resurrection of The Messiah	Mattityahu 12:40, 16:4
312	Miḳah 5:2a	Born in Bethlehem	Mattityahu 2:1-6
313	Miḳah 5:2b	Ruler in Israel	Luqas 1:33
314	Miḳah 5:2c	From everlasting	Yohanan 8:58
315	Haggai 2:6-9	He would visit the second Temple	Luqas 2:27-32
316	Haggai 2:23	Descendant of Zerubbabel	Luqas 2:27-32
317	Zechariah 3:8	Elohim's servant	Yohanan 17:4
318	Zechariah 6:12-13	Priest and King	Hebrews 8:1
319	Zechariah 9:9a	Greeted with rejoicing in Jerusalem	Mattityahu 21:8-10
320	Zechariah 9:9b	Beheld as King	Yohanan 12:12-13
321	Zechariah 9:9c	The Messiah would be just	Yohanan 5:30
322	Zechariah 9:9d	The Messiah would bring salvation	Luqas 19:10
323	Zechariah 9:9e	The Messiah would be humble	Mattityahu 11:29
324	Zechariah 9:9f	Presented to Jerusalem riding on a donkey	Mattityahu 21:6-9
325	Zechariah 10:4	The cornerstone	Ephesians 2:20
326	Zechariah 11:4-6a	At His coming, Israel to have unfit leaders	Mattityahu 23:1-4
327	Zechariah 11:4-6b	Rejection causes Elohim to remove	Luqas 19:41-44

		His protection	
328	Zechariah 11:4-6c	Rejected in favor of another king	Yoḥanan 19:13-15
329	Zechariah 11:7	Ministry to “poor,” the believing remnant	Mattityahu 9:35-36
330	Zechariah 11:8a	Unbelief forces Messiah to reject them	Mattityahu 23:33
331	Zechariah 11:8b	Despised	Mattityahu 27:20
332	Zechariah 11:9	Stops ministering to those who rejected Him	Mattityahu 13:10-11
333	Zechariah 11:10-11a	Rejection causes Elohim to remove protection	Luqas 19:41-44
334	Zechariah 11:10-11b	The Messiah would be Elohim	Yoḥanan 14:7
335	Zechariah 11:12-13a	Betrayed for thirty pieces of silver	Mattityahu 26:14-15
336	Zechariah 11:12-13b	Rejected	Mattityahu 26:14-15
337	Zechariah 11:12-13c	30 pieces of silver cast in Yahuwah's house	Mattityahu 27:3-5
338	Zechariah 11:12-13d	The Messiah would be Elohim	Yoḥanan 12:45
339	Zechariah 12:10a	The Messiah's body would be pierced	Yoḥanan 19:34-37
340	Zechariah 12:10b	The Messiah would be both Elohim and man	Yoḥanan 10:30
341	Zechariah 12:10c	The Messiah would be rejected	Yoḥanan 1:11
342	Zechariah 13:7a	Elohim's will He die for mankind	Yoḥanan 18:11
343	Zechariah 13:7b	A violent death	Marqos 14:27
344	Zechariah 13:7c	Both Elohim and man	Yoḥanan 14:9
345	Zechariah 13:7d	Israel scattered as a result of rejecting Him	Mattityahu 26:31-56
346	Zechariah 14:4	He would return to the Mt. of Olives	Acts 1:11-12
347	Mal'aḵi 3:1a	Messenger to prepare the way for Messiah	Marqos 1:1-8
348	Mal'aḵi 3:1b	Sudden appearance at the temple	Marqos 11:15-16
349	Mal'aḵi 3:1c	Messenger of the new covenant	Luqas 4:43
350	Mal'aḵi 4:5	Forerunner in spirit of Elijah	Mattityahu 3:1-3, 11:10-14, 17:11-13
351	Mal'aḵi 4:6	Forerunner would turn many to righteousness	Luqas 1:16-17